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# THE OLD TESTAMENT

WORKS BY THE REV. PROFESSOR  
**JAMES MOFFATT**  
D.D., D.LITT., HON. M.A. (OXON.)

THE NEW TESTAMENT: A New  
Translation

THE NEW TESTAMENT: A New  
Translation                      Parallel Edition

EVERYMAN'S LIFE OF JESUS: A  
Narrative in the Words of the Four  
Gospels

THE APPROACH TO THE NEW  
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THE BIBLE IN SCOTS LITERA-  
TURE

HODDER AND STOUGHTON  
LIMITED                      LONDON

THE  
OLD TESTAMENT

A NEW TRANSLATION

BY

JAMES MOFFATT

D.D., D.LITT., M.A. (OXON.)

VOLUME I

GENESIS—ESTHER

HODDER AND STOUGHTON  
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TO  
THE VERY REV.  
SIR GEORGE ADAM SMITH  
FROM WHOM I LEARNED HEBREW  
AND MORE THAN HEBREW

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## PREFACE

THE aim I have endeavoured to keep before my mind in making this translation has been to present the books of the Old Testament in effective and intelligible English. No translation of an ancient classic can be quite intelligible, it is true, unless the reader is sufficiently acquainted with its environment to understand some of its flying allusions and characteristic metaphors. But something may be done and, I am convinced, ought to be done at the present day to offer the unlearned a transcript of the Old Testament literature as it lies in the light thrown upon it by modern research. The Old Testament is not always what it seems to those who read it in the great prose of the English version or indeed in any of the conventional versions. What it is, may be partly suggested by a new rendering such as the following pages present. It is a fresh translation of the original, not a revision of any English version. A real translation is in the main an interpretation, and an interpretation may of course be novel without being either welcome or persuasive; its effectiveness depends largely upon the extent to which the interpreter has been able to see the original and to convey his impressions of what he has seen, although it also depends to some extent upon the willingness of the reader to detach his mind for the time being from time-honoured associations. But if the methods I have employed are at all successful, the result may well be that the literature of the Old Testament becomes at any rate a new book for some readers here and there, more interesting perhaps and less obscure.

Dr. Johnson once observed that the first excellence of a translator lay in producing pages "such as may be read with pleasure by those who do not know the original." But there is pleasure and pleasure, in this kind of work as in any other. The ideal of a translator is to let his readers enjoy part of the pleasure which the original once afforded to its audience in some far-off century, and I venture to hope that this translation may occasionally give such a pleasure, in some degree, to

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those who cannot consult the Hebrew scriptures. To the best of my ability I have tried to be exact and idiomatic. Only those who have made the attempt know how hard it is to translate any part of the Old Testament adequately, much more to undertake the whole of it singlehanded. But I feel sure that any serious effort, however imperfect it may be, to render the Old Testament into the English of our day will be welcomed by the increasing number of those who desire to understand as precisely as possible what any passage meant, by way of pleasure and profit, for the people to whom it was originally addressed.

### I

The primary difficulties are started by the text. The traditional or "massoretic" text is often desperately corrupt. At a number of places, for example in Genesis xxxv. 22, Judges iii. 1, 1 Samuel xiii. 1, Jeremiah iii. 1, and Zechariah vi. 15, it is broken or defective, though our English version usually conceals this. At other points it is in such disrepair that no conjecture can heal it. Such passages I have been content to leave with three dots ( . . . ). A longer line of dots, in the poetical books, means that a line of the original text is either missing or too defective to be restored with any certainty. Few scholars will judge that these marks occur too often; indeed, some may think that they ought to have been used more frequently. But wherever I was satisfied with some correction or conjecture which at least made tolerable sense, I preferred to adopt it. When the choice lay between a guess or a gap, I inclined to prefer the former, feeling that the ordinary reader, for whom this version is designed, would have a proper dislike of gaps. I can assure him that they have been reduced almost to a bare minimum, and that wherever one does occur it means that the translator could not candidly patch up the text, even by using any of the patches devised by his predecessors.

Since nearly every page contains some emendation of the traditional text in the interests of accuracy and point, it has been impossible to annotate them. Scholars and students will recognize them readily, and I must ask the general reader to believe that none has been admitted except upon what the translator regards as sufficient evidence. This may seem to involve a large act of faith. But very few, apart from those who have done some first-hand work upon the subject, realize how uncertain and precarious is the traditional text of some books in the Old Testament. It would have swollen the book inordinately to

## PREFACE

have justified either the readings or, for the matter of that, the renderings, one after another. Besides, to do this would be, in the words of the translators of the Authorized Version, to "weary the unlearned, who need not know so much, and trouble the learned, who know it already."

### II

Even when a more or less sound text has been secured, it has to be rendered into adequate English, and here the common problem of translators is doubled, for one is never quite sure how far the influence and associations of the Authorized Version have acclimatized certain Oriental expressions in our language. The Old Testament is a collection of Oriental books, Oriental in thought as well as in form. No translation can hope to be faithful and forcible unless it manages to preserve as much as possible of the Oriental flavour of the original texts, and yet there must also be an effort to bring this far-off world nearer to the modern mind, an effort which may occasionally forbid the translator to be literal.

Again, several of the most characteristic Hebrew terms, religious, social, and psychological, have no English equivalent which exactly corresponds to their original meaning. Something is dropped as they are passed from Hebrew into English. Even the rhythm of the prose as well as of the verse cannot be carried over into our modern language without a certain amount of alteration, if the version is not to be pedantic. Furthermore, the habit of playing upon words, acrostics, euphemisms, paranomasia, and verbal tropes of this kind, baffle the translator, who may be reduced to the desperate expedient of suggesting within brackets (as, for example, at Gen. iii. 20), the point of some allusion or piece of popular etymology.

One crucial instance of the difficulty offered by a Hebrew term lies in the primitive name given at the exodus by the Hebrews to their God. Strictly speaking, this ought to be rendered "Yahweh," which is familiar to modern readers in the erroneous form of "Jehovah." Were this version intended for students of the original, there would be no hesitation whatever in printing "Yahweh." But almost at the last moment I have decided with some reluctance to follow the practice of the French scholars and of Matthew Arnold (though not exactly for his reasons), who translate this name by "The Eternal," except in an enigmatic title like "the Lord of hosts." There is a distinct loss in this, I fully admit; to drop the racial, archaic term is to miss some-

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thing of what it meant for the Hebrew nation. On the other hand there is a certain gain, especially in a book of lyrics like the psalter, and I trust that in a popular version like the present my choice will be understood even by those who may be slow to pardon it.

### III

The books of the Old Testament are, for the most part, books which have been either made out of books, or edited more or less drastically by later hands. Sometimes a book has passed through both of these processes. Now, I have avoided complicating the translation with unæsthetic marks of sources ; but, particularly in the earlier historical books, I have been obliged as an honest translator to distinguish one or two of the strata which have been fused and confused in the traditional text. This has been done only when I found it to be absolutely necessary, for example, to disentangle two separate forms or fragments of a story. Thus, it is known to most people that the first five or six books of the Old Testament were compiled from several sources. Two of these require specially to be separated here and there ; one is a Judahite narrative (J), the other is a narrative originating in Northern Israel (E), neither compiled earlier than the ninth century B.C. Whenever it has been necessary to mark an extract from the former, it is printed in italics, while any material from the latter appears within single square brackets ([ ]). When a passage occurs both in italics and also within these brackets, as for example in the case of Exodus iv. 13-16, this denotes an extract from the combined edition of J and E, made a century or two after they had begun to circulate separately. All the rest of the text I have left in ordinary type, without making any attempt to indicate the various sources from which it has been drawn. The only other mark which requires a word of explanation is the double square brackets ([[ ]]). This denotes, throughout the entire Old Testament, passages which are either editorial additions or later interpolations.

Occasionally, as in Genesis ii. 11 and x. 3, I have marked the correct pronunciation of a proper name.

The books are printed, to facilitate reference, in the order of the English Bible.

JAMES MOFFATT.

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## GENESIS

2 THIS is the story of how the  
4a universe was formed.

1 When God began to form the  
2 universe, the world was void and  
vacant, darkness lay over the  
abyss ; but the spirit of God was  
3 hovering over the waters, and  
God said, " Let there be light,"  
4 and there was light. God saw  
that the light was good, and he  
separated the light from the dark-  
5 ness ; God called the light Day and  
the darkness he called Night.  
Evening came and morning came,  
6 making one day. Then God said,  
" Let there be a Vault between the  
7 waters, to divide them " ; so God  
made the Vault, dividing the  
waters under the Vault from the  
8 waters above the Vault, and God  
called the Vault heaven. Evening  
came and morning came, making  
9 the second day. Then God said,  
" Let the waters below the heaven  
be gathered into one place, to let  
dry land appear." And so it was.  
10 God called the dry land Earth,  
and the gathered waters he called  
Sea. God saw that it was good.  
11 And God said, " Let the earth put  
out verdure, plants that bear seed  
and trees yielding fruit of every  
kind, fruit with seed in it." And  
12 so it was ; the earth brought forth  
verdure, plants bearing seed of  
every kind and trees yielding fruit

of every kind, fruit with seed in it.  
God saw that it was good. Even-13  
ing came and morning came,  
making the third day. Then God 14  
said, " Let there be lights in the  
Vault of heaven to separate day  
from night, to mark out the sacred  
seasons, the days and the years ;  
let them shine in the Vault of 15  
heaven, to shed light on the  
earth " ; and so it was. For God 16  
made the two great lights, the  
greater light to rule the day, the  
lesser light together with the stars  
to rule the night ; God set them 17  
in the Vault of heaven to shed light  
upon earth, to rule the day and 18  
the night, and to separate the light  
from the darkness. And God saw  
that it was good. Evening came 19  
and morning came, making the  
fourth day. Then God said, " Let 20  
the waters teem with shoals of  
living creatures, and let birds fly  
over the earth under the open  
Vault of heaven." So God formed 21  
the great sea-monsters and every  
kind of living creature that moves,  
with which the waters teem, and  
also every kind of winged bird.  
God saw that it was good, and God 22  
blessed them ; " be fruitful," he  
said, " multiply, and fill the waters  
of the sea ; let the birds multiply  
on earth." Evening came and 23  
morning came, making the fifth

## GENESIS II

24 day. Then God said, "Let the earth bring forth every kind of living creature, animals, reptiles, and wild beasts." And so it was.

25 God made every kind of wild beast, every kind of animal, and every kind of reptile; and God saw that

26 it was good. Then said God, "Let us make man in our own likeness, to resemble us, with mastery over the fish in the sea, the birds of the air, the animals, every wild beast of the earth, and every reptile that

27 crawls on earth." So God formed man in his own likeness, in the likeness of God he formed him, male and female he formed both.

28 And God blessed them; God said to them, "Be fruitful, multiply, fill the earth and subdue it, mastering the fish in the sea, the birds of the air, and every living creature

29 that crawls on earth." God also said, "See, I give you every plant that bears seed all over the earth, and every tree with seed in its

30 fruit; be that your food. To every wild beast on earth, to every bird of the air, and to every living creature that crawls on earth, I give all the green growth for food."

31 And so it was. God saw all that he had made, and very good it was. Evening came and morning came,

2 making the sixth day. Thus was the universe and its array all

2 finished. On the seventh day God ceased his work, he desisted from

3 working on the seventh day; so God blessed and consecrated the seventh day, because on it he desisted from all his work of creation.

4b *At the time when God the Eternal*

5 *made earth and heaven, there was as yet no shrub on earth, and no plant had sprung up; for God the*

*Eternal had not sent rain on earth, and there was no one to till the soil—though a mist used to rise from the 6 earth and water all the surface of the ground. Then God the Eternal 7 moulded man from the dust of the ground, breathing into his nostrils the breath of life; this was how man became a living being. In the land 8 of Eden, to the far east, God the Eternal then planted a park, where he put the man whom he had moulded. And from the ground 9 God the Eternal made all sorts of trees to grow that were delightful to see and good to eat, with the tree of life and the tree that yields knowledge of good and evil in the centre of the park. From Eden a river 1 flowed to water the park, which on leaving the park branched into four streams; the name of the first is: Pison (the one which flows all round the land of Havilah, where there is gold—fine gold in that land!—and pearls and beryls), the name of the second is Gihon (the one which flows all round the land of Ethiopia), the name of the third is Hiddekel (the one which flows west of Assyria), and the fourth river is the Euphrates. God the Eternal took man and put him in the park of Eden, to till it and to guard it. And God the Eternal laid a command upon the man: "You are free to eat from any tree in the park," he said, "but you must not eat from the tree that yields knowledge of good and evil, for on the day you eat from that tree you shall die."*

*Then said God the Eternal, "It is not good for man to be alone; I will make a helper to suit him." So from the ground God shaped every wild beast and every bird of the air, bringing them to the man to*



## GENESIS III

- see what he would call them ; what-  
 ever the man called any living  
 creature, that was to be its name.  
 20 So the man named all the animals  
 and the birds and every wild beast,  
 but no helper could be found to suit  
 21 man himself. Then God the Eternal  
 made a deep sleep fall upon the man;  
 while he slept, he took one of his  
 ribs, closing up the flesh in its place ;  
 22 the rib he had taken from the man  
 God the Eternal shaped into a  
 woman, and brought her to the man.  
 23 Then said the man,

*This, this at last, is bone of my bones,  
 and flesh of my own flesh :  
 this shall be called Wo-man,  
 for from man was she taken !*

- 24 (This is why a man leaves his  
 father and mother and cleaves to his  
 wife, till they become one flesh.)  
 25 Both of them, the man and his wife,  
 were naked, but they felt no shame.  
 3 Now the serpent was cunning,  
 more cunning than any creature  
 that God the Eternal had made ;  
 he said to the woman, " And so God  
 has said you are not to eat fruit  
 2 from any tree in the park ? " The  
 woman said to the serpent, " We  
 can eat fruit from the trees in the  
 3 park, but, as for the tree in the centre  
 of the park, God has said, ' You  
 must not eat from it, you must not  
 4 touch it, lest you die.' " " No,"  
 said the serpent to the woman, " you  
 5 shall not die ; God knows that on  
 the day you eat from it your eyes  
 will be opened and you will be like  
 gods, knowing good and evil." " So,  
 6 when the woman saw that the  
 tree was good to eat and delightful  
 to see, desirable to look upon, she  
 took some of the fruit and ate it ;  
 she also gave some to her husband,  
 7 and he ate. Then the eyes of both  
 were opened, and they realized that

they were naked ; so they stitched  
 some fig-leaves together and made  
 themselves girdles. In the cool of 8  
 the day, when they heard the sound  
 of God the Eternal walking in the  
 park, the man and his wife hid from  
 the presence of God the Eternal  
 among the trees of the park ; but 9  
 God the Eternal called to the man  
 and asked him, " Where are you ? "  
 " I heard the sound of you in the 10  
 park," he answered, " and I was  
 afraid, because I was naked ; so  
 I hid myself." He said, " Who 11  
 told you that you were naked ? Have  
 you been eating from the tree which  
 I forbade you to eat ? " The man 12  
 said, " The woman you gave me as  
 a companion, she gave me some  
 fruit from the tree, and I ate it." Then  
 God the Eternal said to the 13  
 woman, " What is this that you  
 have done ? " The woman said,  
 " I ate because the serpent beguiled  
 me." So God the Eternal said to 14  
 the serpent, " Since you have done  
 this,

*A curse on you of all creatures !  
 a curse on you of all beasts !  
 On your belly shall you crawl  
 and eat dust all your days !  
 And I will set a feud between you and the 15  
 woman,  
 between your brood and hers :  
 they shall strike at your head,  
 and you shall strike at their heel."*

To the woman he said, 16

*I will make child-birth a sore pain for you,  
 you shall have pangs in bearing ;  
 yet you shall crave to have your husband,  
 and he shall master you.*

To the man he said, " Since you 17  
 have listened to what your wife said  
 and have eaten from the tree of which  
 I forbade you to eat,

*Cursed is the ground on your account,  
 you shall win food from it with suffering  
 all your life ;*

## GENESIS IV

18 *thorns and thistles shall it bear for you, and you must eat plants of the field ;*  
 19 *in the sweat of your brow you must earn your food,*  
*till you return to the ground from which you were taken ;*  
*for dust you are,*  
*and you return to dust."*

20 *[[The man called the name of his wife Eve (Life), because she was the mother of all living persons.]]*  
 21 *[[And God the Eternal made skin tunics for the man and his wife,*  
 22 *and clothed them.]] Then said God the Eternal, "Man has become like one of us, he knows good and evil. He might reach his hand now to the tree of life also, and by eating*  
 23 *of it live for ever!" So God the Eternal expelled him from the park of Eden, to till the ground from*  
 24 *which he had been taken ; he drove the man out, and set kherubs at the east of the park of Eden, with the blade of a sword flashing in every direction, to guard the path to the tree of life.*

4 *Now the man had intercourse with his wife Eve ; she conceived and bore Cain (Got) saying, "I have*  
 2 *got a man from the Eternal." Next she bore his brother Abel. Abel was a shepherd, while Cain was a farmer.*  
 3 *In course of time, Cain brought some produce of the ground as a*  
 4 *present to the Eternal, while Abel brought some of the first-born from his flock, that is, some fat slices from them. The Eternal favoured*  
 5 *Abel and his present ; he did not favour Cain and his. So Cain was*  
 6 *furious and downcast. "Why are you furious?" said the Eternal to Cain, "Why are you downcast ?*  
 7 *If your heart is honest, you would surely look bright? If you are sullen, sin is lying in wait for you, eager to be at you—but you ought*

*to master it." But Cain quarrelled 8 with his brother Abel, and, when they were out in the open country, Cain attacked his brother Abel and killed him. Then the Eternal asked 9 Cain, "Where is your brother Abel?" "How do I know?" said Cain ; "am I a shepherd to my brother?" He answered, "What 10 have you done? Listen, your brother's blood is crying to me from the soil! And now you are cursed 11 off the country that has opened to swallow down the brother's blood you shed ; after this, the fields will 12 not yield you their produce, when you till them ; you must go stumbling and straying over the earth." Cain said to the Eternal, "My 13 punishment is more than I can bear. You are expelling me from the 14 country, banishing me from your sight ; I must go stumbling and straying over the earth, and anyone who catches me will kill me." So 15 the Eternal said to him, "Well then, whoever kills Cain, seven times over shall the murder be avenged" ; and the Eternal set a mark on Cain, to prevent anyone from catching and killing him. Then Cain left the 16 presence of the Eternal to stay in Nôd (Wanderland, east of Eden.*

*When Cain had intercourse with 1 his wife, she conceived and bore Hanôk ; Cain built a town and called it after his son Hanôk. Irad 1 was born to Hanôk, and Irad was the father of Mehujaël, Mehujaël the father of Methushael, and Methushael the father of Lemek. Lemek 1 married two wives ; the name of one was Adah, the name of the other Zillah. (Adah bore Jabal, the 2 ancestor of shepherds who live in tents : his brother's name was 2 Jubal, the ancestor of all who play*

## GENESIS V

22 *the lyre and the pipe. Zillah bore Tubal-Cain, the smith who forged bronze and iron tools, and Tubal-*  
 23 *Cain's sister was Naamah.) Lemek said to his wives,*

*Adah and Zillah, listen to me,  
 O wives of Lemek, hear what I say :  
 The man who wounds me, him I slay,  
 I slay a boy for a blow :*

24 *if Cain be avenged seven times,  
 then seventy and seven times Lemek !*

25 *Adam again had intercourse with his wife, who bore a son and called him Seth, saying, " God has set up another child for me instead of Abel,*  
 26 *whom Cain killed." Seth also had a son born to him, called Enosh ; he was the first to worship the Eternal by name.*

5 Here is the list of Adam's descendants. When God formed man, he made him to resemble  
 2 God ; male and female, he formed them both and blessed them, calling them human on the day when  
 3 they were formed. After living a hundred and thirty years Adam became the father of a son resembling himself, in his own likeness,  
 4 whom he called Seth ; Adam lived eight hundred years after the birth of Seth, and was the father  
 5 of sons and daughters. Thus Adam lived for nine hundred and thirty years in all ; then he died.  
 6 After living a hundred and five years Seth became the father of  
 7 Enosh ; Seth lived eight hundred and seven years after the birth of Enosh, and was the father of sons  
 8 and daughters. Thus Seth lived for nine hundred and twelve years  
 9 in all ; then he died. After living ninety years Enosh became the  
 10 father of Kenan ; Enosh lived eight hundred and fifteen years after the birth of Kenan, and was

the father of sons and daughters. Thus Enosh lived for nine hundred 11 and five years in all ; then he died. After living seventy years Kenan 12 became the father of Mahalalel ; Kenan lived eight hundred and 13 forty years after the birth of Mahalalel, and was the father of sons and daughters. Thus Kenan lived 14 for nine hundred and ten years in all ; then he died. After living 15 sixty-five years Mahalalel became the father of Jared ; Mahalalel 16 lived eight hundred and thirty years after the birth of Jared, and was the father of sons and daughters. Thus Mahalalel lived for 17 eight hundred and ninety-five years in all ; then he died. After living a 18 hundred and sixty-two years Jared became the father of Hanôk ; Jared lived eight hundred years 19 after the birth of Hanôk, and was the father of sons and daughters. Thus Jared lived for nine hundred 20 and sixty-two years in all ; then he died. After living sixty-five 21 years Hanôk became the father of Methuselah. For three hundred 22 years Hanôk lived close to God after the birth of Methuselah, and was the father of sons and daughters. Thus Hanôk lived for three 23 hundred and sixty-five years in all ; Hanôk lived close to God, 24 and then he disappeared, for God took him away. After living a 25 hundred and eighty-seven years Methuselah became the father of Lemek ; Methuselah lived seven 26 hundred and eighty-two years after the birth of Lemek, and was the father of sons and daughters. Thus Methuselah lived for nine 27 hundred and sixty-nine years in all ; then he died. After living 28 a hundred and eighty-two years

## GENESIS VI, VII

Lemek became the father of a  
29 son, whom he called Noah, saying,  
“Now we shall ‘know a’ relief  
from our labour and from our toil  
on the ground that the Eternal  
30 cursed.” Lemek lived five hundred  
and ninety-five years after  
the birth of Noah, and was the  
father of sons and daughters.  
31 Thus Lemek lived for seven hundred  
and seventy-seven years in  
32 all; then he died. After living  
five hundred years Noah became  
the father of Shem, Ham, and  
Japheth.

6 *Now when men began to multiply  
over all the world and had daughters  
2 born to them, the angels noticed that  
the daughters of men were beautiful  
and they married anyone of them  
3 that they chose. So the Eternal  
said, “Human creatures are but  
flesh; my spirit is not to be im-  
mortal in them; they shall not live  
more than a hundred and twenty  
4 years.” (It was in these days that  
the Nephilim giants arose on earth,  
as well as afterwards whenever  
angels had intercourse with the  
daughters of men and had children  
born to them; these were the heroes  
who were famous in the days of old.)*

5 *When the Eternal saw that the  
wickedness of man on earth was  
great, and that man’s mind was  
6 never bent on anything but evil, the  
Eternal was sorry that he had ever  
made man on the earth; it was a  
7 grief to him. So the Eternal said,  
“I will blot him off the earth, this  
man that I have formed—man and  
beast and reptile and bird; I am  
8 sorry that I ever made them.” How-  
ever Noah had found favour with  
the Eternal.*

9 Here are the descendants of  
Noah. Noah was an upright man,

blameless among the men of his  
day; Noah lived close to God.  
Noah was the father of three sons, 10  
Shem, Ham, and Japheth. Now 11  
in God’s sight the earth was cor-  
rupt, the earth was full of insolence  
and outrage. God saw that the 12  
earth was corrupt, for every human  
being upon earth had corrupted  
his life. So God said to Noah, 13  
“I have resolved to put an end  
to every human being, for they  
have filled the earth with insolence  
and outrage; I will destroy them  
and the earth together. Build a 14  
barge of cypress wood, build cabins  
inside the barge, and cover it with  
pitch, inside and outside. This is 15  
how you are to build it: the barge  
is to be four hundred and fifty feet  
long, seventy-five feet broad, and  
forty-five feet high; you must 16  
put windows in the barge, eighteen  
inches from the roof, and make a  
door in the side of the barge; also  
put three decks in it. For I am 17  
sending a deluge of water on the  
earth, to destroy every living  
creature under heaven; every-  
thing on earth shall perish. But 18  
I will make a compact of my own  
with you; you shall enter the  
barge, you and your sons and  
your wife and your sons’ wives  
along with you. And you shall 19  
take into the barge two living  
creatures of every kind, to keep  
them alive along with you; one is  
to be a male, and one a female.  
Two of every kind, bird, beast, and  
reptile, are to join you, that they  
may be kept alive. Go and gather:  
anything in the shape of food,  
to be food for you and for them.”  
Noah did so; he did all that God:  
had ordered him.

*Then said the Eternal to Noah,*

## GENESIS VIII

2 *“Go into the barge, you and all your household, for I have adjudged you, among all the men of to-day, to be upright before me. Take seven pairs, male and female, of every clean animal, and one pair, male and female, of the unclean animals, of the birds of the air, to maintain life over all the world. For after seven days I will make it rain on earth for forty days and forty nights, and I will blot off the earth every living creature that I ever made.”*  
 5 *Then Noah did all that the Eternal ordered him. At the end of the seven days the waters of the deluge covered the earth; and Noah went into the barge along with his sons and his wife and his sons' wives, driven by the waters of the deluge. Pairs of animals clean and unclean, of birds and of reptiles, male and female, accompanied Noah into the barge, as God had ordered Noah. Then the Eternal shut him in. For forty days and forty nights rain fell upon the earth; the waters rose, lifting the barge and raising it above the earth. Everything with the breath of life in its nostrils, whatever was on the dry land, died; the Eternal blotted every living creature off the earth, men, beasts, reptiles, and birds; they were blotted off the earth, till only Noah and his company inside the barge were left.*  
 6 Noah was six hundred years old when the deluge of water flooded the earth. In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day the fountains of the great abyss all burst, and the sluices of heaven were opened; on that very day Noah,

with Shem and Ham and Japheth, Noah's sons, and Noah's wife, and the three wives of his sons, went into the barge, with every kind of beast, with every kind of animal, with every reptile that crawls on earth, and with every kind of bird and winged creature; they accompanied Noah into the barge, pairs of every creature, as God had ordered him. The waters swelled and rose high on the earth, and the barge floated on the surface of the waters; the waters swelled mightily on the earth, till every high mountain under heaven was covered—the waters swelling twenty-two feet higher, till the mountains were covered. And every living creature perished, bird, beast, and animal, every reptile that crawls on earth, and every man. For a hundred and fifty days the waters swelled over the earth.

But God remembered Noah and all the living creatures and the animals that were with him in the barge; God made a wind blow over the earth, till the waters abated; also, the fountains of the abyss and the sluices of heaven were closed; and at the end of the hundred and fifty days the waters began to subside. In the seventh month, on the seventeenth day of the month, the barge grounded on the mountains of Armenia. Till the tenth month the waters steadily subsided, and on the first day of the tenth month the tops of the mountains were seen; on the first day of the first month of the six hundred and first year the waters had dried off the earth; on the twenty-seventh day of the

## GENESIS IX

second month the earth itself was dry.

- 6a *At the end of forty days the*  
 2b *downpour from heaven ceased, and*  
 3a *the waters went back steadily from*  
 6b *the earth. Then Noah opened the*  
*window he had made in the barge,*  
 7 *and sent out a raven, which went*  
*flying here and there till the waters*  
 8 *had dried off the earth. He waited*  
*seven days and then sent out a dove,*  
*to see if the waters had drained off*  
 9 *the earth; but, as the dove could*  
*find no rest for the sole of her foot,*  
*she flew back to him in the barge;*  
*he put his hand out, caught her and*  
*took her in beside him in the barge.*  
 10 *After waiting seven days more, he*  
*sent the dove out of the barge again;*  
 11 *in the evening the dove came back*  
*to him, and there, in her beak, was*  
*the fresh leaf of an olive! So Noah*  
*knew that the waters were drained*  
 12 *off the earth. After waiting seven*  
*days more, he sent out the dove, but*  
 13 *she never came back to him. Then*  
*Noah removed the covering of the*  
*barge and looked out. There lay*  
*the surface of the ground, all dry!*  
 15 *Then said God to Noah,*  
 16 *“Leave the barge, you and your*  
*wife and your sons and your sons’*  
 17 *wives, and take out every living*  
*thing that is with you, every crea-*  
*ture, bird and beast and reptile,*  
*that they may swarm on earth*  
*and be fruitful and multiply on*  
 18 *earth.” So Noah came out, along*  
*with his sons and his wife and his*  
 19 *sons’ wives; also every beast,*  
*every reptile, every fowl, every-*  
*thing that moves on earth, all*  
*came out of the barge arranged*  
 20 *in families. Then Noah built an*  
*altar to the Eternal; he took some*  
*clean beasts and birds of every kind*  
*and burned them in sacrifice on the*

*altar, and when the Eternal smelt the soothing fragrance the Eternal said to himself, “Never again will I curse the ground, though the bent of man’s mind is indeed towards evil from his youth; never again will I destroy every living creature as I have done. So long as earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall never cease.”* And God blessed Noah and his sons, bidding them, “Be fruitful and multiply and replenish the earth. The dread of you and terror of you shall be on every beast of the earth and every bird of the air; for they are now in your power, with every reptile of the land and every fish within the sea. Every moving thing that is alive is to be food for you; I give you them all as once I gave you the green growth. Only, you must never eat flesh with the life (that is, the blood) in it. And I will avenge the shedding of your own life-blood; I will avenge it on any beast, I will avenge man’s life on man, upon his brother-man; whoever sheds human blood, by human hands shall his own blood be shed—for God made man in his own likeness. As for you, be fruitful and multiply; breed freely on earth and subdue it.” Then said God to Noah and also to his sons, “I now ratify my compact with you and your descendants, and with every living creature in your company, with any bird or beast or animal whatsoever that leaves the barge, with every beast of the earth: I ratify my compact with you, that never again shall all living creatures be swept away by the waters of the

## GENESIS X

deluge, that never again shall  
 there be a deluge to destroy the  
 12 earth. Here," said God, "is the  
 symbol of the compact that I make  
 with you and all the living crea-  
 tures in your company for endless  
 13 generations: in the clouds I set  
 my rainbow, as a symbol of the  
 compact between myself and the  
 14 earth; whenever I cloud over the  
 earth, once the rainbow appears  
 15 in the clouds, then I will remember  
 my compact with you and every  
 living creature whatsoever, and  
 the waters shall never again  
 become a deluge to destroy every  
 16 creature. When the rainbow  
 appears in the clouds, I will look  
 at it to remind me of the lasting  
 compact between God and every  
 living creature whatsoever upon  
 17 earth. This," God said to Noah,  
 "is the symbol of the compact  
 that I ratify between myself and  
 every creature upon earth."

18 *The sons of Noah who came out  
 of the barge were Shem, Ham, and  
 Japheth [; Ham was the father of  
 19 Canaan]. These three were the  
 sons of Noah, and from them people  
 20 spread all over the earth. Noah  
 the farmer was the first man to plant  
 21 a vineyard; he drank some of the  
 wine and, becoming drunk, lay un-  
 22 covered inside his tent. When  
 [Ham the father of] Canaan saw  
 his father naked, he told his two  
 23 brothers outside; Shem and Japheth  
 then took a plaid, which they laid  
 over their shoulders, and walking  
 backwards they covered up the naked-  
 ness of their father; as their faces  
 were turned back, they did not see  
 24 their father's nakedness. When  
 Noah awakened from his wine and  
 learned what his youngest son had  
 25 done, he said,*

*A curse on Canaan!  
 May he be slave and thrall to his brothers!*

*He added,* 26

*O thou Eternal, bless the tents of Shem!  
 let Canaan be his slave!  
 May God enlarge Japheth!* 27  
*May he be welcome in the tents of Shem,  
 and have Canaan as his slave!*

After the deluge Noah lived 28  
 three hundred and fifty years.  
 Thus Noah lived for nine hundred 29  
 and fifty years in all; and then he  
 died.

Here are the descendants of 10  
 Shem, Ham, and Japheth, the  
 sons of Noah (they had sons born  
 after the deluge):

The descendants of Japheth 2  
 were the Cimmerians, Magog, the  
 Medes, the Ionians, Tubal, Meshk,  
 and Tiras; the descendants of the 3  
 Cimmerians were Ashkénaz, Ri-  
 phath, and Togarmah; the de- 4  
 scendants of the Ionians were  
 Elishah, Tartessus, Cyprus, and  
 Rhodes, from whom the seaboard 5  
 nations spread. Such were the  
 sons of Japheth according to their  
 lands, languages, and national  
 families.

The descendants of Ham were 6  
 Ethiopia, Egypt, Put, and Canaan;  
 the descendants of Ethiopia were 7  
 Sëba, Havilah, Sabta, Raamah,  
 and Sabteca; the descendants of  
 Raamah were Shëba and Dedan.  
*Ethiopia produced Nimrod, the 8  
 first man on earth to be a despot (he 9  
 was a mighty hunter before the  
 Eternal; hence the proverb, "Like  
 Nimrod, a mighty hunter before the  
 Eternal"). His empire at first was 10  
 Babylon, Uruk, Akkad, and Kalneh,  
 in the land of Shinar; from which 11  
 he pushed out into Assyria, building  
 the great city of Nineveh and its*

## GENESIS XI

12 *suburbs, also Kalah, and Resen*  
*which lies between Nineveh and*  
 13 *Kalah. From Egypt sprang Lud,*  
*the Anamin, the Libyans, the Naph-*  
 14 *tuhim, Pathros, the Casluhim, and*  
 15 *Crete (from which the Philistines*  
*came). From Canaan sprang*  
 16 *Sidon first of all, then the Hittites*  
 17 *[[the Jebusites, the Amorites, the*  
 18 *Girgashites, the Hivites, the Arkites,*  
 19 *the Sinites, the Arvadites, the*  
 20 *Zemarites, and the Hamathites]] ;*  
 21 *after that the Canaanite families*  
 22 *spread abroad, their territory ex-*  
 23 *tending from Sidon in the direction*  
 24 *of Gerar, as far as Gaza, and as far*  
 25 *as Lesha in the direction of Sodom*  
 26 *and Gomorrah and Admah and*  
 27 *Zeboiim.*

28 Such were the descendants of  
 29 Ham according to their national  
 30 clans, languages, and lands. The  
 31 descendants of Shem were Elam,  
 32 Assyria, Arpachshad, the Lydians,  
 33 and Aram ; and the descendants  
 34 of Aram were Uz, Hul, Gether,  
 35 and Mash. Such were the des-  
 36 cendants of Shem according to  
 37 their national clans, languages,  
 38 and lands.

39 *Shem, the ancestor of all the*  
 40 *Hebrews, the older brother of Ja-*  
 41 *pheth, had also descendants ; from*  
 42 *Arpachshad sprang Shelah, and*  
 43 *from Shelah Eber. Two sons were*  
 44 *born to Eber, one called Peleg (Divi-*  
 45 *sion) because the inhabitants of the*  
 46 *earth were divided up in his day,*  
 47 *and his brother called Joktan.*  
 48 *From Joktan sprang Almodad,*  
 49 *Sheleph, Hazarmaveth, Jerah,*  
 50 *Hadoram, Uzal, Diklah, Obal,*  
 51 *Abimael, Shëba, Ophir, Havilah,*  
 52 *and Jobab ; all these were descend-*  
 53 *ants of Joktan, who lived between*  
 54 *Massa and Sëphar, towards the*  
 55 *hill-country of the East.*

Such were the national clans 32  
 descended from Noah, according  
 to their origin, from whom the  
 nations on earth spread after the  
 deluge.

*In the days when the whole earth 11*  
*had one language and one vocabu-*  
*lary, there was a migration from the 2*  
*east, and men came upon a plain*  
*in the land of Shinar, where they*  
*settled. Then they said to one 3*  
*another, "Come on, let us make*  
*bricks, and give them a good burn-*  
*ing." Then, as they had bricks for*  
*stone and asphalt for mortar, they 4*  
*said, "Come on, let us make a name*  
*for ourselves by building a city and*  
*a tower whose top reaches to heaven ;*  
*it will keep us from being scattered*  
*all over the wide earth." Down 5*  
*came the Eternal to see the city and*  
*the tower which human beings had*  
*built. "They are one people," 6*  
*said the Eternal, "and they have*  
*one language ; if this is what they*  
*do, to start with, nothing that they*  
*ever undertake will prove too hard*  
*for them. Come, let us go down 7*  
*and make a babble of their language*  
*on the spot, so that they cannot*  
*understand one another's speech."*  
*Thus did the Eternal scatter them 8*  
*all over the wide earth ; they gave*  
*up building the city. Hence it was 9*  
*called Babylon, because it was there*  
*that the Eternal made a babble of the*  
*language of the whole earth, and*  
*then that the Eternal scattered men*  
*all over the wide earth.*

These are the descendants of 1  
 Shem. When Shem was a hun-  
 dred years old, he became the  
 father of Arpachshad, two years  
 after the flood ; Shem lived five 1  
 hundred years after the birth of  
 Arpachshad, and was the father  
 of sons and daughters. After 1



## GENESIS XII

living thirty-five years Arpachshad became the father of Shelah; Arpachshad lived four hundred and three years after the birth of Shelah, and was the father of sons and daughters. After living thirty years Shelah became the father of Eber; Shelah lived four hundred and three years after the birth of Eber, and was the father of sons and daughters. After living thirty-four years Eber became the father of Peleg; Eber lived four hundred and thirty years after the birth of Peleg, and was the father of sons and daughters. After living thirty years Peleg became the father of Reù; Peleg lived two hundred and nine years after the birth of Reù, and was the father of sons and daughters. After living thirty-two years Reù became the father of Serug; Reù lived two hundred and seven years after the birth of Serug, and was the father of sons and daughters. After living thirty years Serug became the father of Nahor; Serug lived two hundred years after the birth of Nahor, and was the father of sons and daughters. After living twenty-nine years Nahor became the father of Terah; Nahor lived a hundred and nineteen years after the birth of Terah, and was the father of sons and daughters. After living seventy years Terah became the father of Abram, Nahor, and Haran.

Now these are the descendants of Terah: Terah was the father of Abram, Nahor, and Haran, while Haran was the father of Lot. *Haran died during the lifetime of his father in Chaldean Ur, the land of his birth. Abram and Nahor married; Abram's wife was*

*called Sarai, and Nahor's wife, called Milkah, was the daughter of Haran the father of Milkah and Iskah. Sarai was barren, she had 30 no children. Then Terah took 31 Abram his son, and Lot his grandson, Haran's son, and Sarai his daughter-in-law, the wife of his son Abram, and led them from Chaldean Ur to reach the land of Canaan. But when they reached Haran, they stayed there, and in 32 Haran Terah died at the age of two hundred and five.*

*Said the Eternal to Abram, 12 "Leave your country, leave your kindred, leave your father's house, for a land that I will show to you; I will make a great nation of you 2 and bless you and make you famous for your bliss; those who bless you, 3 I will bless, and anyone who curses you I will curse, till all nations of the world seek bliss such as yours." So Abram went away, as the Eternal 4 had told him, and with him went Lot. When Abram moved out of Haran, he was seventy-five years old; he took Sarai his wife 5 and Lot his nephew, with all the property and the serfs they had acquired in Haran; off they started for the land of Canaan, and to the land of Canaan they came. Abram passed on through the land 6 as far as the oracular oak at the shrine of Shechem. The Canaanites still occupied the country, but the 7 Eternal appeared to Abram and said, "I give this land to your descendants." He built an altar on the spot that the Eternal who had appeared to him; then he moved 8 on to the hill east of Bethel, and pitched his tent between Bethel on the west and Ai on the east; there also he built an altar to the Eternal,*

## GENESIS XIII

9 and worshipped the Eternal. Then Abram travelled on, still southward.

10 There was a famine in the land, and, as the famine was severe in the land, Abram went down to stay in Egypt. As he neared Egypt he said to Sarai his wife, "Come, I know you are a handsome-looking woman; when the Egyptians see you, they will say, 'This is his wife,' and they will kill me and let you live. Do say you are my sister, that I may be kindly treated for your sake, and that my life may be spared on your account." When Abram entered Egypt, the Egyptians did notice that the woman was very handsome; the courtiers of the Pharaoh saw her and praised her to the Pharaoh, and the woman was taken to the palace of the Pharaoh, who treated Abram kindly for her sake, presenting him with sheep, oxen, he-asses, male and female slaves, she-asses, and camels. But the Eternal struck the Pharaoh and his household with severe diseases on account of Sarai the wife of Abram. So the Pharaoh called Abram and said to him, "What is this you have done to me? Why did you not tell me that she was your wife? Why did you say, 'She is my sister,' and so move me to marry her? See, there is your wife! Take her and begone!" And the Pharaoh gave him an escort, who led him away with his wife and all that he had; Abram left Egypt, along with his wife and all that he had, accompanied by Lot, and went up to the Negeb.

2 Abram was very rich in cattle, 3 silver and gold; he travelled on 4 from the Negeb to Bethel, to the site of the altar he had erected there at the first, and there he worshipped

the Eternal. Lot, who accompanied 5 Abram, also had flocks and herds and tents. Now the country 6 could not support them both together; their possessions were so large that they could not live side by side. A dispute arose 7 between the herdsmen of Abram and the herdsmen of Lot. (The Canaanites and the Perizzites still lived in the country.) So Abram 8 said to Lot, "Let us have no dispute, you and I, my herdsmen and your herdsmen; we are kinsmen. The 9 whole land lies before you, does it not? Pray, separate; if you go to the left, I will go to the right, or, if you go to the right, I will go to the left." Then Lot, looking round, 10 noticed that the whole of the Jordan basin was well watered in every direction (that was before the Eternal destroyed Sodom and Gomorrah); it was like the Eternal's own park, like the land of Egypt on the way to Zoan. So Lot chose all the Jordan 11 basin. Lot went east. They parted company; Abram lived in 12 the land of Canaan, while Lot lived in the towns of the Jordan basin, moving his tent up country towards Sodom. (The men of Sodom 13 were vicious, they sinned openly against the Eternal.) After Lot had 14 parted from him, the Eternal said to Abram, "Look abroad now from where you are, north, south, east, and west; the land you see, I give 15 it all to you and to your descendants for all time. I will make your de- 16 scendants as numerous as the dust on the ground, so that if the dust of the ground could be counted, your descendants could be counted. Up, 17 traverse the length and breadth of the land, for I give it to you." Then 18 Abram moved his tent and went to

## GENESIS XIV

*live beside Mamre's oaks at Hebron, where he built an altar to the Eternal.*

Now it was during the reign of Anrâphel king of Shinar that Arioch king of Ellasar, Kedorlaomer king of Elam, and Tidal king of the Guti, joined him in attacking Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and the king of Bela (that is, Zoar), all of whom formed a league in the valley of Siddim (that is, the Salt Sea); for twelve years they had paid homage to Kedorlaomer, but when they rebelled in the thirteenth year, Kedorlaomer and his fellow-kings came in the fourteenth year and routed the Titans at Ashteroth-karnaim, the Zuzim at Ham, the Emim on the plain of Kiriathaim, and the troglodytes in their highlands of Seir, driving them as far as El-paran which lies close to the desert. They then turned back to En-Mishpat (that is, Kadesh), ravaging all the country of the Amalekites and of the Amorites who inhabited Hazazon-tamar. Out marched the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Bela (that is, Zoar) to confront them in the valley of Siddim, facing Kedorlaomer king of Elam, Tidal king of the Guti, Amrâphel king of Shinar, and Arioch king of Ellasar—four kings against five. The valley of Siddim was all petroleum wells, and, when the kings of Sodom and Gomorrah fled, some people fell in, while the survivors fled to the hills. The four kings captured all the possessions and all the pro-

visions of Sodom and Gomorrah and went away; they also carried 12 off Lot, the son of Abram's kinsman, who lived in Sodom, and his possessions. Then one of the 13 survivors went and told Abram the Hebrew, who was living beside the oaks of Mamre the Amorite, a kinsman of Eshcol and of Aner, who were allies of Abram. As 14 soon as Abram heard that his kinsman had been taken prisoner, he called out his trusty followers, retainers born in his own household, three hundred and eighteen of them, and went in pursuit as far as Dan, where, dividing his 15 forces by night, he routed the enemy and chased them as far as Hobah to the north of Damascus. He recovered all the pos- 16 sessions, and also recovered his kinsman Lot with his possessions, besides the women and the people. On returning from his defeat of 17 Kedorlaomer and the other kings, he was met by the king of Sodom in the valley of Shaveh (that is, the King's valley); Melkizedek, 18 king of Salem, brought out bread and wine, and, as a priest of God Most High, he blessed him, saying, 19

Blessed be Abram by God Most High,  
Creator of heaven and earth!

And blessed be God Most High      20  
who has handed you over your foes!

Abram gave him a tenth of all the spoil. But, when the king of 21 Sodom said to Abraham, "Take the goods yourself, and let me have the prisoners," Abram answered 22 the king of Sodom, "By this hand raised to the Eternal, God Most High, Creator of heaven and earth, I swear I will not take a thread 23 or string of yours! I will not have you say that 'I made Abram

## GENESIS XV, XVI

24 rich.' Nothing for me—except what the troops have eaten ; but let my comrades, let Aner, Eshcol, and Mamre, have their share of the spoil ! ”

15 [After this the Eternal said to Abram in a vision, “ Fear not, Abram, I will shield you. Rich 2 your reward shall be.” “ O Lord Eternal,” said Abram, “ but what canst thou give me, when I am going to die childless, and my heir 3 is a Damascene, Eliezer ? ”] *And Abram said, “ Thou hast not given me a child ; yon slave born in my 4 house will be heir to me ! ” Then said the Eternal to him, “ He shall not be heir to you ; a son of your own body shall be heir to you.”*

5 [Then he took him outside and said, “ Look up to the sky and number the stars if you can,” adding, “ Such shall be the number 6 of your descendants.”] *Abram believed the Eternal, who counted 7 his trust as real religion, and said to him, “ I am the Eternal who brought you from Chaldean Ur to give you possession of this land.”*

8 “ Lord Eternal,” he said, “ how can I be sure I shall possess it ? ”

9 So he said to him, “ Take a three-year old heifer, a three-year old she-goat, a three-year old ram, a turtle- 10 dove, and a young pigeon.” *Taking all these, he cut them in two, and put each piece opposite the other. (He did not cut the birds in 11 two.) When the birds of prey swooped on the carcasses, Abram 12 drove them off. Then, as the sun was going down, a trance came over Abram, a great horror of a darkness 13 came over him ; and the Eternal said to him, “ Be sure of this : your descendants shall reside in a land that is not their own, in subjection*

*to people who will treat them harshly for four hundred years ; but I will 14 punish the nation that held them in slavery, and then they shall get away with ample possessions. (As for 15 yourself, you shall join your fathers in peace, you shall be buried in a ripe old age.) In the fourth genera- 16 tion they shall come back here—for the guilt of the Amorites is not yet full.” When the sun went down, 17 when it turned dark, there was a smoking furnace and a blazing torch that passed between the pieces ! That day the Eternal made a com- 18 pact with Abram. “ To your descendants,” he said, “ I am giving this land from the river of Egypt to the great Euphrates river — Kenites, Kenizzites, Kadmon- 19 ites, Hittites, Perizzites, Titans, 20 Amorites, Canaanites, Gergashites, 21 and Jebusites ! ”*

*Abram's wife Sarai had borne 16 him no children ; but, as she had an Egyptian maid called Hagar, Sarai said to Abram, “ See, the 2 Eternal has kept me from having children ! Do go in to my maid ; perhaps I may get a family by means of her.” Abram obeyed Sarai. So, after Abram had been 3 living ten years in the land of Canaan, his wife Sarai took her maid, Hagar the Egyptian, and gave her in marriage to Abram her husband. When he went in to 4 Hagar, she conceived ; and whenever she found that she had conceived, she looked down upon her mistress. Said Sarai to Abram, 5 “ May this wrong I suffer fall on you ! I put my maid into your arms, and whenever she found she had conceived, she looked down upon me ! The Eternal punish you and avenge me ! ” “ Your 6*

## GENESIS XVII

maid is in your power," said Abram to Sarai, "do what you like with her." Sarah treated her harshly, 7 and she ran away. When the angel of the Eternal came upon her beside a spring in the desert, at the 8 spring on the road to Shur, he said to her, "Hagar, Sarai's maid, where have you come from, and where are you going?" She answered, "I am running away 9 from Sarai, my mistress." "Go back to your mistress," said the angel of the Eternal, "submit to 10 her." And the angel of the Eternal added, "I will multiply your descendants till their number cannot be counted, so many shall they be. 11 You are with child," said the angel of the Eternal, "you shall bear a son and call him Ishmael (God-hear)—for the Eternal has heard of your ill-treatment.

12 He shall be a wild-ass of a man, his hand against everyone, and everyone's hand against him, defying all his kinsmen."

13 So she named the Eternal who had spoken to her "God Seen." "Even here in the desert," she said to herself, "have I seen God, and lived 14 after my vision?" Hence the well was called *Beër-lahai-rói* (well of life and vision); it is between 15 Kadesh and Bered. Hagar bore a son to Abram, and Abram called his son, born of Hagar, by the 16 name of Ishmael. Abram was eighty-six when Hagar bore Ishmael to him.

17 When Abram was ninety-nine, the Eternal appeared to Abram and said, "I am God Almighty; live ever mindful of my presence, 2 and so be blameless; I will make my compact with you and multi-

ply your descendants greatly." Abram fell on his face; and God 3 continued, "As for me, my compact is made with you, and you shall be the father of many a nation; no longer shall your name 5 be Abram, but Abraham (Many-father), for I have appointed you to be the father of many a nation; I will make you most fruitful, 6 I will make nations out of you, and kings shall spring from you. And 7 I will ratify my compact for all time, between me and yourself and your descendants from generation to generation, engaging to be a God to you and to your descendants after you. Also, I will 8 give you and your descendants after you the land where you are residing, the whole of the land of Canaan, as a possession for all time; and I will be their God." God said to Abraham, "As for 9 you, you must keep my compact, you and your descendants after you from generation to generation. The compact which you are to 10 keep, the compact between me and yourself and your descendants after you, is this: every male among you is to be circumcised. You are to be circumcised in the 11 flesh of your foreskin; that is to mark the compact between us. Every male among you, from 12 generation to generation, is to be circumcised when he is eight days old, with every slave, whether born in your household or bought from any foreigner—he who is born in 13 your household and he who is bought with your money must be circumcised; so shall my compact be cut in your flesh as a compact lasting for all time. Any uncir- 14 cumcised male, who is not circum-

## GENESIS XVIII

cised in the flesh of his foreskin, he shall be outlawed from his kinsfolk ; he has broken my compact." And God said to Abraham, " As for your wife Sarai, you are not to call her Sarai but Sarah (princess). I will bless her, and give you a son from her ; I will bless her and make nations of her—kings of peoples shall come from her." Abraham fell on his face and laughed ; he said to himself, " Shall a man who is a hundred become a father ? Sarah is ninety now, and shall she become a mother ? " Then said Abraham to God, " Oh that Ishmael might be under thy care ! " But God said, " Nay, Sarah your wife shall indeed bear you a son ; you must call him Isaac (Laughter), and I will ratify my compact with him to be a compact for all time with his descendants after him. As for Ishmael, I have heard what you say ; I have a blessing for him, I will make him fruitful and multiply his race greatly ; twelve princes shall be born of him, and I will make him a great nation. Nevertheless I will ratify my compact with Isaac, whom Sarah will bear to you when the time comes round next year." Then God ceased talking to him, and leaving Abraham went up to heaven. That very day Abraham took Ishmael his son, and every male in his household, both the slaves born in his household and those bought with his money, and circumcised the flesh of their foreskins, as God had told him. Abraham was ninety-nine when he was circumcised in the flesh of his foreskin, and Ishmael his son was thirteen when he was circum-

cised in the flesh of his foreskin. That very day Abraham was circumcised with Ishmael his son, and all the men of his household, 27 the slaves born in his household and those bought from foreigners with his money, were circumcised along with him.

*As he sat at the door of his tent at noon, the Eternal appeared to him beside the Mamre-oaks. He raised his eyes, and there stood three men before him ! When he saw them, he ran from the door of the tent to welcome them, and bowed to the ground, saying, " Pray, sirs, if I have found favour with you, do not pass by your servant ; since you have come to your humble servant, have a little water brought to wash your feet ; then lie down under the tree till I fetch a bite of food, to refresh you ; after that you can go on." " Do as you propose," they said. So Abraham hurried inside the tent and said to Sarah, " Quick, bring a bushel of meal, knead it and make some rolls." Then Abraham ran to the herd and took a tender, plump calf, which he handed to his slave, who hurried to dress it. Taking curds and milk and the veal he had dressed, he placed them before the men, and stood beside them under the tree as they ate. Then they asked him, " Where is your wife Sarah ? " " Inside the tent there," he said. " Well," said the Eternal, " I will come back to you next spring, when your wife Sarah shall have a son." Sarah was listening behind the tent-door. She and Abraham were old, well on in years, and the custom of women had ceased with Sarah. So Sarah laughed to herself. " Marriage-bliss for a worn old creature like*

## GENESIS XIX

13 me, with an old husband!" The Eternal said to Abraham, "Why did Sarah laugh and ask, 'Is an old woman like me really going to  
14 bear a child?' Is anything too hard for the Eternal? Next spring I will come back to you, when the time comes round and Sarah has a son."  
5 Then Sarah denied it; she said, "I did not laugh"—for she was afraid. "Nay," he said, "but  
6 you did laugh." Then the men went away, gazing towards Sodom.  
7 (Abraham went to escort them, and the Eternal thought, "Shall I hide from Abraham what I am going to  
8 do, seeing that Abraham is to become a large and powerful nation, and that all nations of the world are to  
9 seek bliss like his? I have chosen him that he may charge his sons and his household after him to follow the directions of the Eternal by doing what is good and right, so that the Eternal may fulfil for Abraham  
0 what he has promised.") Then said the Eternal, "Loud is the outcry against Sodom and Gomorrah, and their sin must be heavy indeed;   
1 we will go down and see if their deeds answer to the outcry that has reached us; we would find out whether it  
2 is so." So the men turned away towards Sodom, while Abraham remained standing before the Eter-  
3 nal. Then Abraham went nearer and said, "Wilt thou really sweep  
4 away good and bad together? Suppose there are fifty good folk in the town; wilt thou really sweep away the place, and not forgive it for the sake of the fifty good folk in it?  
5 Far be it from thee to act like that, to slay good and bad together, letting the good fare as the bad fare! Far be that from thee! Shall not the Judge of all the earth be just?"

The Eternal said, "If I can find 26 fifty good folk in the town of Sodom, I will forgive all the place for their sake." Then Abraham went on, 27 "Here am I venturing to speak to the Lord, I who am mere dust and dross! Suppose five are wanting 28 out of the fifty good folk, wilt thou sweep away all the town for lack of five?" He replied, "I will not sweep it away, if I can find forty-five in it." Once more he asked 29 him, "Perhaps forty may be found in it." "I will spare it," he said, "for the sake of the forty." Then 30 he said, "Oh let not the Lord be angry, let me say one word: suppose thirty are found in it?" "I will spare it," he answered, "if I can find thirty there." And he 31 said, "Here am I venturing to speak to the Lord: suppose there are twenty found in it?" "I will not sweep it away," he replied, "for the sake of the twenty." Then he 32 said, "Oh let not the Lord be angry, let me say one word more: suppose ten are to be found in it?" "I will not sweep it away," he replied, "for the sake of the ten." The 33 Eternal went away, as soon as he ceased talking to Abraham, and Abraham went home.

In the evening two of the angels 19 reached Sodom. Lot was sitting at the gate-way of Sodom, and when Lot saw them he rose to welcome them, bowing his face to the ground and saying, "Pray step aside, sirs, 2 into the house of your servant to pass the night and wash your feet; you can rise early and go on your way." "No," they said, "we will stay in the open square all night." However, as he pressed them, they 3 turned with him and entered his house, where he made a feast for

## GENESIS XIX

them, baking unleavened bread, of  
 4 which they ate. They had not lain  
 down to rest before all the townsmen,  
 the inhabitants of Sodom, beset the  
 house, young and old from every  
 5 quarter, shouting to Lot, "Where  
 are the men who came to visit you  
 to-night? Bring them out to us  
 6 that we may rape them." Lot went  
 out to them and shut the door behind  
 7 him. "Pray, friends," he said,  
 8 "be not so wicked. See, I have  
 two daughters, virgins; let me bring  
 them out, and you can do as you  
 please with them, but pray let these  
 men alone—they have sheltered under  
 9 my roof!" "Out of the way!"  
 said the crowd. "The fellow settled  
 among us as a stranger, and he would  
 lay down the law for us!" "We'll  
 treat you worse than them!" So  
 they mobbed Lot and were on the  
 point of breaking into the house,  
 10 when the men put out their hands,  
 pulled Lot inside, and closed the  
 11 door. Then they plagued the towns-  
 folk at the door with blindness, young  
 and old alike, till they tired them-  
 selves out with groping for the door.  
 12 The men said to Lot, "If you have  
 anyone else in the place, sons-in-  
 law, daughters, anyone belonging  
 to you in the town, get them away,  
 13 for we intend to sweep this place to  
 ruin. The outcry against it has  
 become loud before the Eternal, and  
 the Eternal has sent us to sweep it  
 14 away." So Lot went out and told  
 his sons-in-law, the men who were  
 to marry his daughters. "Up and  
 away," he said, "for the Eternal  
 is going to sweep the town to ruin."  
 However, his sons-in-law thought he  
 15 was merely jesting. When dawn  
 appeared, the angels urged on Lot.  
 "Be off with your wife and your  
 daughters who are beside you," they

urged, "lest you are swept away  
 when the town is punished." He 16  
 hesitated. But the men seized him  
 and his wife and his two daughters  
 by the hand; thanks to the Eternal's  
 pity for him, they got him away and  
 left him outside the town. When 17  
 they had got the party outside, one  
 of them said to him, "Now, fly for  
 your life; never look behind you,  
 stay nowhere on the basin of the  
 plain, but fly to the hills, lest you  
 are swept away." "Oh no, sir!" 18  
 said Lot, "now that your servant 19  
 has found favour with you, and you  
 have shown me great mercy in saving  
 my life, since I cannot make my  
 escape to yonder hills, for fear that  
 the disaster overtakes me and kills  
 me—pray now, yonder town is near 20  
 enough for my flight. It is small,  
 oh, let me escape to it (is it not  
 small?) and so preserve my life!"  
 He replied, "I grant this request 21  
 of yours also, I will not sweep away  
 the town of which you speak. Make 22  
 haste and escape to it, for I can do  
 nothing till you reach it." (Hence  
 the name of the town was called Zoar,  
 or Small.) The sun had risen on 23  
 the earth when Lot reached Zoar,  
 and then the Eternal rained sulphur 24  
 and fire from heaven on Sodom and  
 Gomorrah, sweeping away these 25  
 towns and all the Jordan basin,  
 with all the inhabitants of the towns  
 and whatever grew on the ground.  
 (But Lot's wife looked back, and 26  
 became a pillar of salt.) In the 27  
 morning when Abraham rose and  
 went to the spot where he had stood  
 before the Eternal, he looked in the 28  
 direction of Sodom and Gomorrah,  
 and there was the steam rising from  
 the land like vapour from a furnace!  
 So it was that when God destroyed 29  
 the towns in the Jordan basin,



## GENESIS XX

God remembered Abraham and sent Lot away from the overthrow of the towns in one of which Lot resided. *Lot went up from Zoar and stayed in the hills, accompanied by his two daughters—for he was afraid to stay in Zoar; so he lived with his two daughters in a cave. The elder said to the younger, "Our father is an old man, and there is not a man on earth left to marry us in the usual way. Come, let us make our father drunk, and we will lie with him, so as to preserve our race through our father." So that night they made their father drunk; then the elder daughter went in and lay with her father, though he never knew when she lay down or when she rose. In the morning the elder daughter said to the younger, "I lay with my father last night; let us make him drunk again to-night; then you go in and lie with him, that we may preserve our race through our father." So that night again they made their father drunk, and the younger daughter got up and lay with him, although he never knew when she lay down and when she rose. In this way both the daughters of Lot were with child by their father. The elder bore a son, whom she called Moab (From-father); he is the ancestor of the modern Moabites. The younger also bore a son, whom she called Benammi (Son-of-my-father's-kin); he is the ancestor of the modern Ammonites.*

[Abraham travelled on towards the Negeb, staying between Kadesh and Shur, and also stopping at Gerar. He said that his wife Sarah was his sister, and so Abimelek the king of Gerar sent and took Sarah. But God came to Abimelek in a dream by

night, saying, "You are a dead man; for this woman whom you have taken is a married woman." Now Abimelek had not touched 4 her. So he said, "Lord, wilt thou slay innocent folk? Did he not 5 tell me himself, 'She is my sister,' and she herself said, 'He is my brother.' I did it in all simplicity and innocence." Then God said 6 to him in the dream, "I know you did it in all simplicity; it was I who kept you from committing a sin against me; for I would not let you touch her. But now 7 restore the man's wife—for he is a prophet and he will intercede for you, so that you may recover. If you do not restore her at once, know this, that you shall die, you and all yours." Next morn- 8 ing Abimelek rose, summoned all his officials, and told them everything. On hearing it, the men were terrified. Then Abimelek 9 summoned Abraham and said to him, "What have I done to you? How have I sinned against you, that you should involve me and my realm in a great sin? You have done to me what ought never to be done." Abimelek added, 10 "What possessed you to do this?" "Because," said Abra- 11 ham, "I thought there was no religion here, and the people would kill me for the sake of my wife. Besides, she really is my sister, 12 a daughter to my father; only, she was not the daughter of my mother, and so she became my wife. And when God sent me 13 wandering from my father's house, I said to her, 'You must do me this kindness; wherever we go, say that I am your brother.'" Then Abimelek made a present 14

## GENESIS XXI

of sheep, oxen, and slaves, male and female, to Abraham and restored his wife Sarah to him.

15 "There lies my land before you," said Abimelek; "reside wherever you please." He said to Sarah, "Look, I have given your brother a hundred and forty pounds in silver as compensation for all that has happened to you; in the eyes of all men your honour is cleared."

17 Then Abraham prayed to God, and God cured Abimelek and his wife and his concubines, so that

18 they now bore children (for the Eternal had entirely closed the wombs of all in Abimelek's household, on account of Sarah, Abraham's wife).]

21 *Now the Eternal dealt with Sarah as he had said, the Eternal did for Sarah what he had promised, and Sarah conceived; she bore a son for Abraham's old age, when the time came round of which God had told him. Abraham called the son born to him by Sarah, Isaac, and when Isaac was eight days old, Abraham circumcised his son, as God had ordered him. Abraham was a hundred years old when his son Isaac was born. [So Sarah said, "God has prepared laughter for me"; she said,*

Think of anyone telling Abraham,  
"Sarah is suckling a child"!

I have borne him a son for his old age,  
6b and all who hear it will laugh over me!

8 When the child grew up and was weaned, Abraham held a great feast on the day of his weaning. But Sarah noticed the son of Hagar the Egyptian, whom she had borne to Abraham, playing

10 along with her son Isaac; so she told Abraham, "Put away that

20

slave-girl and her boy; the son of that slave-girl is not to be heir along with my son, with Isaac." Now Abraham resented this keen-ly, on account of his boy. But 1 God said to Abraham, "Do not resent it on account of the lad and your slave-girl; listen to Sarah's bidding, for it is through Isaac that your name shall be carried on. I will make another 1 nation out of the son of your slave-girl, because he is your child." Next morning Abraham rose and 1 gave Hagar some food and a water-skin; he put the boy upon her shoulder and sent her off. She went away and wandered in the desert of Beërsheba; and when 1 the water in the skin was done, she threw the child under a bush, and sat down about a bowshot 1 from him, saying to herself, "I cannot bear to see the child dying." But, as she sat opposite 1 him, the boy wept aloud, and God heard his cry; then the angel of God called from heaven to Hagar, "Hagar, what is the matter with you? Fear not, for God has heard the cry of the boy where he is lying. Come, lift the boy and 1 hold him, for I will make him a great nation." And God opened 1 her eyes; she saw a well of water. Then she went and filled the skin with water, and gave the boy a drink. God was with him; he 20 grew up to be an archer in the desert, living in the desert of Paran, 2 and his mother got a wife for him from the land of Egypt.]

[Now at that time Abimelek 2: and Phicol his general said to Abraham, "God is with you in all that you do! Come now, 21 swear here to me by God that you

## GENESIS XXII

will not be false to me nor to my son nor to my descendants, but that, as I have treated you kindly, so you will treat me and the land where you are living." "I will swear it," said Abraham; so Abraham gave a present of sheep and oxen to Abimelek, and the two men made a compact. Hence the spot was called Beërsheba (Oath-well) because the two men swore an oath there.] *Whenever Abraham complained to Abimelek about some well of water which Abimelek's slaves had seized, Abimelek would reply, "I do not know who did this; you never told me about it; I never heard of it till to-day." Then Abraham set apart seven ewe lambs of the flock. And when Abimelek asked Abraham, "What are these seven ewe lambs that you have set apart?" he replied, "You will accept these seven ewe lambs from me, in token of the fact that it was I who dug these wells." So they made a compact at Beërsheba. Abimelek and Phicol his general left to return to the Philistine country, while Abraham planted a tamarisk at Beërsheba and there worshipped the Eternal, the everlasting God. For many a day Abraham lived in the Philistine country.*

[After this God put Abraham to the test. "Abraham," he said, and Abraham answered, "Here I am." And he said, "Take your son, your only son, the son you love, take Isaac and go to the district of Moriah; there offer him in sacrifice on one of the hills which I will name to you." Next morning Abraham rose and saddled his ass, taking with him two of his

servants and his son Isaac; he cut wood for burning the sacrifice, and started for the spot of which God had told him. On the third day 4 Abraham looked up and saw the spot at a distance. Then Abra- 5 ham said to his servants, "You stay here with the ass; the lad and I are going yonder to worship, and then we will come back to you." So Abraham took the wood 6 for burning the sacrifice and laid it on his son Isaac, he himself carrying the fire and the knife. The two went off together. "My 7 father," said Isaac to his father Abraham. "Yes, my boy," he said. "Here are the fire and the wood," said Isaac, "but where is the sheep for the sacrifice?" Abraham answered, "God will 8 provide himself with a sheep for the sacrifice, my boy." So the two went on together, and reached 9 the spot of which God had told him. Here Abraham built the altar, arranged the wood, and, binding his son Isaac, laid him upon the wood on the altar. Then Abraham put out his hand 10 and lifted the knife to cut the throat of his son. But the angel 11 of God called to him from heaven, "Abraham, Abraham!" He said, "Here I am." The angel said, 12 "Do not lay hands on the lad, do nothing to him; I now know that you revere God, since you have not grudged me your son, your only son." Then looking up 13 Abraham glanced round, and there was a ram caught in the brushwood by its horns! So Abraham took the ram and offered it as a sacrifice instead of his son; and Abraham called the spot 14 Yahweh-yireh—as the saying goes,

## GENESIS XXIII

to this day, "God provides on  
 15 the hill." ] [Then the angel of  
 the Eternal called a second time  
 16 to Abraham from heaven, saying,  
 "I swear by myself, says the  
 Eternal, since you have done this,  
 since you have not grudged your  
 17 son, your only son, that I will  
 indeed bless you, I will indeed  
 make your descendants as numer-  
 ous as the stars in the sky and the  
 sand on the sea-shore, your de-  
 scendants shall conquer the seats  
 18 of their foes, and all nations on  
 earth shall seek bliss like theirs—  
 and all because you have obeyed  
 19 my word." ] [So Abraham went  
 back to his servants, and they  
 started together for Beërsheba  
 where Abraham lived.]

20 *After this Abraham was told that  
 Milkah had borne children to his  
 21 brother Nahor, Uz the eldest, Buz  
 his brother, Kemuel (the ancestor  
 22 of the Aramæans), Kesed, Hazo,  
 23 Pildash, Jidlaph, and Bethûel (the  
 father of Rebekah). These eight  
 were borne by Milkah to Abraham's  
 24 brother Nahor; his concubine,  
 who was called Reûmah, also bore  
 him Tebah, Gaham, Tahash, and  
 Maakah.*

23 Sarah lived a hundred and  
 twenty-seven years; these were  
 2 the years of Sarah's life. Sarah  
 died at Kirjath-arba (that is,  
 Hebron) in the land of Canaan.  
 After going indoors to wail and  
 3 weep for Sarah, Abraham rose  
 from mourning beside his dead  
 4 and said to the Hittites, "I am  
 a foreigner, residing among you;  
 let me have a burying-place  
 among you, that I may bury my  
 5 dead out of sight." The Hittites  
 6 answered Abraham, "Pray listen  
 to us, my lord; you are a great

prince among us, bury your dead  
 in the choicest of our sepulchres;  
 not a man of us would grudge you  
 his sepulchre for burying your  
 dead." Abraham rose and bowed 7  
 to the Hittites, the natives of the  
 land; he addressed them, saying, 8  
 "If it is your will that I should  
 bury my dead out of sight, listen  
 to me; speak for me to Ephron  
 the son of Zohar, and ask him to 9  
 give me the cave at Makpelah that  
 belongs to him, at the corner of his  
 field; let him sell it to me in your  
 presence for its full value, that  
 I may have it as a burying-place."  
 Ephron was sitting among the 1  
 Hittites. So Ephron the Hittite  
 answered Abraham in presence of  
 the Hittites, of all the citizens of  
 his town. "No, my lord," he 1  
 said, "listen to me; I give you  
 the field, I give you the cave in  
 the field; before the sons of my  
 people I give it to you; bury your  
 dead there." Then Abraham 1  
 bowed low before the natives, and 1  
 said to Ephron in presence of the  
 natives, "If only you would—  
 ah, now, listen to me! I will pay  
 for the field; take the money for  
 it, and I will bury my dead  
 there." Ephron answered Abra- 1  
 ham, "Pray listen to me, my lord; 1  
 a bit of land worth fifty pounds,  
 what is a trifle like that between  
 me and you? So bury your dead."  
 Abraham listened to what Ephron 1  
 said, and weighed out for Ephron  
 the sum he had named in presence  
 of the Hittites, fifty pounds in  
 current silver ingots. Thus the 1  
 field of Ephron at Makpelah, east  
 of Mamre, the field, the cave in the  
 field, and all the trees in the field  
 and on its borders, were conveyed  
 over to Abraham as his property, 1

## GENESIS XXIV

in presence of the Hittites, before all the citizens of Ephron's town.

9 After that, Abraham buried his wife Sarah in the cave of the field at Makpelah east of Mamre (that is, Hebron) in the land of Canaan;

0 the field and the cave in it were conveyed over to Abraham as his own property and burying-place by the Hittites.

4 Now Abraham was old, well advanced in years; the Eternal had prospered Abraham in every way,

5, 5 and to Isaac Abraham gave all his

4, 2 property. Then Abraham said to the oldest servant in his household, the man who took charge of all that he had, "Pray, place your

3 hand under my thigh, and I will make you swear an oath by the Eternal, God of heaven and God of earth, that you will never marry my son to a daughter of the Canaanites among whom I am living; no, you must go to my own country and kindred, and choose a wife for my

5 son Isaac." "But," said the servant, "suppose the woman is unwilling to follow me to this land; am I to take your son back to the land from which you came?"

6 Abraham said to him, "Beware

7 of taking my son back! The Eternal, God of heaven and God of earth, who brought me away from my father's house and from the land of my birth, who talked to me, who swore to me that he would give this land to my descendants, the Eternal will send his angel before you, and provide you with a wife for my son

8 yonder. If the woman is unwilling to follow you, then you are free from this oath of mine. Only, you must

9 never take my son back there." Then the servant put his hand under the thigh of his master Abraham and

swore as he was told to swear. He 10 took ten of his master's camels to carry a present from his master's treasures, and started for Mesopotamia, for the town of Nahor. Out- 11 side the town he made the camels kneel beside the well of water at the evening hour, when women come out to draw water. "O Eternal," he 12 said, "God of my master Abraham, pray let me succeed to-day, pray be kind to my master Abraham. Here I stand, beside the fountain! 13 The daughters of the citizens are coming out to draw water. Now 14 may the maiden to whom I say, 'Pray lower your pitcher, that I may drink,' the maiden who answers, 'Drink, and let me give a drink to your camels also'—may she be the maiden thou hast allotted to thy servant Isaac! So shall I know that thou hast been kind to my master." Ere he had done speaking, 15 out came Rebekah, a daughter of Bethuel the son of Milkah (the wife of Abraham's brother Nahor). She carried her pitcher on her shoulder; she was a beautiful girl, unmarried, 16 and a virgin. Down she stepped to the fountain and filled her pitcher; as she came up, the servant ran to 17 meet her, saying, "Pray let me drink a little water from your pitcher." "Drink, sir," she said, 18 and lowering the pitcher rapidly to her hand, she gave him a drink. When she had finished giving him 19 a drink, she said, "Let me draw water for your camels also, till they have enough." So she quickly 20 emptied her pitcher into the trough, and ran again to the well to draw water, doing this for all his camels. The man gazed at her in silence, to 21 see if the Eternal had made his errand successful or not. But, 22

## GENESIS XXIV

when the camels had finished drinking, he took a golden nose-ring weighing a quarter of an ounce, and two golden bracelets weighing five ounces, 23 and asked her, "Whose daughter are you? Pray tell me. Is there a place for me to put up in, at your 24 father's house?" She said to him, "I am the daughter of Bethüel the son of Milkah, whom she bore to 25 Nahor." She added, "We have ample straw and fodder, and there is a place for you to put up in." 26 The man bowed his head, adoring 27 the Eternal. "Blessed be the Eternal," he said, "the God of my master Abraham, who has not ceased to be kind and true to my master! And as for myself, the Eternal has led me straight to the house of my 28 master's kinsfolk." Then the girl ran and told her mother's house- 29 hold about it. Now Rebekah had a brother called Laban. Laban ran 30 out to the man at the fountain (he had seen the nose-ring, and the bracelets on his sister's hands, and heard his sister Rebekah telling what the man had said to her). When he reached the man, there he was, standing beside the camels at the fountain! 31 "Come in," he said, "you whom the Eternal has blessed! Why stand outside? I have the house all ready, and a place cleared for the 32 camels." So the man went indoors and unshackled the camels, while Laban brought straw and fodder for the camels and water for the man and his companions to wash their 33 feet. Then food was set before him; but he said, "I will not eat, till I have told my errand." "Say 34 on," said Laban. And he said, 35 "I am Abraham's servant. The Eternal has richly blessed my master, so that he is a great man; he has

given him flocks and herds, silver and gold, male and female slaves, camels and asses. When Sarah 36 my master's wife was old, she bore a son to my master, and he has given this son all his property. My 37 master made me swear this, 'you must never marry my son to a daughter of the Canaanites in whose land I am living; no, you must 38 go to my father's household and my own kindred, to get a wife for my son.' 'But,' I said to my master, 39 'suppose the woman is unwilling to follow me.' He answered, 'The 40 Eternal, of whose presence I am ever mindful, will send his angel along with you and make your journey a success, till you get a wife for my son from my own kindred and my father's house, and then you 41 shall be free from your oath to me; when you reach my kindred—if they will not let you have her, you are free from your oath to me.' To-day 42 I came to the fountain and prayed, 'O Eternal, God of my master Abraham, if thou really makest my errand a success, grant that, as I 43 stand here beside the fountain, the maiden who comes out to draw water, and to whom I say, "Pray let me have a little water to drink out of your pitcher," the maiden who 44 answers, "Drink yourself, and let me draw water also for your camels"—may she be the woman whom the Eternal has allotted to my master's son!' Ere I had done saying 45 this to myself, out came Rebekah with her pitcher on her shoulder; she stepped down to the fountain and drew water, and when I said, 'Pray let me have a little water to drink,' she lowered her pitcher rapidly 46 from her shoulder, saying, 'Drink, and let me give your camels a drink

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also.' So I drank, and she made the camels also drink. I asked her, 'Whose daughter are you?' She said, 'I am the daughter of Bethûel, Nahor's son whom Milkah bore.' Then I put the ring on her nose and the bracelets on her hands; I bowed my head, adoring the Eternal, blessing the Eternal, the God of my master Abraham, who had led me by the right road to win my master's kinsman's daughter for his son. Now, tell me whether or no you will deal kindly and straightforwardly with my master, so that I may know what to do next." Laban and his household replied, "This comes from the Eternal; we dare not say yes or no to you. Here is Rebekah, take her and go; let her be the wife of your master's son, as the Eternal has signified." When Abraham's servant heard this, he bowed to the ground before the Eternal; then he took out jewels of silver, jewels of gold, and garments, which he gave to Rebekah; he also presented costly gifts to her brother and her mother. He and his men ate and drank and stayed all night. When they rose in the morning, he said, "Send me back to my master." Her brother and her mother said, "Let the girl remain with us for a week or ten days; and then she can go." But he replied, "Do not hinder me: the Eternal has made my errand a success; send me away, that I may return to my master." "We will call the girl," they said, "and ask herself." So they called Rebekah, and asked her, "Will you go with this man?" She replied, "I will." So they sent off their sister Rebekah, with her nurse and Abraham's servant and his men, blessing Rebekah in these words,

*Sister, may you be the mother of myriads /  
May your descendants conquer all who  
hate them !*

Then Rebekah and her maidens 61 started, riding on camels, after the man. Thus the servant took Rebekah and went off. Now Isaac 62 had come across the desert as far as Beér-lahai-rôî (for he lived in the south country). It was evening, 63 and he had gone out to mourn in the fields; as he looked up, he saw there were camels coming. When 64 Rebekah looked up and saw Isaac, she alighted from her camel and 65 asked the servant, "Who is yonder man walking in the fields to meet us?" The servant said, "It is my master." Then she took her veil and covered herself. The servant told Isaac all that he had done, and Isaac took her inside his tent; 67 Rebekah became his wife, and he loved her. So Isaac consoled himself after his mother's death.

Abraham married another wife, 25 called Keturah; she bore him 2 Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. Jokshan was 3 the father of Shêba and Dedan, and from Dedan sprang the Asshurim, the Letushim, and the Leûmmim. From Midian sprang Ephah, 4 Ephah, Hanôk, Abîda, and Eldaah. All these were Keturah's children. To the sons of his concubines 6 Abraham gave presents, and sent them away eastward to the land of Kedem, before he died, to leave no burden upon his son Isaac. Isaac 11b lived at Beér-lahai-rôî.

The years that Abraham lived 7 were a hundred and seventy-five; he breathed his last, dying in a 8 ripe old age, an old man, after a full life, and was gathered to

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9 his father's kindred. Isaac and Ishmael his sons buried him in the cave at Makpelah, in the field of Ephron the Hittite, the son of Zohar, that lies east of Mamre, the field that Abraham had bought from the Hittites. There Abraham was buried, with his wife Sarah. And after Abraham's death God blessed his son Isaac. Here are the descendants of Ishmael the son of Abraham, whom Hagar, the Egyptian, Sarah's maid, bore to Abraham; here are the names of Ishmael's sons, according to their genealogies. Nebaioth the eldest, then Kedar, Adbeél, Mibsam, Mishma, Dumah, Massa, Hadad, Tema, Jetur, Naphish, and Kedémah: these are Ishmael's sons, in the order of their villages and encampments, twelve sheikhs with their clans. The years of Ishmael's life were a hundred and thirty-seven; he breathed his last, died, and was gathered to his father's kindred. *The Ishmaelites lived between Havilah and Shur on the east of Egypt; they settled to the east of all their kinsmen.* Here are the descendants of Isaac, Abraham's son. Abraham was the father of Isaac, and Isaac was forty years old when he married Rebekah, the daughter of Bethúel the Aramæan (belonging to Paddan-aram) and the sister of Laban the Aramæan. *Isaac besought the Eternal on behalf of his wife, for she was barren; the Eternal yielded to his entreaty, and his wife Rebekah conceived. Twins were struggling in her womb, and she cried, "Why has this befallen me?" So she went to consult the Eternal. And the Eternal told her,*

*In your womb lie nations twain,  
rival races from their birth;  
one the mastery shall gain,  
the younger o'er the older reign.*

*When the time of her delivery came round, twins there were in her womb! The first came out tawny, and hairy all over like a mantle of hair; so they called him Esau (Hairy). Then his brother came out, with his hand grasping Esau's heel; so he was called Jacob (Heel-catcher). (Isaac was sixty years old when she bore them.) The boys grew up; Esau was a skilful hunter, a man who lived in the open; Jacob was a quiet man, living in tents. Isaac was fond of Esau, for Esau's venison was to his taste, but Rebekah was fond of Jacob. One day Jacob was cooking some food, when Esau came in famishing from the country; Esau said to Jacob, "Let me have a bite of that red omelet there! I am famishing." (Hence he was called Edom or Red.) Jacob said, "First of all, sell me your birthright." Esau answered, "Here am I dying of hunger! What good will the birthright be to me?" "Swear to me first of all," said Jacob. So Esau swore to him, and, after he had sold his birthright to Jacob, Jacob gave Esau bread and stewed lentils; Esau ate and drank, got up and went away—so little store did Esau set by his birthright.*

*When a famine visited the land (in addition to the first famine during Abraham's life-time), Isaac went to Gerar, to Abimelek the king of the Philistines. The Eternal appeared to him, saying, "[Do not go down into Egypt; stay in the land of which I shall tell you.] Reside in this land, and I will be 3*



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with you and bless you [for to you and your descendants I give all this region; I will ratify the oath I swore to your father Abraham, and I will make your descendants as numerous as the stars in the sky, and give all this region to your descendants, and all nations of the world shall seek bliss like theirs. For Abraham obeyed my word and did his duty to me, following my orders, my rules and regulations].” So Isaac stayed at Gerar. When the men of the place asked him about his wife, he said, “She is my sister” (for he was afraid to say, “She is my wife,” in case he thought, the men of the place would kill him on account of Rebekah—she was so beautiful). Now, after he had been there for some time, Abimelek the king of the Philistines was looking out of a window one day, and there he saw Isaac fondling his wife Rebekah!

Then Abimelek summoned Isaac. “So she is really your wife,” he said; “why did you say, ‘She is my sister?’” Isaac answered, “Because I thought I might be killed on her account.” Abimelek said, “What do you mean by this? One of my people might easily have lain with your wife, and then you would have made us incur guilt!”

So Abimelek laid injunctions on all the people, saying, “Whoever touches this man or his wife shall be put to death.” Isaac sowed a crop in that country and reaped in the same year a hundredfold. The Eternal blessed him; he grew rich and increased till he became very rich, with property in flocks and herds and a large household. The Philistines became jealous of him.

So Abimelek said to Isaac, “Leave

us; you are too great a man for us.” Then Isaac left them and settled down to live in the valley of Gerar. As the Philistines had choked with earth all the wells dug by his father’s slaves during the life-time of his father Abraham, Isaac re-opened the wells dug during the life-time of his father Abraham, since the Philistines had stopped them after Abraham’s death. He called them by the names given by his father. As Isaac’s slaves were digging in the valley, they came upon a well of running water; when the herdsmen of Gerar quarrelled with Isaac’s herdsmen, saying, “This water belongs to us,” he called the well Esek (quarrel) because they had quarrelled with him. Another well was then dug, and over that they quarrelled too; so he called it Sitnah (Feud). Changing his quarters, he dug another well; they did not quarrel over that, so he called it Rehóboth (Room) — “surely,” he said, “the Eternal has made room for us now, so that we can prosper in the land.” He then made his way up to Beërsheba, and that very night the Eternal appeared to him, saying, “I am the God of your father Abraham: fear not, I am with you and I will bless you and multiply your descendants, for the sake of my servant Abraham.” There he built an altar, worshipped the Eternal, and pitched his tent; there also Isaac’s slaves dug a well. Then Abimelek came to him from Gerar, with his vizier Ahuzzath and his general Phicol. “Why come to me,” said Isaac, “when you hate me? You sent me away from you.” They replied, “We have seen clearly that the Eternal is with you; so we thought, Let

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*there be an oath between us—between us and yourself, let us make a compact with you, that you will not injure us, as we have never touched you, but have only done good to you and sent you away in peace. And now you are blessed by the Eternal !”*  
**29** *Then he made a banquet for them.*  
**30** *They ate and drank, and rising early next morning they swore their oath ; Isaac sent them on their way, and they left him on terms of peace.*  
**31** *That very day Isaac’s slaves came and told him about a well they had dug ; “ we have found water,” they*  
**32** *cried. So Isaac called it Shibah (Oathwell) ; to this day the town is called Beërsheba.*  
**33** *When Esau was forty years old, he married Judith the daughter of Beëri the Hittite and Basemath the daughter of Elon the Hittite—*  
**34** *which was a bitter disappointment to Isaac and Rebekah.*  
**27** *Now when Isaac was an old man, his eyes so dim that he could not see, he called his older son Esau and said to him, “ My son.” Esau*  
**2** *answered, “ Here I am.” He went on : “ I am an old man now, I*  
**3** *know not how soon I may die. Pray take your hunting weapons, your quiver and your bow, and go out into the country to get me some venison ;*  
**4** *make me a tasty dish, such as I love, and bring it for me to eat, so that I can give you my blessing*  
**5** *before I die.” Rebekah was listening while Isaac spoke to his son Esau ; and when Esau went off to the country to hunt for venison to*  
**6** *give his father, Rebekah said to her son Jacob, “ I heard your father tell-*  
**7** *ing your brother Esau to get him some venison and make a tasty dish, so that he could eat and then bless him in presence of the Eternal before he*

*died. Now, my son, do exactly as I tell you. Go to the flock and fetch me two tender kids from the goats. I will make them into a tasty dish such as your father loves, and you can take it for your father to eat, so that he may bless you before he dies.”* [But Jacob said to his mother Rebekah, “ My brother Esau is a hairy man, and I am smooth. Perhaps my father will feel me, and then it will look as if I were mocking him ; that will draw a curse, and not a blessing, upon me.” His mother said to him, “ On me be any curse meant for you, my son ! Only do what I tell you. Go and fetch the kids.”] *So he went and fetched them for his mother, and his mother made a tasty dish, such as his father loved. Then Rebekah took the best robes of Esau her older son, which she had lying beside her in the house, and dressed Jacob her younger son in them ; she [spread the skins of the kids over his hands and over the smooth part of his neck, and] put the tasty dish and the bread she had prepared into the hands of her son Jacob. He went to his father, saying, “ My father.” Isaac said, “ Yes ? who are you, my son ?” Jacob answered his father, “ I am Esau, your first-born, I have done as you told me ; pray sit up and eat some of my venison, that you may give me your blessing. “ My son,” said Isaac, “ how quickly you have found it !” “ Yes,” he said, “ the Eternal your God brought it to me.”* [Isaac said to Jacob, “ Pray come close, that I may feel you, my son, to see if you are really my son Esau or not.” So Jacob went up to his father Isaac, who felt

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him and said, "The voice is Jacob's voice, but the hands are 3 the hands of Esau." He did not recognize him, for his hands were hairy, like his brother Esau's. So 4 he blessed him.] *He said, "So you are my son Esau?" "Yes," 5 he answered. "Then bring me my son's venison," he said, "I will eat, and then give you my blessing." Jacob brought it and he ate, brought 6 him wine and he drank; then his father Isaac said, "Come here, my 7 son, and kiss me." He went up and kissed him. Jacob smelt his robes, and blessed him, saying, "Ah, the smell of my son is like the smell of a field blessed by the Eternal.*

8 *God grant you dew from heaven and rich soil upon earth—  
corn and wine in plenty!*  
9 *May nations be your servants,  
and races bow before you!  
Be master of your kinsmen,  
and may your mother's sons bow before  
you!  
A curse on him who curses you,  
a blessing on him who blesses you!"*

10 *No sooner had Isaac finished blessing Jacob—indeed Jacob had just left his father Isaac—when his brother Esau returned from the 1 hunt. He too made a tasty dish and brought it to his father, saying, "Let my father sit up and eat his son's venison, that you may give 2 me your blessing." "Who are you?" said Isaac his father. "Your son," he answered, "your 3 oldest son, Esau!" This made Isaac tremble violently. ["Then who was it," he asked, "who got venison and brought it to me? I ate it all before you came and blessed him! Aye, and he shall 14 be blessed." When Esau heard what his father said, he raised a*

loud and bitter wail. "My father," he cried, "bless me, bless me too!"] "But," he said, 35 "your brother stole in and took away your blessing." Esau an- 36 swered, "Is it because his name is Jacob that he has twice caught me up? He cheated me out of my birthright, and now he has cheated me out of my blessing!" Then he said, "Have you not kept a blessing for me?" Isaac answered, "I 37 have made him your master, I have appointed all his kinsmen to be his servants, I have given him corn and wine for his support. My son, what can I do for you?" Esau 38 said to his father, "My father, is that your only blessing? O my father, bless me, bless me too!" And Esau wept aloud. Then his 39 father Isaac answered:

*Far from rich soil on earth shall you live,  
far from the dew of heaven on high;  
you shall live by the sword and serve your 40  
brother,  
but when you grow restive,  
his yoke you shall break.*

Esau had a hatred of Jacob on 41 account of the blessing he had got from his father; Esau muttered, "It will soon be time to mourn for my father, and then I will murder my brother Jacob." When Rebekah 42 was told what her older son Esau was saying, she sent for her younger son Jacob and said to him, "Here is your brother Esau consoling himself with the thought of murdering you! Now, my son, do what I tell 43 you; be off, fly to my brother Laban in Harran, and stay awhile with 44 him till your brother's anger is diverted—till your brother's fury is 45 diverted, and he forgets what you have done to him; then I will send

*and fetch you back. Why should I be bereft of you both at once?*"

46 Then Rebekah said to Isaac, "These Hittite women tire me to death. If Jacob marries a Hittite like these women, some native girl, what good is life to me?"

28 So Isaac called Jacob, blessed him, and gave him this charge: "You are not to marry any 2 Canaanite woman; be up and off to Paddan-aram, to the house of Bethûel your mother's father, and get a wife there, among the daughters of Laban your mother's 3 brother. God Almighty bless you and make you fruitful and multiply you till you become a group of 4 nations! May he grant you and your descendants the blessing of Abraham, that you may own the land where you reside, the land 5 God gave to Abraham." So Isaac sent Jacob away, and he went to Paddan-aram, to Laban the son of Bethûel the Aramæan, the brother of Rebekah, Jacob's and Esau's 6 mother. When Esau found that Isaac had blessed Jacob and sent him off to get a wife in Paddan-aram, charging him, as he blessed him, that he was not to marry a 7 Canaanite woman, and that Jacob had gone off to Paddan-aram in obedience to his father and mother, 8 Esau saw that his father did not 9 care for Canaanite women; so he went to Ishmael and, in addition to the wives he had, married Mahalath the daughter of Abraham's son Ishmael, the sister of Nebaioth.

10 *Setting out from Beêrsheba, Jacob*

11 *travelled towards Harran.* [He happened to reach a certain place where he stayed all night, as the sun had set; taking a stone, he

put it under his head and lay down to sleep. He had a dream. There 12 stood a flight of steps rising from earth, till it reached high heaven! And there were God's angels ascending it and descending! *And the Eternal stood beside him,* 13 *saying, "I am the Eternal, the God of your ancestor Abraham and the God of Isaac; to you and to your descendants I give this land where you are lying. Your descendants 14 shall be as numerous as the dust on the ground, you shall extend west and east and north and south, and all nations of the world shall seek bliss such as yours and your descendants'. I am with you, I 15 will guard you wherever you go, and I will bring you back to this land; I will never leave you till I have done what I have promised you."* Then Jacob woke up and said, 16 "The Eternal must be here, and I never knew it!" [He was terrified, 17 and he said, "What an awesome place! This is a very dwelling of God, a very opening into heaven!"] So Jacob rose in the morning and, 18 taking the stone he had put under his head, he erected it as a pillar, pouring oil upon it.] *He called 19 the place Beth-el (God's dwelling), though the first name of the town had been Luz.* [Then Jacob made a 20 vow. He said, "If God will be with me and guard me on this journey, giving me food to eat and clothes to wear, so that I 21 return to my father's house safe and sound, then [[the Eternal shall be my God and]] this stone 22 which I have erected as a pillar shall be God's dwelling, and I will give thee faithfully a tenth of all that thou givest me."

Then Jacob travelled on till 29

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he reached the land of the East.]  
 2 As he looked, he saw a well in the open country, with three flocks of sheep lying beside it. (From this well men used to water the flocks. A heavy stone lay on the mouth of  
 3 the well, and when the flocks gathered, they used to roll the stone off the well and water the sheep, after which they replaced the stone on the  
 4 mouth of the well.) Jacob said to the herdsmen, "My friends, where do you come from?" "From  
 5 Haran," they replied. He said to them, "Do you know Laban the  
 6 son of Nahor?" "Yes," they replied. "Is he well?" said Jacob. "Yes," they replied, "and here is his daughter Rachel coming  
 7 with the sheep!" "Why," said Jacob, "the sun is still high, it is not time yet for you to collect your cattle; water the sheep yourselves, go and attend to them!" "We cannot do that," they answered, "till the flocks have all gathered, and the stone is rolled off the mouth of the well. Then we water the sheep." He was still talking to them when Rachel came up with her father's sheep (for she was a shepherdess). So when Jacob saw Rachel the daughter of his mother's brother Laban, and the sheep of his mother's brother Laban, Jacob went forward and, rolling the stone off the mouth of the well, watered the flock of his mother's brother Laban. Then Jacob kissed Rachel and wept aloud. When he told Rachel that he was her father's nephew and Rebekah's son, she ran to tell her father, and as soon as Laban heard the news about Jacob, his sister's son, he ran to meet him, embraced him, kissed him over and again, and took him home. Jacob told

Laban everything, and Laban said 14 to him, "You are my own bone and flesh!" He stayed with him for a whole month. Then Laban said 15 to him, "Are you to serve me for nothing, because you are my kinsman? Tell me what your wage is to be." Now Laban had two 16 daughters, the elder called Leah and the younger called Rachel; Leah had dull eyes, but Rachel 17 was lovely and handsome. As 18 Jacob loved Rachel, he said, "I will serve you seven years for Rachel, your younger daughter." "Better let you have her than a 19 stranger," said Laban; "stay on with me." So Jacob served seven 20 years for Rachel; they seemed to him only a few days, such was his love for her. Then Jacob said to 21 Laban, "Let me have my wife, that I may go in to her; the time is up." So Laban gathered all the natives 22 and gave a banquet; during the 23 evening he took his daughter Leah and brought her to Jacob, who went in to her. (Laban gave his maid-24 servant Zilpah to his daughter Leah as her maid.) In the morn-25 ing he found it was Leah! So he said to Laban, "What is this you have done? Did I not serve you for Rachel? Why then have you cheated me?" Laban answered, 26 "It is not the custom in our country to marry the younger daughter before the older. Complete this girl's 27 marriage-week; then we will let you have the other for another seven years' service." Jacob did so; he 28 completed his marriage-week, and then Laban gave him his daughter Rachel in marriage. (Laban gave 29 his maid-servant Bilhah to his daughter Rachel as her maid.) Jacob went in to Rachel also, but 30

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- he loved Rachel more than Leah. Then he served Laban for another
- 81 seven years. The Eternal saw that Leah was disliked, so he opened her womb, while Rachel remained
- 82 barren. Leah conceived and bore a son, whom she called Reuben (Lookson)—saying, "The Eternal has indeed looked on my trouble! Now my husband will love me!"
- 83 Again she conceived and bore a son; she said, "The Eternal has indeed heard that I am disliked, so he has given me this other son," and she called him Simeon (Heard).
- 84 Again she conceived and bore a son. "Now," she said, "my husband will at last be attached to me, when I have borne three sons to him"—so his name was Levi
- 85 (Attached). Again she conceived and bore a son. "This time," she said, "I will praise the Eternal," so she called him Judah (Praise). Then she ceased to bear children.
- 30 [When Rachel found that she was bearing no children to Jacob, she grew jealous of her sister. "Give me children," she said to
- 2 Jacob, "or I will die!" Jacob was furious with Rachel. "Am I in the place of God," he asked, "who has withheld fruit from
- 3 your womb?" She answered, "There is my maid Bilhah! Go in to her, that her children may be mine, that I may get a
- 4 family by means of her." So she gave him her maid Bilhah in marriage, and when Jacob went
- 5 in to her, Bilhah conceived and
- 6 bore Jacob a son. "God has decided in my favour," said Rachel; "he has listened to me and given me a son." So she
- 7 called him Dan (Decision).] Again Bilhah, Rachel's maid, conceived
- and bore Jacob another son. "I 8 have had God's own bout with my sister," said Rachel, "and I have won." So she called him Naphtali (Bout). When Leah found that 9 she ceased to have children, she took her maid Zilpah and gave her in marriage to Jacob. Zilpah, Leah's 10 maid, bore a son for Leah, who 11 cried, "I am in luck!" and called him Gad (Luck). Zilpah, Leah's 12 maid, bore Jacob another son, and 13 Leah cried, "Happy am I! women will call me happy," so she named him Asher (Happy). During 14 wheat-harvest Reuben found some love-apples in the field and brought them to his mother Leah. Rachel said, "Do give me some of your boy's love-apples." But Leah 15 answered, "Is it a trifling matter that you have taken away my husband? And now you want to take my boy's love-apples!" "Give me some of your boy's love-apples," said Rachel, "and you can lie with him to-night." When Jacob came 16 home from the field in the evening, Leah went out to meet him, saying, "You must come in to me; I have hired you at the price of my boy's love-apples." So he lay with her that night. [God listened to Leah, 17 and she conceived and bore Jacob a fifth son. "God has given me 18 my hire," said Leah, "because I gave my maid to my husband." So she called him Issachar (Hircman). Again Leah conceived 19 and bore Jacob a sixth son. "God has given me a fine dowry," 20 she said: "my husband will dwell with me at last, now that I have borne him six sons." So she called him Zebulun (Dwelling). Afterwards she bore a daughter, 21 and called her Dinah. Then God 22

remembered Rachel, God listened to her and opened her womb, so that she conceived and bore a son. She said, "God hath removed my reproach,"] and called him Joseph (*Add*), saying, "May the Eternal add another son to me!"

It was after Rachel had given birth to Joseph that Jacob said to Laban, "Let me leave you for my own home and country. Let me have my wives and children, for whom I have served you, and go my way. You know all the service I have rendered you." Laban said to him, "If I have found favour with you, stay; I have noted the omens and seen that the Eternal has blessed me for your sake." He added, "Fix your own wage, and I will pay it." Jacob answered, "You know yourself how I have served you, and how your stock has fared under my charge. Little you had before I came, and now it has multiplied abundantly; wherever I have turned, the Eternal has blessed you. But when am I to make some provision for my own household?" Laban said, "What am I to give you?" "Nothing at all," said Jacob; "let me go on feeding and tending your stock, if you will simply do this for me; to-day as I go over all your stock, I will set apart all the speckled and spotted animals, and my pay shall consist of any black sheep or any speckled and spotted goat hereafter born. In this way my honesty will tell, when you come to cast your eye over my share; any goat in my lot that is not speckled and spotted, any sheep that is not black, you may consider to have been stolen." "Good," said Laban, "so be it." Then Laban

that very day set apart the striped and spotted he-goats and all the speckled and spotted she-goats—every animal that had a white tinge, and all the black sheep: he put 36 them in charge of his sons, at a distance of three days' march from Jacob. The rest of Laban's stock was fed by Jacob. But Jacob took 37 fresh boughs of poplar, almond, and plane, and peeled white stracks in them, exposing the white of the boughs. These peeled sticks he laid 38 in front of the flocks, in the runnels of the watering-troughs at which the flocks drank; they bred when they 39 came to drink, and as they bred in front of the sticks they brought forth young that were striped, speckled, and spotted. These lambs Jacob 40 kept separate [[turning the faces of the flocks to the striped and black animals in Laban's flock]], he kept his own droves apart, instead of adding them to Laban's stock. Jacob also used to lay the sticks in 41 the runnels only when the stronger animals came to breed, that they might breed in sight of the sticks; when the weaker animals came, he 42 did not put in the sticks. In this way, the weaker lambs fell to Laban, the stronger to Jacob. He grew 43 extremely rich, with large flocks, male and female slaves, camels, and asses.

But he heard Laban's sons mut- 31 tering, "Jacob has got hold of all our father's property; he has acquired all this wealth from what our father had." [Jacob also saw that 2 Laban's looks were not friendly as they were before.] And the Eter- 3 nal said to Jacob, "Return to the land of your fathers and to your kinsfolk; I will be with you." [So Jacob summoned Rachel and 4

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Leah to his flock in the field, and  
 5 said to them, "I see that your  
 father's looks are not friendly as  
 they were before. However, the  
 God of my fathers has always been  
 6 with me. You know yourselves  
 that I have served your father to  
 7 the best of my power. Your  
 father has taken advantage of me  
 and changed my wages over and  
 again; yet God did not allow him  
 8 to injure me, for, whenever he  
 said, 'The speckled animals are  
 to be your wage,' then all the flock  
 bore speckled young, and when-  
 ever he said, 'The striped are to  
 9 be your wage,' then all the flock  
 bore striped young. In this way  
 God has taken the stock from your  
 10 father and given it to me. When  
 the stock was breeding, I raised  
 my eyes in a dream and saw that  
 the he-goats that leaped on the  
 she-goats were striped, speckled,  
 11 and mottled. The angel of God  
 said to me in the dream, 'Jacob?'  
 12 'Yes,' said I. And he said,  
 'Raise your eyes, look! all the  
 he-goats that leap on the she-goats  
 are striped, speckled, and mottled  
 —for I have seen all Laban's treat-  
 13 ment of you. I am the God of  
 Bethel, where you poured oil on  
 a pillar, where you made a vow to  
 me. Now up and away from this  
 land, return to the land of your  
 14 birth.'" Rachel and Leah re-  
 plied, "What share or possession  
 is left for us in our father's house?  
 15 Does he not treat us like aliens?  
 He has sold us, and he goes on to  
 spend all the price of our marriage!  
 16 All the wealth that God has taken  
 from our father now belongs to us  
 and to our children; so do what-  
 17 ever God tells you." Then Jacob  
 started to mount his sons and his

wives on camels, driving off all 18  
 his cattle], and all the stock he  
 had gathered, the cattle he had  
 acquired in Paddan-aram, in order  
 to reach his father Isaac in the  
 land of Canaan[. As Laban had 19  
 gone to the sheep-shearing,  
 Rachel stole the household gods  
 that belonged to her father, and 20  
 Jacob outwitted Laban the  
 Aramæan, never letting him know  
 that he fled. He fled with all 21  
 that he had, got across the  
 Euphrates, and turned towards  
 the hill-country of Gilead.

Three days later, Laban was 22  
 told that Jacob had fled. So he 23  
 took his kinsmen and pursued  
 him for seven days, overtaking  
 him in the hill-country of Gilead.  
 (In a dream by night God came 24  
 to Laban the Aramæan, saying,  
 "Beware of saying a single word  
 to Jacob.") When Laban came 25  
 up on Jacob, Jacob had encamped  
 on the hill of Mizpah; so Laban  
 and his kinsmen encamped on the  
 hill of Gilead. Laban said to 26  
 Jacob, "What do you mean by  
 stealing away without telling me,  
 carrying my daughters off as if  
 they were prisoners of war? Why 27  
 did you flee in secret and deceive  
 me, instead of telling me? I  
 would have sent you off with mirth  
 and music, with tambourine and  
 lyre! Why did you not let me 28  
 kiss my grandchildren and my  
 daughters? That was a silly  
 thing to do. I have it in my 29  
 power to injure you, but the God  
 of your father told me last night,  
 'Beware of saying a single word  
 to Jacob.' You are off, forsooth, 30  
 because you yearned for your  
 father's house! Then why did  
 you steal my gods?" Jacob an- 31



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swered, "I fled secretly because I was afraid; I thought you would take your daughters from me, by force. As for your gods, he shall die with whom you find them. In presence of our kinsmen, pick out whatever is yours among my belongings, and take it" (for Jacob had no idea that Rachel had stolen the gods). So Laban went into Jacob's tent and Leah's tent and the tent of the two maids, and found nothing. From Leah's tent he went into Rachel's. Now Rachel had taken the household gods and put them in the camel's saddle, on which she was riding. As Laban felt all about the tent, and could not find them, she said to her father, "Let not my lord be angry at me for not rising before you, but the custom of women is on me." So he did not find the household gods, for all his search. Then Jacob angrily reproached Laban. Said Jacob to Laban, "What is my crime, what is my sin, that you have hotly pursued me? After your groping among all my goods, what goods have you found that belong to your household? Down with it here, in front of your kinsmen and mine, that they may judge between us two! These twenty years I have been with you; your ewes and she-goats have never miscarried, and I never ate the rams of your flock. What wild beasts tore, I never laid before you; I made good the loss of it myself; you held me responsible for anything stolen by night or by day. And this was my lot, to be worn out by heat during the day and by frost at night, to lose my sleep. These twenty years I have

been a member of your household; fourteen years I served you for your two daughters and six years for your flock, and you changed my wages over and again. Unless my father's God, the God of Abraham, the Awe of Isaac, had been on my side, you would indeed have sent me off empty-handed. But God saw my plight and my toil, and last night he checked you." Laban answered, "The girls are my daughters, the children are my grandchildren, the flocks are my flocks, and all that you see is mine. But—what can I do to-day for these daughters of mine and for the children they have borne? Come, let us make a compact, you and I, let us have a witness between us." So he took a boulder, and erected it as a pillar. *Jacob said to his men, "Gather stones"; they did so and built a cairn. Then they ate together on the cairn. (Witness-cairn they called it, Laban in Aramaic, Jacob in Hebrew.) "This cairn," said Laban, "is a witness between you and me to-day"; so he called it Galeéd (Witness-cairn); and also Mizpah (Watch-post), saying, "May the Eternal keep a watchful eye upon us, when we are out of one another's sight! If you ill-treat my daughters, or if you marry other wives, then, though there is no man, here is God to interfere!"* [And Laban said to Jacob, "Look at this cairn, look at the pillar I have set up between myself and you. This cairn be witness, this pillar be witness, that I will not pass it to attack you, and you shall not pass this cairn and pillar to attack me. The God of Abraham and the God of Nahor

judge between us !” Jacob swore it by the Awe of his father Isaac.

54 Then, killing a victim for sacrifice on the hill, Jacob called his kinsmen to a meal ; they ate and then they stayed all night on the

55 hill. Next morning Laban rose, kissed his grandchildren and his daughters, gave them his blessing,

32 and went away home. Jacob went his way, and encountered the 2 angels of God ; on seeing them, Jacob said, “ This is God’s camp ” —so he called the spot Mahanaim (Camps).]

3 Now Jacob sent messengers ahead to his brother Esau in the land of

4 Seir, the country of Edom, with these instructions : “ You shall say to my lord Esau, ‘ Your servant Jacob says : I have been residing

5 with Laban until now ; I have oxen, asses, flocks, and slaves both male and female, and I hereby send to tell my lord, in the hope of finding

6 favour with you.’ ” The messengers came back to Jacob reporting that they had gone to his brother Esau, who was already on the way to meet him with four hundred men.

7 Jacob was terrified and anxious ; he divided his party, with the flocks and the herds and the camels, into

8 two companies, thinking that if Esau attacked and overpowered one company, the surviving company

9 might escape. Then Jacob prayed, “ God of my father Abraham, God of my father Isaac, O Eternal who didst say to me, ‘ Return to your country and your kindred, and I

10 will do you good,’ I do not deserve all the kindness and loyalty with which thou hast treated thy servant ; stick in hand I crossed the Jordan here, and now I am two companies !

11 O save me from the power of my

brother, from Esau ! I am afraid of him attacking me and overpowering me, slaying our women and children. Thou didst promise, 12 ‘ I will indeed do you good, and make your descendants like the sand of the sea, past counting for number.’ ” There Jacob remained for 13 the night.

[From his possessions he selected a present for his brother Esau, namely, two hundred she-goats 14 and twenty he-goats, two hundred ewes and twenty rams, thirty 15 milch camels with their colts, forty cows and ten bullocks, twenty she-asses and ten foals. These he entrusted to his slaves, 16 each herd separately, telling his slaves to move across ahead of him, leaving a space between herd and herd. He gave this 17 order to those in the very front : “ When my brother Esau meets you and asks to whom you belong and where you are going, and whose are the beasts you are driving, say, ‘ They belong to your 18 servant Jacob ; they are a present for my lord Esau ; and Jacob himself is just behind us.’ ” He 19 also gave orders to the second and the third, and to all the others who drove the herds, telling them what they were to say to Esau when they came across him ; “ Say, ‘ here is your servant 20 Jacob just behind us ! ’ ” (He thought to himself, “ I will appease him with the present in front, and then I can get access to his presence ; perhaps he will receive me.”) So the present 21 moved ahead of him, while he passed the night in the encampment.]

That night he rose, took his two 22

wives, his two maid-servants, and his eleven children, [and crossed  
 23 the ford of the Jabbok. He took them] and made them cross the stream, along with all that he had.  
 24 Jacob was left alone, and a man struggled with him till break of day ;  
 25 when the man found that he could not master him, he struck the hollow of his thigh, so that Jacob's thigh was  
 26 sprained in the wrestle. Then he said, " Let me go, for the day is breaking." " I will not," said Jacob, " unless you bless me."  
 27 " What is your name ? " said the man. " Jacob," he answered.  
 28 " Then your name shall be Jacob no longer," said the man, " but Israel (Striver-with-God), for you have striven with God and men, and  
 29 won." " Tell me what is your name," said Jacob. " Why ask my name ? " he answered, and he  
 30 blessed him on the spot. Jacob named the spot Peniel (God's face), saying, " I have seen God face to  
 31 face, and yet I am alive ! " The sun rose upon him as he passed Penuel, and he limped on account of  
 32 his thigh. (To this day the Israelites never eat any tendon of the hip on the hollow of an animal's thigh, because One struck the tendon of the hip on the hollow of Jacob's thigh.)  
 33 When Jacob looked up, there was Esau coming with four hundred men ! So he assigned the children to Leah and to Rachel and to the  
 2 two maids, putting the maids and their children in front, then Leah and her children, with Rachel and  
 3 Joseph in the rear. He passed on before them bowing seven times to the earth till he reached his brother, and Esau ran to meet him and embraced him, falling on his neck and kissing him, while they wept to-

gether. On looking up Esau noticed 5 the women and children. " Who are these with you ? " he asked. And Jacob said, " The children whom God has graciously given to your servant." Then the maids 6 came up with their children and bowed ; Leah and her children also 7 came up and bowed ; after that, Joseph and Rachel came up and bowed. Esau said, " And what 8 was the meaning of all you company that I met ? " " It was to win my lord's favour," said Jacob. " I 9 have plenty," said Esau ; " keep what you have, my brother." But 10 Jacob answered, " No, if I have found favour with you, pray accept my present, for I have had access to your presence as to the presence of God himself and found a welcome. Do take the gift I have 11 brought you ; God has been generous to me, and I have plenty." So he urged him, and Esau took it. Then said Esau, " Let us travel 12 together on our way ; I will march in front." But Jacob said, " My 13 lord knows that the children are young, and I have to think of the young in my flocks and herds, for, if they are overdriven for a single day, the flocks will all die. Pray 14 let my lord go ahead of his servant, and I will advance gradually, suiting my pace to the cattle in front of me and to the children, till I reach my lord at Seir." " Let me leave 15 some of my men with you," said Esau. But Jacob said, " What is the use of that, so please my lord ? " Then Esau started that very day to 16 go back to Seir ; Jacob moved to 17 Sukkoth, where he built himself a house and put up booths for his cattle. Hence the place was called Sukkoth (Booths).

18 When Jacob came from Paddan-  
aram he arrived safe and sound at  
the town of Shechem in the land  
of Canaan, camping to the east of  
19 the town. [For a hundred ingots  
he bought the piece of ground on  
which he had pitched his tent, from  
the clan of Hamôr, the founder of  
20 Shechem. There he put up an  
altar, which he called "Êl, God of  
Israel."]

34 Now Dinah, the daughter whom  
Leah bore to Jacob, went to visit  
2a the women of the district. She-  
chem, the son of Hamôr the Hivite,  
who was the local chief, saw her ;  
4 and Shechem said to his father  
Hamôr, "Get me this girl for my  
6 wife." So Hamôr, the father of  
Shechem, went to have a talk  
8 with Jacob. Hamôr's words were :  
"My son Shechem has set his  
heart on your daughter ; pray let  
9 him have her in marriage. Inter-  
marry with us, give us your daugh-  
10 ters and take our daughters ; you  
can live along with us, the country  
will be open to you, stay and trade  
13 here, and get property." But the  
sons of Jacob answered Shechem  
and his father Hamôr craftily ;  
14 they said, "We cannot do such a  
thing. To give our sister to a  
man who is uncircumcised !—that  
15 would be a disgrace to us. Only  
on this condition will we make  
terms with you, if you become as  
we are, every male among you  
16 getting circumcised ; then we  
will give you our daughters and  
take your daughters, we will live  
along with you and become one  
17 people. If you will not listen to  
us and get circumcised, then we  
will retire with our daughter."

18 Their proposal pleased Hamôr  
and Shechem the son of Hamôr.

Hamôr and his son Shechem went 20  
to the council of the town and  
discussed it with the citizens.  
"These men," they said, "are 21  
quite friendly ; let them live in  
the country and trade, for the  
country is large enough ; let us  
marry their daughters and give  
them our daughters. But they 22  
will only agree to live along with  
us and to become one people on  
this condition, that every male  
among us gets circumcised, as  
they are circumcised. Well, their 23  
cattle and possessions and all their  
beasts will become ours, will they  
not ? Only let us come to terms  
with them, and they will live along  
with us." The citizens all agreed 24  
to what Hamôr and his son She-  
chem urged, and every male citizen  
got circumcised. On the third 25a  
day, when they were sore, the  
sons of Jacob fell on them in their  
pain, murdered every male in the 27  
town, and sacked it, seizing their 28  
flocks and herds and asses, what-  
ever was in the town or in the  
fields, and carrying off as booty 29  
all their possessions, their children  
and their wives. As they rode 35  
off, a panic fell upon the sur-  
rounding towns, and no one pur-  
sued the sons of Jacob.

*Now Shechem the son of 34  
Hamôr had his heart set on Dinah 3a  
the daughter of Jacob ; he lay with 2b  
her and dishonoured her, but he 3b  
loved the girl and consoled her.  
Jacob heard that he had violated his 5  
daughter Dinah, but, as his sons  
were out in the open country with his  
cattle, he said nothing till they came  
home. However, the sons of Jacob 7  
heard it and came back from the  
country, distressed and enraged that  
the man had committed an immoral*

scandal in Israel by lying with Jacob's daughter—a thing that I ought never to be done! Shechem said to her father and her brothers, "Let me have your goodwill! I will pay any sum you mention; 2 ask as large a price and presents as you like, and I will give whatever you may claim; only, give me the 9 girl in marriage." The young man did not hesitate to do as they demanded, though he was the highest member of his family—so charmed 5 was he with Jacob's daughter. But two of the sons of Jacob, Simeon and Levi, brothers of Dinah, each took his sword, got into the town 6 unsuspected, and cut Hamôr and his son Shechem to pieces; then they took Dinah from Shechem's 0 house and got away. Jacob said to Simeon and Levi, "You have undone me, you have brought me into bad odour among the natives, the Canaanites and the Perizzites; my numbers are few and they will muster to attack me, till I am 1 destroyed, I and my family!" Their answer was, "Should he have treated our sister like a harlot?" 5 [God said to Jacob, "Move up to Beth-el and stay there; make an altar there to the God who appeared to you when you fled 2 from your brother Esau." So Jacob said to his household and all his people, "Put away your foreign gods, wash yourselves clean, and change your clothing; 3 let us move up to Beth-el, where I shall make an altar to the God who answered me in the hour of my distress and accompanied me 4 on my journey." Then they handed over to Jacob all their foreign gods, with their amulets of ear-rings; Jacob buried them

below the sacred oak at Shechem. When Jacob reached Luz (that is, 6 Beth-el) in the land of Canaan, he and all his people, he built an 7 altar there, calling the spot 'The God of Beth-el,' because God had been revealed to him there when he fled from his brother. Debôrâh, Rebekah's nurse, died 8 and was buried under the sacred oak below Beth-el; hence its name, Weepingoak. Jacob erected 14 a pillar, a pillar of stone there, pouring on it a libation of wine and also oil.]

When Jacob came from Paddan- 9 aram, God again appeared to him and blessed him. "Jacob is your 10 name," said God, "but Jacob it shall be no longer; Israel is to be your name." So he called him Israel. "I am God Al-11 mighty," said God; "be fruitful and multiply; a nation, a group of nations shall come from you, and kings shall be born of you; also I will give you and your de- 12 scendants after you the land that I gave to Abraham and Isaac." Then God went up to heaven from 13 the spot at which he spoke to him. And Jacob gave the name of Beth- 15 el to the spot at which God spoke to him.

[From Beth-el they moved on, 16 and they were still some distance from Ephrath, when Rachel felt the pains of child-birth. She had 17 hard labour, but, in the midst of her hard labour, the midwife said to her, "Fear not, you are going to have another son." As her 18 life went from her (for she died), she called the child Benôni (Son-of-my-sorrow), but his father called him Benjamin (Fortune-son). Rachel died and was 19

buried on the way to Ephrath  
 20 (that is, Bethlehem), and Jacob  
 erected a pillar at her grave, the  
 Pillar of Rachel's Grave to this  
 21 day.] *Then Israel moved on and  
 pitched his tent on the other side of*  
 22 *Flocktower. It was when Israel  
 lived there that Reuben went and lay  
 with Bilhah, his father's concubine ;  
 and when Israel heard . . .*  
 27 Then Jacob went to his father  
 Isaac at Mamre, at Kirjath-arba  
 (that is, Hebron), where Abraham  
 28 and Isaac stayed. The life of  
 Isaac lasted for a hundred and  
 29 eighty years ; then Isaac breathed  
 his last, died, and was gathered  
 to his father's kindred, an old  
 man, after a full life. He was  
 buried by his sons Esau and Jacob.  
 36 Here are the descendants of  
 2 Esau (that is, Edom). Esau took  
 his wives from among the Canaan-  
 ite women, Adah the daughter  
 of Elon the Hittite, Oholibamah  
 the daughter of Anah (son of  
 3 Zibeon the Hivite), and Basemath,  
 the daughter of Ishmael, sister of  
 4 Nebaioth. Adah bore Eliphaz  
 to Esau, Basemath bore Reûel,  
 5 and Oholibamah bore Jeûsh, Jalam,  
 and Korah ; these are the sons  
 borne to Esau in the land of  
 6 Canaan. Then Esau, taking his  
 wives, his sons, his daughters, and  
 all his serfs, with his cattle and  
 all his stock and all the property  
 he had gathered in the land of  
 Canaan, went away from his  
 brother Jacob into the land of  
 7 Seir ; for their possessions were  
 so large that they could not live  
 together, the land where they  
 resided could not support their  
 8 cattle. So Esau lived in the hill-  
 country of Seir (Esau means  
 Edom).

Here are the descendants of 9  
 Esau the ancestor of the Edomites  
 in the hill-country of Seir ; here 10  
 are the names of Esau's sons—  
 Eliphaz the son of Esau's wife  
 Adah, and Reûel the son of Esau's  
 wife Basemath. The sons of 11  
 Eliphaz were Teman, Omar,  
 Zépho, Gatam, and Kênaz. (Eli- 12  
 phaz, Esau's son, had Timna as  
 his concubine, and she bore Amâ-  
 lek to Eliphaz.) These were the  
 descendants of Esau's wife Adah.  
 Here are the sons of Reûel ; 13  
 Nahath, Zerah, Shammah, and  
 Mizzah ; these were the descend-  
 ants of Esau's wife Basemath.  
 And here are the sons of Esau's 14  
 wife Oholibamah, the daughter of  
 Anah (son of Zibeon) ; she bore  
 Jeûsh, Jalam, and Korah to Esau.  
 Here are the chieftains among the 15  
 sons of Esau. Of the sons of  
 Eliphaz, the first-born of Esau, the  
 chieftain of Teman, the chieftain  
 of Omar, the chieftain of Zépho,  
 the chieftain of Kênaz, the chief- 16  
 tain of Gatam, and the chieftain  
 of Amâlek—all chieftains from  
 Eliphaz in the land of Edom, de-  
 scended from Adah. Here are the 17  
 descendants of Esau's son Reûel :  
 the chieftain of Nahath, the chief-  
 tain of Zerah, the chieftain of  
 Shammah, and the chieftain of  
 Mizzah—these are the chieftains  
 from Reûel in the land of Edom,  
 descended from Esau's wife Base- 18  
 math. And here are the descend-  
 ants of Esau's wife Oholibamah :  
 the chieftain of Jeûsh, the chief-  
 tain of Jalam, and the chieftain  
 of Korah—chieftains descended  
 from Esau's wife Oholibamah, the  
 daughter of Anah. Such were the 19  
 sons of Esau (that is, Edom), such  
 were the Edomite chieftains.

Here are the sons of Seir the troglodyte, the natives of the country: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Rishan; these were the troglodyte chieftains, the Seirites in the land of Edom. Lotan's children were Hori and Hemam; Lotan's sister was Timna. Shobal's children were Alvan, Manahath, Ebal, Shēpho, and Onam. Zibeon's children were Aiah and Anah (the Anah who discovered the hot springs in the desert, as he was herding his father's asses). Anah's children were Dishon and Oholibamah. Dishon's children were Hemdan, Eshban, Ithran, and Kēran. Ezer's children were Bilham, Zaavan, and Akan. Rishan's children were Uz and Aran.

Here are the troglodyte chieftains: the chieftain of Lotan, the chieftain of Shobal, the chieftain of Zibeon, the chieftain of Anah, the chieftain of Dishon, the chieftain of Ezer, and the chieftain of Rishan; such were the troglodyte chieftains in the order of their clans, within the land of Seir.

Here are the kings who reigned in the land of Edom, before any king reigned over the Israelites. Bela the son of Beōr reigned in Edom; the name of his capital was Dinhābah. Bela died and was succeeded by Jobab the son of Zerah of Busaireh. Jobab died and was succeeded by Husham from the Temanite country. Husham died and was succeeded by Hādad the son of Bēdad, who defeated the Midianites in the open country of Moab; the name of his capital was Avith. Hādad died and was succeeded by Samlah of Masrēkah. Samlah died

and was succeeded by Saul from Rahaba on the Euphrates. Saul died and was succeeded by Baal-hanan the son of Achbor. Baal-hanan the son of Achbor died and was succeeded by Hadar; the name of his capital was Paū, and his wife was called Mehētabel, the daughter of Matred, who was the daughter of Mezahab.

Here are the names of the chieftains descended from Esau, in the order of their peoples and places: the chieftain of Timna, the chieftain of Alvah, the chieftain of Jetheth, the chieftain of Oholibamah, the chieftain of Elath, the chieftain of Punon, the chieftain of Kēnaz, the chieftain of Teman, the chieftain of Mibzar, the chieftain of Magdiel, and the chieftain of Iram. Such were the chieftains of Edom, as they were placed in the land they held—that is, the land of Esau, the ancestor of the Edomites.

Now Jacob was living in the land where his father had resided, in the land of Canaan. Here are the descendants of Jacob. Jacob had twelve sons; Leah's sons were Reuben (Jacob's first-born), Simeon, Levi, Judah, Issachar, and Zebulun; Rachel's sons were Joseph and Benjamin; the sons of Bilhah, Rachel's maid, were Dan and Naphtali, and the sons of Zilpah, Leah's maid, were Gad and Asher. These were the sons born to Jacob in Paddan-aram. Now Joseph, who was seventeen, was a shepherd-lad along with his brothers, the sons of Bilhah and of Zilpah, his father's wives. He gave a bad report of them to his father. Israel loved

*Joseph more than all his sons, as the son of his old age ; he had a tunic with long sleeves made for him.*

4 *And as his brothers saw that their father loved him better than all the others, they hated him and could not*

5 *say a civil word to him. [Joseph had a dream, which he told his brothers, and it made them hate*

6 *him worse than ever. He said to them, "Do listen to this dream*

7 *I have had. Methought, as we were binding sheaves in the field, my sheaf stood up, while your sheaves all around did homage to*

8 *it !"* His brothers answered, "And are you to be king over us ? You to lord it over us !" They hated him worse than ever, for what he dreamed and what he

9 said. He had another dream which he told to his brothers. "Listen," he said, "I have had another dream ! The sun, the moon, and the eleven stars were

10 doing homage to me !" When he told this to his father and his brothers, his father reproved him, saying, "What is this dream of yours ? Am I and your mother and your brothers actually to bow

11 before you to the earth ?" His brothers bore him malice, but his father kept mind of what he said.]

12 *Now his brothers had gone to herd*

13 *their father's flocks at Shechem. So Israel said to Joseph, "Are not your brothers herding the flocks at Shechem ? Come, I will send you to them."* "I am ready," said

14 *Joseph. "Well, go," said Israel, "see if all is well with your brothers and with the flocks, and bring me word."* So he sent him from the valley of Hebron, and to Shechem

15 *Joseph came. A man found him wandering about the country and*

*asked him what he wanted. He said, "I am in search of my brothers. Pray tell me where they are shepherding."* The man said, "They have gone from here ; I heard them saying, 'Let us move to Dothan.'" Then Joseph went after his brothers, and in Dothan he found them. But they saw him at a distance and, long before he came up, they plotted to murder him. [They said to each other, "Here's the dreamer ! Come on, let us kill him and fling him into one of the pits. We can say that a wild beast devoured him. Then we'll see what becomes of his dreams !"]

*When Judah heard this, however, he rescued him from their hands, saying, "No, we will not kill him outright."* [Said Reuben, "Shed no blood ; fling him into this pit out in the open, but no violence !" (his idea being to rescue him and restore him to his father). So when Joseph reached his brothers, they stripped him of his tunic (the tunic with long sleeves), and flung him into the pit, which was empty ; there was no water in it. Then they sat down to their food.]

*On looking up, there they saw a caravan of Ishmaelites on the way from Gilead to Egypt, carrying resin and balsam and fragrant gum on their camels ! Then said Judah to his brothers, "What is the good of killing our brother and covering up his blood ? Come on, let us sell him to the Ishmaelites, instead of doing him violence ! He is our brother, our own flesh !"* To this his brothers agreed, and they sold Joseph to the Ishmaelites for fifty shillings. [Some Midianite traders passed, 2 who pulled Joseph out of the pit,



9 and took him away to Egypt. So, when Reuben went back to the pit, there was no Joseph in the pit! He tore his dress, and went back to his brothers, crying, "The boy is gone! Whatever is to become of me?" ] *As for Joseph's tunic, they dipped it in the blood of a goat they had killed; then, taking it to their father, they said, "We found this tunic; see if it is your son's or not."* Jacob recognized it. "It is my son's tunic," he said; "some wild beast has devoured him. Joseph must have been torn to pieces." So Jacob tore his dress, girdled himself with sackcloth, and mourned for his son many a day; his sons and his daughters all tried to console him, but he would not be consoled. "No," he said, "I will go down mourning to my son in death." Thus did his father weep for him. [Meantime the Midianites sold him in Egypt to Potiphar, one of the Pharaoh's officials, who was governor of the prison.]

3 It happened about then that Judah withdrew from his brothers and joined an Adullamite called Hirah. There he saw Bathshua a Canaanite; he married her and went in to her, and she conceived; she bore a son and called him Er.

4 Again she conceived and bore a son, whom she called Onan. Once more she bore a son, and called him Shelah (she was at Kezib when she bore him). Judah chose a wife for Er, called Tamar; but Er, Judah's first-born, was a wicked man before the Eternal, and the Eternal cut him off. Then said Judah to Onan, "Go in to your brother's widow, do your duty to her as a husband's brother, and produce a child for

your brother." But, as Onan knew the child would not belong to him, he used to spill the seed on the ground whenever he went in to his brother's widow, to avoid producing a child for his brother. What he did was wicked before the Eternal, who cut him off also. So Judah said to Tamar, "Stay on as a widow in your father's house, till my son Shelah grows up." (He was afraid that Shelah might die like his brothers.) Tamar went to stay in her father's house. In course of time Bathshua, Judah's wife, died; and, after Judah had consoled himself, he went to look after his sheep-shearers at Timna, along with his companion, Hirah the Adullamite. Tamar was told that her father-in-law had gone to Timna for the sheep-shearing. Now she knew Shelah had grown up, and yet she was not his wife; so laying aside her widow's dress, she wrapped herself up in a veil and sat at the entrance to Enaim on the road to Timna. When Judah saw her, he thought she was a harlot, since her face was veiled. So he stepped aside to her by the roadside, saying, "Pray, let me come in to you" (little knowing that she was his daughter-in-law). "What will you give me," she asked, "for coming in to me?" "I will send you a kid from my flock of goats," he said. "Will you give me a pledge till you send it?" "What is your pledge?" "Your signet-ring," she said, "your cord for it, and the stick in your hand." So he gave them to her and went in to her, and she conceived by him. Then she got up and went away, removing her veil and putting on her widow's dress. Judah sent his companion the Adullamite with the kid, to get

back the pledge from the woman,  
 21 but she was not to be found. He asked the natives, "Where is yon temple-prostitute who was by the roadside at Enaim?" They answered, "There has been none here."  
 22 So he went back and told Judah, "I cannot find her; the natives say that no temple-prostitute has been  
 23 there." "Well," said Judah, "let her keep the pledge, lest we are brought into contempt; I did send the kid, and you could not find  
 24 the woman." About three months later Judah was told that his daughter-in-law Tamar had been playing the harlot and was with child by whoredom. "Bring her out and burn her," said Judah.  
 25 But as she was being led out, she sent a message to her father-in-law; "I am with child by the man to whom these belong. Look," she said, "note whom they belong to, this signet-ring, this cord and  
 26 stick!" When Judah recognized them, he said, "She is in the right against me, for I did not marry her to my son Shelah." So he had no  
 27 further intercourse with her. When she was in child-birth, there were  
 28 twins in her womb, and during her labour a hand appeared; the midwife tied a scarlet thread on it, saying, "This one came out first."  
 29 But he drew back his hand, and out came his brother. "What a breach you have made for yourself!" she said. So his name was Perez  
 30 (Breach). Afterwards his brother came out, with the scarlet thread on his hand; and his name was Zerah (Scarlet).  
 39 When Joseph was taken down to Egypt, an Egyptian [[Potiphar, one of the Pharaoh's officials, who was governor of the prison,]] bought

him from the Ishmaelites who had brought him down. But the Eternal 2: was with Joseph, and he prospered; he was kept inside the household of his master the Egyptian, and his 3 master noticed that the Eternal was with him, and that the Eternal prospered everything he took in hand. Joseph was popular with 4: him and became his personal attendant; then he made him his household steward, and entrusted everything to him. From the hour that 5 he made him his household steward, in charge of everything, the Eternal blessed the house of the Egyptian for Joseph's sake; the blessing of the Eternal rested on all that he had, inside the house and outside. He 6 left everything in the hands of Joseph; not a thing did he trouble himself about, except his food. Now Joseph was good-looking and handsome. And by-and-by his master's 7 wife cast her eyes on him: "Lie with me," she said. But he re- 8 fused. He said to his master's wife, "My master does not trouble himself about anything in the household, but has left everything in my hands, so 9: that my authority is equal to his own; he has kept nothing from me except yourself, for you are his wife. How then can I commit this great crime, and sin against God?" Day 10: after day she spoke to Joseph, but he would not listen to her appeal to lie with her or to be with her. One 1: day, when he went into the house about his work, as no man of the household was indoors, she caught 1: him by the robe, saying "Lie with me." But he ran off, leaving the robe in her hands, and got away. When she saw he had run away, 11: leaving his robe in her hands, she 1: called to her household, "Here is a

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*Hebrew brought into the house to insult me! He came in to lie with me; I screamed, and when he heard me screaming aloud he left his robe with me and ran off!" She kept the robe beside her, till his master came home. Then she told him this story: "The Hebrew slave you brought to us came in to insult me; but when I screamed aloud, he left his robe with me and ran out!" When Joseph's master heard what his wife said, about how his servant had treated her, he was furious; Joseph's master put him in gaol, where the royal prisoners were bound. In gaol he lay. Yet the Eternal was with Joseph and was kind to him, making him popular with the gaoler, who put Joseph in charge of all the prisoners in the gaol, holding him responsible for anything they did; the gaoler did not need to attend to anything Joseph undertook, for the Eternal was with him, and whatever he did the Eternal made it prosper.*

[After this it happened that the cupbearer and the baker of the king of Egypt offended their lord the king of Egypt; the Pharaoh was angry with his two officials, the chief cupbearer and the head baker, and put them in custody in the house of the governor of the prison, the gaol in which Joseph was confined. The governor of the prison appointed Joseph to attend upon them. For some time they remained in custody. Then one night they both had dreams, each man dreaming something with a meaning for himself, the cupbearer and the baker of the king of Egypt who were confined in the gaol. When Joseph went in, next morning, he noticed that

they were downcast. So he asked 7 the officials of the Pharaoh who were in custody along with himself in his master's house, "Why are you looking so downcast to-day?" "We have had a dream," they 8 said, "and there is no one to interpret it." Joseph answered, "Do not interpretations belong to God? But pray tell me the dream." So 9 the chief cupbearer told Joseph his dream. "In my dream," he said, "there was a vine in front of me, and on the vine there were 10 three branches. It seemed to bud, its blossoms opened, and the clusters produced ripe grapes. As the Pharaoh's cup was in my 11 hand, I plucked the grapes, squeezed them into the Pharaoh's cup, and handed the cup to the Pharaoh." "Here is the inter- 12 pretation," said Joseph; "the three branches are three days. Within three days the Pharaoh 13 will release you and restore you to your post; you will hand the Pharaoh his cup as you used to do when you were his cupbearer. But remember me when all goes 14 well with you; do me the kindness of mentioning my name to the Pharaoh and get me out of here; for I was really kidnapped from 15 the land of the Hebrews, and I have done nothing in this country for which I should be put into the dungeon." When the head baker 16 saw that the interpretation was favourable, he said to Joseph, "In my dream I too saw something; three baskets of white bread were on my head; in the 17 top basket there were all sorts of pastry for the Pharaoh, but the birds kept eating them out of the basket on my head." "Here is 18

the interpretation," said Joseph ;  
 " the three baskets are three days.  
 19 Within three days the Pharaoh  
 will release you, and hang you on  
 a tree, till the birds eat the flesh  
 20 off you." On the third day,  
 which was the Pharaoh's birthday,  
 he held a banquet for all his cour-  
 tiers, and he did release the chief  
 cupbearer and the head baker.  
 21 The chief cupbearer he restored  
 to his post, where he handed the  
 22 cup to the Pharaoh ; but the head  
 baker he hanged. It was as  
 Joseph had interpreted to them.  
 23 But the chief cupbearer did not  
 remember Joseph ; he forgot him.  
 41 Two years passed, and the  
 Pharaoh dreamed he was standing  
 2 beside the Nile ; up came seven  
 cows from the Nile, sleek and  
 plump, and they grazed in the  
 3 reed-grass. After them seven  
 other cows came up from the  
 Nile, ugly and lean ; they stood  
 beside the rest of the cows on the  
 4 bank of the Nile, and the ugly  
 lean cows ate up the seven cows  
 that were sleek and plump.  
 5 Then the Pharaoh woke up. When  
 he fell asleep, he had a second  
 dream ; there were seven fine  
 ripe ears of corn sprouting on a  
 6 single stalk ! And seven ears  
 sprang up after them, thin and  
 7 blasted by the east wind ; but  
 the thin ears swallowed up the  
 seven ears that were fine and full.  
 Then the Pharaoh woke up, and  
 8 found he had been dreaming. In  
 the morning his mind was dis-  
 turbed ; so he summoned all the  
 magicians and sages in Egypt,  
 and told them what he had  
 dreamed, but no one could inter-  
 9 pret it for the Pharaoh. Then  
 the chief cupbearer said to the

Pharaoh, " I must recall my  
 offences to-day, how the Pharaoh  
 was angry with his servants and  
 put myself and the head baker in  
 custody within the house of the  
 governor of the prison. Now, one  
 night we dreamed, he and I ; each  
 had a dream with a meaning for  
 himself. But there was a youth  
 along with us, a Hebrew slave of  
 the prison-governor, and when we  
 told him our dreams, he inter-  
 preted them, telling each of us  
 the meaning of his own dream.  
 And as he interpreted, so it fell  
 out ; I was restored to my post,  
 and the other man was hanged."  
 Then the Pharaoh sent for Joseph,  
 whom they brought hurriedly  
 from the dungeon ; after shaving  
 himself and changing his clothes,  
 he came into the Pharaoh's pres-  
 ence. " I have had a dream,"  
 said the Pharaoh to Joseph,  
 " and there is no one to interpret  
 it ; but I have heard about you,  
 that you can interpret a dream  
 whenever you hear it." " Not  
 I ! " said Joseph to the Pharaoh ;  
 " it is God's answer that will  
 answer to the Pharaoh." Then the  
 Pharaoh said to Joseph : " In  
 my dream I was standing on the  
 bank of the Nile ; up came seven  
 cows from the Nile, plump and  
 sleek, and they grazed in the reed-  
 grass. After them seven other  
 cows came up, starved and very  
 ugly and lean—I never saw such  
 poor cows in all the land of Egypt.  
 The lean and ugly cows ate up the  
 first seven plump cows, and even  
 after they had eaten them up, you  
 could not tell that they had eaten  
 them—they were still ugly as  
 before. Then I woke up. I also  
 saw in a dream seven full ripe ears

sprouting on a single stalk. Seven ears sprang up after them, withered, thin, and blasted by the east wind, and the thin ears swallowed up the seven ripe ears ! I told this to the magicians, but not one of them could tell me the meaning." Joseph said to the Pharaoh, "The Pharaoh's dreams mean one thing. God has been showing the Pharaoh what he is about to do ; the seven good cows are seven years, and the seven good ears are seven years—it is one and the same dream. The seven lean and ugly cows that came up afterwards are also seven years, and so are the seven empty ears blasted by the east wind ; there are to be seven years of famine. This is what I meant when I said to the Pharaoh that God has shown the Pharaoh what he is going to do. Seven years of great plenty are coming for all the land of Egypt, but there will be seven years of famine after them, and the plenty will all be forgotten in the land of Egypt ; famine will consume the land, so sore a famine that there will be no word of plenty in the land, owing to the famine that will follow. The dream was doubled for the Pharaoh because this is fixed by God, and ere long God will bring it about. Well then, let the Pharaoh look out a shrewd, intelligent man, and put him in control of the land of Egypt. Let the Pharaoh take action further by appointing food-controllers throughout the country, to annex a fifth of the produce of Egypt during the seven years of plenty ; let them gather all the food of the good years that are coming, and,

under authority of the Pharaoh, store up the grain and hold it for food in the towns. The food will be a reserve for the land in view of the seven years of famine that are to befall the land of Egypt, that the country may not perish of famine." This plan approved itself to the Pharaoh and all his courtiers. The Pharaoh said to his courtiers, "Can we find anyone equal to this man, in whom is the spirit of God ?" Then the Pharaoh turned to Joseph : "As God has shown you all this, there is no one so shrewd and intelligent as yourself. You shall be mayor of my palace, and all my nation shall move at your bidding ; only on the throne shall my authority be greater than yours. Look," said the Pharaoh to Joseph, "I hereby appoint you over all the land of Egypt!" And taking his signet-ring from his hand, the Pharaoh put it on Joseph's hand, arraying him in fine linen robes, putting a gold chain round his neck, and giving him his second chariot to drive in, till the people shouted, "At your service!" Thus he appointed him over all the land of Egypt. "I am the Pharaoh," said the Pharaoh to Joseph, "and not a man shall stir hand or foot in all Egypt without your consent." The Pharaoh gave Joseph the name of Zaphenath-panëah (Life-sustainer) and married him to Asënth, the daughter of Potiphera, priest at On.

Then Joseph went through the land of Egypt.] Joseph was thirty years old when he became prime minister to the Pharaoh, king of Egypt. Joseph went from

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comes here. Send one of your number to fetch your brother, while you remain confined ; it will be a test of your statements, and show if you are honest. Otherwise, as sure as the Pharaoh lives, you are spies." So he put them all in custody together for three days. On the third day Joseph said to them, " As I am a religious man, you must do this at least to save your lives ; if you are honest men, let one of you remain confined in prison, while you go with grain for your starving households and bring me back your youngest brother ; that will verify your statements and save your lives." They said to each other, " This misfortune has befallen us because we were guilty about our brother ; we saw his misfortune, and we would not listen to his entreaties." And Reuben said, " Did I not tell you, not to sin against the boy ? But you would not listen to me. So, you see, there is a reckoning for his blood." They little knew that Joseph understood them, for there was an interpreter at the interview. But Joseph withdrew and broke down. On coming back, he selected Simeon and had him bound before their eyes ; then he gave orders that their baggage was to be filled with grain, that each man's money was to be replaced in his sack, and that they were to receive provisions for the journey. This was done. They loaded their asses with grain, and went away.] *At the spot where they put up for the night, one of them opened his sack to get fodder for his ass, and there he saw his money, at the mouth of the sack ! He told his brothers, " My money*

*has been put back ! There it is, inside my sack !" At this their heart sank, and they turned trembling to one another. [When they 29 reached their father Jacob in the land of Canaan, they told him all that had happened to them. " The man who is lord of the land," 30 they said, " talked harshly to us ; he took us for spies and put us in custody. We said to him, ' We 31 are honest men, we are no spies ; we are twelve brothers, sons of 32 our father ; one is gone, and the youngest is at present with our father in the land of Canaan.' Then the man who is lord of the 33 land said, ' I will find out whether you are honest men in this way : leave one of your number with me, and do you take grain for your starving households and be off ; but bring me your youngest 34 brother. Then I shall be sure that you are not spies but honest men ; I will hand over your brother, and you can trade in the country.' "* When they emptied 35 their sacks, there was every man's packet of money inside his sack ! On seeing their packets of money, they and their father were afraid, saying, " What is this that God has done to us ? " And Jacob 36 their father said, " You bereave me of my children ; Joseph is gone, Simeon is gone, and now you would take Benjamin. Look at all that I have to bear ! " But 37 Reuben said to his father, " You may kill my two sons if I do not bring him back to you ; put him in my charge, and I will bring him back ! " ]

*The famine was raging in 43 the land. So, after they had consumed the grain that they had*

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the presence of the Pharaoh to go through all the land of Egypt. 47 [And during the seven years of plenty, when the earth bore ample 48 crops, he collected all the produce of the rich years over Egypt and stored the grain within the towns ; in every town he stored the produce of the surrounding fields. 49 Joseph stored grain in huge quantities, like the sand of the sea, till he ceased counting it, for it was 50 past measuring. And before the time of famine came, two sons were born to him by Asénath the daughter of Potiphera, priest at 51 On. The first-born Joseph called Manasseh (Forgetting) ; “ for,” said he, “ God has made me forget all my hardships and my father’s 52 house.” The second he called Ephraim (Fruitful) ; “ for God has made me fruitful in the land 53 of my misfortunes.” Then the seven years of plenty in the land 54 of Egypt ended, and, as Joseph had foretold, the seven years of famine began. There was a famine in every country, but there was 55 food everywhere in Egypt. And when all Egypt itself grew famished, and the people cried to the Pharaoh for food, the Pharaoh told all the Egyptians, “ Go to Joseph ; do as he tells you.” 56 Then Joseph opened all the granaries and sold grain to the Egyptians. As the famine was 57 all over the world, people from every country also came to Joseph in Egypt to buy grain—so severe was the famine everywhere on earth.

42 When Jacob realized that there was grain for sale in Egypt, Jacob said to his sons, “ Why stand 2 looking at each other ? I hear,”

he said, “ there is grain for sale in Egypt ; go down there and buy some for us, that we may live instead of dying.” So Joseph’s 3 ten brothers went down to buy grain from the Egyptians ; Jacob 4 did not send Benjamin, Joseph’s own brother, with the rest, as he was afraid of him coming to harm.] Among those who came to buy 5 were the sons of Israel ; for the famine was raging in the land of Canaan. Now Joseph was 6 viceroy of the country ; he it was who sold the grain to all the natives. [The brothers of Joseph came and bowed to the ground before him.] *When Joseph saw 7 his brothers he recognized them, but he treated them like a stranger. He asked, “ Where do you come from ?” “ From the country of Canaan,” they said, “ to buy food.”* [Joseph recognized his brothers, 8 but they did not recognize him ; Joseph remembered what he had 9 dreamed about them, and spoke harshly to them. “ You are spies,” he said, “ you have come to note how defenceless the land is.” “ No, my lord,” they said, 10 “ your servants have come to buy food. We are all sons of one man ; 11 we are honest men, your servants are no spies.” He answered, 12 “ No, you did come to note how defenceless the land is.” They 13 repeated, “ Your servants are twelve brothers, sons of one man in the land of Canaan ; the youngest is at present with our father, and there is one gone.” Joseph retorted, “ It is as I said, 14 you are spies. But I will test 15 you ; as sure as the Pharaoh lives, you shall not leave here unless your youngest brother

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brought from Egypt, their father said to them, "Go and buy us a little more food." "But," said Judah, "the man told us strictly, 'You cannot see me unless your brother is with you.' We will go and buy food, if you send our brother along with us; but if you refuse, we will not go. The man told us, 'You cannot see me unless your brother is with you.'" "And why did you bring trouble on me," said Israel, "by telling the man you had another brother?" They said, "The man asked particularly about us and our relatives; he said, 'Is your father still alive? Have you another brother?'" We answered the drift of his questions. How were we to know that he would say, "Fetch your brother?" Israel said, "My son shall not go with you; his brother is dead, and he is the only one left. If he came to any harm on the road, you would bring down my grey hairs to the grave with grief." "Send the lad with me," said Judah to his father Israel; "let us start off, that we may live instead of dying, we and you and our little ones. I will stand guarantee for him; I will answer to you for him. If I fail to bring him back and set him before you, the lasting blame be mine. If we had not put off time, we could have been back by now!" "Well," said their father Israel, "if it is to be, then do this: take some of the dainties of the country in your baggage, and carry them as a present to the man, a little balsam, a little honey, resin, fragrant gum, pistachio nuts, and almonds; take double money with you, and carry back the money that was replaced in your sacks (perhaps it was by mistake); also take

your brother and go back to the man. [And may God Almighty move the man to be kind and let your other brother go, as well as Benjamin. But if I am to be bereaved—well, I am to be bereaved!]"

So taking this present, taking the double money, and taking Benjamin, the men started south for Egypt and made their way into the presence of Joseph. When Joseph saw Benjamin with them, he said to his house-steward, "Take the men indoors, slaughter animals and make all preparations, for the men are to dine with me at noon." So he did as Joseph told him. He took the men into Joseph's house; but they were afraid at being taken inside Joseph's house, thinking, "It is on account of the money replaced in our sacks at our first visit; he wants to accuse us and attack us, to make us slaves and seize our asses!" So they went up to Joseph's house-steward and spoke to him at the door of the house. "O my lord," they said, "we simply came down to buy food on our first visit, and when we opened our sacks at the spot where we put up, there was every man's money in the mouth of his sack, our own money in full weight! We have brought it back, and we have brought other money to buy food. We do not know who put our money in our sacks." "All right," he said, "you need not be afraid; your God and the God of your father must have put treasure in your sacks, for I got your money." [[Then he brought Simeon out to them.]] Taking the men indoors, he gave them water to wash their feet, and gave their asses fodder. Then they arranged their present for Joseph's arrival at noon,



for they had heard they were to have  
 6 a meal there. When Joseph came home, they took their present to him in the house, and bowed to the ground  
 7 before him. He asked how they were; he said, "Is your father well, the old man you spoke of?  
 8 Is he still alive?" They answered, "Your servant our father  
 9 is well, he is still alive." Then they bowed and did homage to him. Looking up he saw his brother Benjamin, his mother's son, and asked, "And is this your youngest brother, of whom you told me?"  
 10 Then he said, "God be gracious to you, my son!" His heart yearned for his brother, so he hastily sought a place to weep, and retired to his room, where he broke down in tears.  
 1 After washing his face, he came out, and controlling himself ordered  
 2 dinner to be served. Dinner was served for Joseph apart, for the men apart, and for his Egyptian guests apart; the Egyptians could not eat  
 3 along with the Hebrews—that would have polluted the Egyptians. The men were seated in his presence in order of age, from the oldest, by right of birth, to the youngest—which made them stare at each other in  
 4 astonishment. Joseph would send portions to them from his own table, but Benjamin's portions were five times as large as any of theirs. As they drank and drank deep in his  
 5 company, he ordered his house-steward, "Fill the men's sacks with as much grain as they can hold, put every man's money in the mouth of  
 6 his sack, and in the mouth of the youngest man's sack, along with his corn money, put my goblet, the silver goblet." He did as Joseph  
 7 told him. And, whenever day dawned, the men were sent off with

their asses. They had left the city 4 but were not far away, when Joseph said to his steward, "Up and after the men! When you overtake them, ask them, 'Why have you repaid injury for kindness? Why have 5 you stolen the silver goblet, the very goblet out of which my lord drinks, and with which he divines? That was a foul deed of yours!'" When 6 he overtook them, he asked them this. They said to him, "Why does my 7 lord say such a thing? Your servants do a thing like that? Never! Why, we brought you back from 8 Canaan the money that we found in our sacks! How then should we steal silver or gold from your lord's house? If the goblet is found in 9 possession of any of your servants, he shall die, and we will be slaves to my lord." "As you say," replied 10 the steward; "but he only who is found in possession of it shall be my slave, and the rest of you shall be clear." Hurriedly they lowered 11 all their sacks to the ground, every man opened his sack, and the 12 steward searched them, beginning with the oldest and going on to the youngest; in Benjamin's sack the goblet was found! Tearing their 13 clothes, each re-loaded his ass, and back they went to the city. When 14 Judah and his brothers reached Joseph's house, he was still there; they dropped to the ground before him. "What is this you have 15 done?" said Joseph. "Don't you know a man in my position is able to divine?" Judah answered, 16 "What are we to say to my lord? What can we urge? how can we clear ourselves? God has discovered the iniquity of your servants; now we are slaves to my lord, we and the man in whose possession the goblet

## GENESIS XLV

17 was found." "Far be it from me to act like that," said Joseph; "the man in whose possession the goblet was found, he shall be my slave, but the rest of you can go to your father safe and sound." Then Judah went up to him and said, "Oh my lord, pray let your servant say one word to my lord, and be not enraged at your servant, for you are like the Pharaoh himself. My lord asked his servants, 'Have you a father or a brother?' And we told my lord, 'We have a father, an old man, and a child of his old age, a young child, whose own brother is dead; he is the only child left of his mother, and his father loves him.' You said to your servants, 'Bring him down, that I may look at him.' But we told my lord, 'The boy cannot leave his father; his father would die if he lost him.' You said to your servants, 'Unless your brother comes along with you, you will never see me again.' Well, when we went to your servant our father, we told him what my lord said; and when our father bade us return and buy a little food, we said, 'We cannot go down. If our youngest brother goes with us, then we will go down; but not otherwise, for we cannot see the man unless our youngest brother is with us.' Your servant our father said to us, 'You know my wife bore me two sons; one left me, and methinks he must have been torn to pieces, for I have never seen him again; if you take this one too, and if he comes to harm, you will bring my grey hairs down to the grave with trouble.'

30 Now if I go to your servant my father without the boy, when he sees there is no boy, he will die, for his very soul is bound up in the boy;

and your servants will bring down the grey hairs of your servant our father to the grave with grief. For your servant became guarantee for the boy to my father: I said, 'If I fail to bring him back to you, then the lasting blame of my father shall be mine.' Well then, do let your servant remain instead of the boy as a slave to my lord, and let the boy return with his brothers. How can I go to my father without the boy? Never may I witness the woe that would overcome my father!"

[Joseph could control himself no longer before all the bystanders; he called out, "Make every man withdraw." No one was present when Joseph made himself known to his brothers, although he wept so loud that the Egyptians heard of it and the Pharaoh's household heard of it. Joseph said to his brothers, "I am Joseph. Is my father still alive?" His brothers were so dismayed that they could not answer.] So Joseph said to his brothers, "Pray come near." When they came near, he said, "I am your brother Joseph whom you sold into Egypt. [Now do not be vexed or angry with yourselves that you sold me here, for God sent me in front of you to be a preserver of life; the famine has been two years in the land, and there are still five years when there will be neither ploughing nor harvest. God sent me in front of you to preserve your posterity alive on earth and make you survive to become a great company. So it was not you but God who sent me here, and God has made me the Pharaoh's prime minister, head of all his palace, and governor of all the land of Egypt. Hasten

## GENESIS XLVI

back to my father and give him this message from his son Joseph : ' God has made me lord over all Egypt ; come down to me at once, *you shall stay in the land of Goshen* and you shall live near me, you and your sons and your grandsons, your flocks and herds and all that you possess ; I will provide for you here, lest you become poor, you and your household and all that you possess ; for there are still five years of famine.' You can see for yourselves, my brother Benjamin can see for himself, that it is I who am speaking to you.] *You must tell my father all about my splendid position in Egypt and about all you have seen ; make haste and bring my father here.*" Then he fell on the neck of his brother Benjamin and wept, and Benjamin wept on his neck. [Then he kissed all his brothers and wept as he embraced them ; after which his brothers talked with him. The news of this reached the palace of the Pharaoh ; the Pharaoh and his courtiers heard that Joseph's brothers had arrived, and they were delighted. "Tell your brothers," said the Pharaoh to Joseph, "this is what they are to do : 'load your beasts, go off to the land of Canaan, take your father and your households, and come to me ; I will give you the best that the land of Egypt holds, and you shall eat the fat of the land.' Give them these orders : 'take waggons from Egypt for your little ones and for your wives, and fetch your father. Never mind your baggage ; the best that all Egypt holds is at your disposal.'" The sons of Israel did so. Joseph gave them waggons,

as the Pharaoh ordered, and provisions for their journey. He presented each of them with changes of apparel, but Benjamin he presented with forty pounds and five changes of apparel ; he also sent his father a present of ten asses loaded with the best products of Egypt, ten she-asses loaded with grain and food, and provisions for his father on the journey. When he sent his brothers off, he said to them, "See that you do not quarrel on the road." So they travelled up from Egypt to Jacob their father in the land of Canaan and told him, "Joseph is still alive, he is governor of all the land of Egypt." He was stunned by the news ; he did not believe them. Then they told him that Joseph had said to them. But the spirits of their father Jacob revived when he saw the waggons which Joseph had sent to convey him. "Enough !" said Israel, "my son Joseph is still alive ; I will go and see him before I die."

Then Israel set out with all his property, and on reaching Beër-sheba he offered sacrifices to the God of his father Isaac. In a vision by night God said to Israel, "Jacob, Jacob !" "Here I am," he answered. And God said, "I am God, your father's God ; fear not to go down to Egypt, for I will make you a great nation there. I will go down to Egypt with you, and I will be sure to bring you back ; and when you die, Joseph shall close your eyes." So Jacob started from Beër-sheba ; the sons of Israel took their father Jacob and their little ones and their wives in the waggons that the Pharaoh had sent to convey

## GENESIS XLVII

6 him.] Thus Jacob and all his family took their cattle and all that they had gathered in the land of Canaan, and into Egypt they came; he brought with him to Egypt his sons, his grandsons, his daughters and his granddaughters, and all his family.

8 Here are the names of Israel's family [[Jacob and his sons]] who entered Egypt. Reuben, Jacob's 9 first-born, with Reuben's sons, Hanók, Pallu, Hezron, and Karmi; 10 Simeon's sons, Jemúel, Jamin, Ohad, Jachin, Zohar, and Saul (the son of a Canaanite woman); 11 Levi's sons, Gershon, Kohath, 12 and Merari; Judah's sons, Er, Onan, Shelah, Perez, and Zerah (though Er and Onan died in Canaan): the sons of Perez, Hez- 13 ron and Hamul. Issachar's sons, Tola, Puvah, Eyoab, and Shimron: 14 Zebulun's sons, Sered, Elon, and 15 Jahleél: these were Leah's sons, born to Jacob in Paddan-aram [[along with his daughter Dinah]]; altogether his sons [[and daughters]] numbered thirty - three.

16 Gad's sons, Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli.

17 Asher's sons, Imnah, Ishvah, Ishvi, Beriah, and their sister Serah: Beriah's sons, Heber and 18 Malchiel: these were the sons borne to Jacob by Zilpah, whom Laban gave to his daughter Leah, sixteen of them.

19 The sons of Jacob's wife Rachel 20 were Joseph and Benjamin: to Joseph there were born in Egypt Manasseh and Ephraim, borne by Asēnath the daughter of Potiphera, 21 priest at On: Benjamin's sons were Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, 22 Huppim, and Ard: these were

the sons borne to Jacob by Rachel, fourteen in all. Dan's 23 son was Hushim, and Naphtali's 24 sons were Jahzeél, Guni, Jezer, and Shillem; these were the sons 25 borne to Jacob by Bilhah, whom Laban gave to his daughter Rachel, seven in all. Altogether, Jacob's 26 kith and kin who entered Egypt, his descendants and also his sons' wives, numbered [[sixty-six. Joseph had two sons borne to him 27 in Egypt, so that Jacob's household who entered Egypt amounted to]] seventy.

*He sent Judah ahead to get 28 instructions from Joseph about Goshen; and, when they reached the district of Goshen, Joseph got 29 his chariot ready and went up to meet his father Israel in Goshen. He presented himself, fell on his neck, and wept awhile as he embraced him. Israel said to Joseph, 30 "Now that I have seen you, still alive, let me die!" Then Joseph 31 said to his brothers and his father's household, "I will go and tell the Pharaoh that my brothers and my father's household have come to me from Canaan, and that the men are 32 shepherds, for they have been breeding cattle, and that they have brought their flocks and herds and all they possess. When the 33 Pharaoh summons you and asks what is your occupation, say to 34 him, 'Your servants have bred cattle ever since we were young, both we and our fathers.' In this way you will get the district of Goshen to live in, for all shepherds are an abomination to the Egyptians." Then Joseph went and 41 told the Pharaoh, "My father and my brothers, with their flocks and herds and all they possess, have*

## GENESIS XLVII

arrived from Canaan, and are in the district of Goshen." He took five of his brothers and presented them to the Pharaoh, who asked them, "What is your occupation?" They said to the Pharaoh, "Your servants are shepherds, we and our fathers. We have come to stay in the country," they added, "for your servants' flocks can get no pasture, so severe is the famine in Canaan. Pray, then, allow your servants to live in the district of Goshen." The Pharaoh said to Joseph, "Let them stay in the district of Goshen, and if you know of any competent men among them, put them in charge of my live-stock." When Jacob and his sons came to Joseph in Egypt, the Pharaoh, king of Egypt, heard about it; and the Pharaoh said to Joseph, "Your father and your brothers have arrived? Well, the land of Egypt is before you; settle your father and your brothers in the very best part of the country." Then Joseph brought his father Jacob in and placed him before the Pharaoh. Jacob saluted the Pharaoh. The Pharaoh asked Jacob, "How many years have you lived?" Jacob answered, "For a hundred and thirty years I have had a wandering life of it; few and hard have been the years I lived, fewer than the years my fathers lived and wandered." Then, saluting the Pharaoh, Jacob withdrew from his presence. So Joseph settled his father and his brothers, giving them a property in the land of Egypt, in the very best part of the country, in the district of Ramses, as the Pharaoh had ordered; Joseph supported his father and his brothers and all

his father's household with food, to meet the number and the needs of their little ones.

Now there was no food anywhere 18 in the country; the famine was so severe that Egypt and Canaan were languishing under stress of the famine. Meantime Joseph collected all the money that was to be got in Egypt and in Canaan as payment for grain, and put the money in the royal treasury. When 15 all the money in Egypt and in Canaan had been spent, the Egyptians all came and said to Joseph, "Give us food. Why should you look on while we die, because our money is gone?" Joseph said, 16 "Give me your live-stock, if your money is gone, and I will give you grain for your live-stock." So they 17 brought their live-stock to Joseph, who gave them food in exchange for horses, sheep, cattle, and asses; that year he supported them with food in exchange for their live-stock. When that year was over, they 18 came to him the next year and said, "We will not hide it from my lord, that if our money is all spent and if our live-stock belongs to my lord, we have nothing left for my lord except our persons and our lands. Why are we to die under your very 19 eyes, we and our land? Buy us and our land for food; let us and our land be thrall to the Pharaoh, but give us some seed, that we may live instead of dying, and that the land may not be left desolate." Then Joseph bought all the land of 20 Egypt for the Pharaoh, since the Egyptians all sold their fields, so hard was the famine upon them. The land became the property of the Pharaoh, and as for the people, 21 they were reduced to thralldom from

- 22 *one end of Egypt to the other. (The only land he did not buy was the land of the priests, for, as the priests enjoyed an allowance from the Pharaoh and lived off that allowance, they did not sell their land.)*
- 23 *Joseph said to the people, "I have now bought you and your land for you the Pharaoh. Here is seed for you*
- 24 *to sow the land; but when the crop is gathered, you must give a fifth of it to the Pharaoh, keeping four-fifths for yourselves to sow the fields and to make food for yourselves and*
- 25 *your households."* "You have saved our lives," they said; "may it please our lord, we will be in
- 26 *thralldom to the Pharaoh."* So Joseph drew up a regulation for Egypt to this day, that a fifth should fall to the Pharaoh; the only land that did not pass to the Pharaoh was the land belonging to the priests.
- 27 *As for the Israelites, they lived in Egypt, in the district of Goshen, where they acquired property and bred and became very numerous.*
- 28 *In the land of Egypt Jacob lived for seventeen years, so that the years of Jacob's life-time were*
- 29 *a hundred and forty-seven. When the time came for Israel to die, he called his son Joseph and said to him, "If I have found favour with you, pray put your hand under my thigh and promise to be kind and true to me; do not bury me in*
- 30 *Egypt, but when I sleep with my fathers, you are to carry me from Egypt and lay me in their burying-place."* He said, "I will do what
- 31 *you bid me."* "Swear to me," said Jacob. So he swore. And Israel bent reverently towards the head of his bed.
- 48 [After this Joseph was told that his father was ill; so he took his

two boys, Manasseh and Ephraim. Jacob was told, "Here is your 2 son Joseph coming!" And Israel collected his strength and sat up in the bed.] Jacob said to 3 Joseph, "When God Almighty appeared to me at Luz in Canaan, he blessed me and said, 'I will 4 make you fruitful and multiply you, I will make you a group of nations, and I will give you and your descendants this land as a lasting possession.' Now the two 5 boys who were born to you in Egypt, before I came to you in Egypt, are to be mine; Ephraim and Manasseh are to be as much mine as Reuben and Simeon. And 6 the offspring born to you after them are to be yours, reckoned as belonging to these two brothers." [And Israel said to Joseph, "I am 21 dying, but God will be with you and bring you back to your fatherland. Moreover, I assign you the 22 mountain-slope of Shechem on the heights above your brothers, which I won from the Amorites by my sword and bow.] As for 7 myself, when I was on the way from Paddan, Rachel died, to my sorrow, in Canaan, at some distance from Ephrath, and I buried her there on the way to Ephrath (that is, Bethlehem)." [When 8 Israel saw Joseph's boys, he said, "Who are these?" Joseph said 9 to his father, "They are my sons, whom God has given me here." Then he said, "Pray bring them to me, and I will bless them." Now Israel's eyes were dim with 10 age, so that he could not see. Joseph brought them up to his father, who kissed them and embraced them. Israel said to 11 him, "I never thought I would



# GENESIS L

that bites the horse's hoof,  
till the rider tumbles backward  
18 [[O Eternal, I am waiting for thy victory]].

- 19 Gad—raiders raid him,  
but he raids their rear !
- 20 Asher—rich his produce is,  
he yields royal dainties !
- 21 A slender oak is Naphtali,  
with lovely boughs.
- 22 A tree of fruit is Joseph,  
a fruit-tree by a well,  
the branches covering the walls.
- 23 Archers bitterly assail him,  
shoot at him savagely,  
24 but his own bow remains steady,  
and he nimbly plies his arms ;  
Jacob's Mighty One upholds him,  
Israel's Strength sustains him—
- 25 aye, your father's God who aids you,  
God Almighty who will bless you  
with water from the heaven above  
and water from the flood below,  
blessings of breast and of womb,  
26 blessings of fatherhood, sires and sons,  
deus from the ancient mountains,  
the boon of the everlasting hills.  
Such blessings rest on Joseph,  
the prince of his brothers !
- 27 Benjamin plunders wolf-like,  
devouring prey in the morning,  
dividing spoil at even !”
- 28 All these are the twelve clans of  
Israel, and this was what their  
ancestor said to them. He blessed  
them, giving a special blessing to  
29 each of them, and gave them this  
charge. “ I am to be gathered to  
my people,” he said ; “ bury me  
beside my fathers in the cave in  
the field of Ephron the Hittite,  
30 the cave in the field at Makpelah,  
east of Mamre, in the land of  
Canaan, the cave that Abraham  
bought along with the field from  
Ephron the Hittite, in order to  
31 secure a burying-place. There  
Abraham and his wife Sarah were  
buried, there Isaac and his wife  
Rebekah were buried, and there

I buried Leah.” When Jacob 33  
ended his charge to his sons, he  
drew his feet up into the bed,  
breathed his last, and was gathered  
to his father's kindred.

Joseph fell on his father's face, 50  
weeping over him and kissing him ;  
he ordered the embalmers in his 2  
service to embalm his father ; which  
the embalmers did, devoting forty 3  
days to the task of embalming Israel,  
for that was the regular time. The  
Egyptians mourned him for seventy  
days.

When the mourning days were 4  
over, Joseph said to the household  
of the Pharaoh, “ If I have found  
favour with you, pray report to the  
Pharaoh that when my father was  
dying, he made me swear to bury 5  
him in the grave he had dug for  
himself in Canaan. Ask him to  
allow me to go up and bury my  
father. I will come back again.”  
The Pharaoh said, “ Go up and 6  
bury your father, as he made you  
swear to do.” So Joseph went up 7  
to bury his father, accompanied by  
all the courtiers of the Pharaoh,  
the chief men of his palace, and all  
the heads of Egypt, as well as by all 8  
Joseph's household and his brothers  
and his father's household ; all  
they left behind them in the district  
of Goshen were their little ones, their  
flocks and their herds. He also 9  
took an escort of chariots and horse-  
men. It was a very large company.  
When they reached the Bramble 10  
threshing-floor, east of the Jordan,  
they raised a loud and bitter wail ;  
there Joseph mourned seven days  
for his father. And when the 11  
natives, the Canaanites, saw this  
mourning at the Bramble threshing-  
floor, they said, “ This is a terrible  
mourning for the Egyptians !”



## EXODUS I

Hence the spot was called *Abel-mizraim* (*mourning-field*); it lies east of the Jordan. His sons did as he had ordered them; they carried him to the land of Canaan and buried him in the cave within the field at Makpelah, east of Mamre, the cave which Abraham had bought along with the field from Ephron the Hittite, to secure a burying-place.

Then Joseph returned to Egypt along with his brothers and all who had accompanied him to bury his father, when the funeral was over. [But when Joseph's brothers realized that their father was dead, they thought, "Perhaps Joseph will hate us and take care to pay us back for all the evil we did to him." So they sent this message to Joseph: "Your father bade us, before he died, to ask Joseph, 'Pray forgive the crime and the sin of your brothers, the evil they did to you!' Do forgive the crime of the servants of your father's God!" When Joseph was told this, he broke down in tears. Then his brothers went and fell down before him,

saying, "See, we are your humble servants!" "Have no fear," 19 said Joseph; "am I in the place of God? As for you, you meant 20 to do me evil, but God meant good to come out of it, as is happening to-day, when many lives are being preserved. So do not be afraid; 21 I will maintain you and your little ones." Thus he reassured them and encouraged them.

Joseph lived in Egypt, he and 22 his father's family. He lived a hundred and ten years, living to 23 see Ephraim's great-grandchildren and also to acknowledge the children of Machir, Manasseh's son, as members of his family. Then Joseph said to his kinsmen, 24 "I am dying, but God will be sure to remember you and bring you up from this land to the land that he swore he would give to Abraham, Isaac, and Jacob." Joseph 25 made the Israelites swear an oath, saying, "As God will be sure to remember you, so you must carry up my bones from here." At the 26 age of a hundred and ten Joseph died; he was embalmed and put into a mummy-case in Egypt.]

## EXODUS

Here are the names of the sons of Israel who went to Egypt with Jacob, each man along with his household: Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan and Naphtali, Gad and Asher; and the direct descendants of Jacob numbered seventy in all. Joseph was in Egypt already. The sons of Israel were fruitful and

swarmed, they multiplied and teemed till the land was full of them. The Egyptians made 13 slaves of the Israelites harshly; they made life bitter for them 14 with hard service, forcing them to build with mortar and bricks and to do all manner of field-work—the lot of slaves harshly treated.

Joseph died, so did all his 6 brothers and all that generation.

## EXODUS II

- 8 *A new king rose over Egypt, who*  
 9 *had no knowledge of Joseph; he*  
*said to his people, "Look, the*  
*Israelites are too many and too*  
 10 *mighty for us! We must handle*  
*them carefully, lest they multiply*  
*and then, if we happen to be at war,*  
*join our enemies and fight against*  
*us, so as to escape from the country."*  
 11 *So they put them under captains of*  
*the labour-gangs, to crush them*  
*with heavy loads; and they built*  
*for the Pharaoh the store-towns of*  
 12 *Pithom and Ramses. But the*  
*more they were crushed, the more*  
*they multiplied and expanded, till*  
*the Egyptians dreaded the Israel-*  
*ites.*
- 15 [Then the king of Egypt told  
 the Hebrew midwives, one of  
 whom was called Shiphrah and  
 16 the other Puah, that when they  
 attended the Hebrew women and  
 saw them on the birth-stool they  
 were to kill the child, if it was  
 a male, and to let it live, if it was  
 17 a girl. But the midwives rever-  
 enced God; they did not do as  
 the king of Egypt ordered them,  
 but saved the male children alive.  
 18 So the king of Egypt summoned  
 the midwives. "Why have you  
 done this," he asked, "saving the  
 19 male children alive?" The mid-  
 wives said to the Pharaoh, "Be-  
 cause the Hebrew women are not  
 like the Egyptian women; they  
 are brisk creatures, delivered  
 before ever a midwife reaches  
 them!" So the people continued  
 20 to multiply and teem. God  
 prospered the midwives; since  
 the midwives had revered  
 God, he made them mothers of  
 families.  
 22 The Pharaoh then ordered all  
 his people to throw every son

born to the Hebrews into the  
 Nile, but to save every girl alive.  
 Now a man belonging to the 2  
 house of Levi went and married  
 the daughter of Levi; the woman 2  
 conceived and bore a son, and as  
 she saw he was a handsome boy,  
 she hid him for three months.  
 When she could hide him no 3  
 longer, she took a creel made of  
 papyrus reeds, daubed it over with  
 bitumen and pitch, and put the  
 child in it, laying it among the  
 reeds at the side of the Nile. His 4  
 sister placed herself at a distance,  
 to see what would happen to him.  
 Now the daughter of the Pharaoh 5  
 came down to bathe at the river;  
 her maidens were walking along  
 the bank, and as she saw the creel  
 among the reeds she sent her slave-  
 girl to fetch it. On opening it 6  
 she saw the child—it was a boy  
 crying! She pitied him, and  
 said, "This is one of the Hebrews'  
 children." His sister said to the 7  
 Pharaoh's daughter, "Shall I go  
 and get you a Hebrew nurse, to  
 suckle the child for you?"  
 "Yes," said the Pharaoh's daugh- 8  
 ter. So the girl went for the  
 child's mother, and the Pharaoh's 9  
 daughter said to her, "Take this  
 child away and suckle it for me,  
 and I will pay you your wages."  
 The woman took and suckled the  
 child, and when the child grew up 10  
 she brought him to the Pharaoh's  
 daughter, who adopted him as her  
 son; she called his name Moses  
 (Removed), "for," she said, "I  
 removed him from the water."]

*It was during those days that 11*  
*Moses, now a man, once went out*  
*to his fellow-countrymen. He*  
*noted the loads they had to bear.*  
*And he saw an Egyptian striking*

## EXODUS III

*a Hebrew, one of his own country-*  
 12 *men. Moses looked round; there*  
*was no one to be seen, so he*  
*knocked the Egyptian down and*  
 13 *hid his body in the sand. Next day,*  
*when he went out, there were two*  
*Hebrews quarrelling! Moses said*  
*to the man in the wrong, "Why are*  
*you striking a fellow-countryman?"*  
 4 *He replied, "Who made you an*  
*authority and umpire over us?*  
*Do you mean to murder me as you*  
*murdered the Egyptian?" This*  
*made Moses afraid; he reflected*  
*that what he had done must be*  
 5 *known. When the Pharaoh heard*  
*of it, he tried to kill Moses, but*  
*Moses escaped from the Pharaoh*  
*to the land of Midian. He was*  
 6 *sitting beside the well when the seven*  
*daughters of the priest of Midian*  
*came to draw water, to fill the troughs*  
 7 *for their father's flock. The shep-*  
*herds drove them off, but Moses*  
*came forward and helped them to*  
 8 *water their flock. When they got*  
*home to their father [[Reuel]], he*  
*asked them how they had returned*  
 9 *so soon that day. They said, "An*  
*Egyptian protected us from the*  
*shepherds. He even drew water for*  
 0 *us, to water the flock!" "And*  
*where is he?" the man asked his*  
*daughters. "Why have you left*  
*him behind? Ask him to take food*  
 1 *with us." Moses agreed to live*  
*with the man, and he gave Moses his*  
*daughter Zipporah in marriage;*  
 2 *she bore him a son, whom he called*  
*Gershom or Stranger, "for I have*  
*been a stranger," he said, "in a*  
*foreign land."*  
 3 *During this long time the king*  
 4 *of Egypt died. Then the Eternal*  
 9 *said to Moses in Midian, "Go*  
 0 *back to Egypt, for all the men who*  
 0 *tried to kill you are dead." So*

*Moses put his wife and his son on*  
*an ass, and went back to the land*  
*of Egypt. On the way back the 24*  
*Eternal met him at a khan and*  
*tried to kill him. So Zipporah 25*  
*taking a flint-knife cut off her boy's*  
*foreskin and touched his feet with*  
*it, crying, "There, you are my*  
*bridegroom in blood!" Then the 26*  
*Eternal let him alone, when Zipporah*  
*cried, "You are my bridegroom in*  
*blood, by this circumcision."*

The Israelites were groaning **2**  
 under their bondage, and the wail **23b**  
 of their cries for help came up to  
 God. God heard their moaning, **24**  
 and God remembered his compact  
 with Abraham, Isaac, and Jacob;  
 God noted the plight of the **25**  
 Israelites and God made himself  
 known to them. [One day, as **3**  
 Moses was tending the flock of  
 his father-in-law Jethro, the  
 priest of Midian, he led the flock  
 to the western side of the prairie,  
 and reached the sacred hill of  
 Horeb.] *The angel of the Eternal 2*  
*appeared to him in a flame of fire*  
*rising out of a thorn-bush. When*  
*he looked, there was the thorn-bush*  
*ablaze with fire, yet not consumed!*  
*"I will step aside," said Moses, 3*  
*"and see this marvel, why the thorn-*  
*bush is not yet burnt up." When 4*  
*the Eternal saw that he stepped*  
*aside to look at it, [God called to*  
*him out of the thorn-bush, saying,*  
*"Moses, Moses!" He answered,*  
*"Here I am!"] And he said, 5*  
*"Do not come close; remove your*  
*sandals from your feet, for the place*  
*where you are standing is sacred*  
*ground." [He said, "I am the 6*  
 God of your father, the God of  
 Abraham, the God of Isaac, and  
 the God of Jacob." Moses  
 covered his face; he was afraid

## EXODUS IV

7 to look at God.] *The Eternal said, "I have indeed seen the distress of my people in Egypt, I have heard them wailing under their slave-drivers; for I know their*  
 8 *sorrows and I have come down to rescue them from the Egyptians and to bring them out of that land to a fine, large land, abounding in milk and honey, the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the*  
 9 *Hivites, and the Jebusites.* [And now the wail of the Israelites has reached me; I have also seen how the Egyptians are oppressing  
 10 them. So come, I will send you to the Pharaoh that you may bring my people the Israelites out  
 11 of Egypt." Moses said to God, "But who am I, to go to the Pharaoh and to bring the Israelites  
 12 out of Egypt?" He answered, "I will be with you. And here is your proof that I myself have sent you: when you have brought the people out of Egypt, they shall worship God on this very hill."  
 13 "But," said Moses to God, "when I go to the Israelites and tell them that the God of their fathers has sent me to them, and when they ask me, 'What is his name?' what am I to say to them?"  
 14 God said to Moses, "I-will-be-what-I-will-be: tell the Israelites that I-will-be has sent you to  
 15 them." God also said to Moses, "You must tell the Israelites that the Eternal, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent you to them; tell them

This is my name for all time,  
 this is my title for all ages.]

*Go and gather the sheikhs of Israel, 16 and tell them that the Eternal, the God of their fathers, the God of Abraham, Isaac, and Jacob, has appeared to you, saying, 'I have remembered you and all that is being done to you in Egypt; I have re-*  
 17 *solved to bring you out of your distress in Egypt to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, to a land abounding in milk and honey.' They will*  
 18 *listen to what you say. Then you and the sheikhs of Israel must go to the king of Egypt and tell him that 'the Eternal, the God of the Hebrews, has met us. Pray let us travel for three days into the desert, then, that we may sacrifice to the Eternal our God.'* [Well do I know that the  
 19 king of Egypt will not let you go, except by force. So I will exert 20 my force and strike Egypt with all the marvels I intend to work there; after that he will let you go. And I will make this people 21 so much in favour with the Egyptians that you shall not leave the country empty-handed; no, 22 every woman shall ask her neighbour and her slave for jewels of silver and of gold as well as for raiment, to bedeck your sons and daughters. You shall take toll of the Egyptians.] "*Moses an-*  
 4 *swered, "But suppose they will not believe me, or listen to what I say; suppose they say, 'The Eternal never appeared to you.'*" The 2  
*Eternal said to him, "What is that in your hand?" "A stick," he said. "Throw it on the ground," 3 said the Eternal. He threw it on the ground, and it turned into a snake. Moses ran away from it, but the Eternal said to Moses, "Put 4*

## EXODUS V

your hand out and catch it by the tail"—he did put his hand out and caught it by the tail, when it became  
 5 a stick in his hand—"that they may believe the Eternal, the God of their fathers, the God of Abraham, the God of Isaac, and the God of  
 6 Jacob, has appeared to you." The Eternal also said to him, "Put your hand into your bosom." He did so, and when he took it out, there was his hand all leprous, white as  
 7 snow! "Put your hand back into your bosom," said the Eternal; he did so, and when he took it out, there it was, like his other flesh again!  
 8 "If they will not believe you, if they will not credit the first portent, then  
 9 they will believe the second. If they will not believe even these two portents, if they will not listen to what you say, then you must take some water from the Nile and pour it on the dry ground, and the water you take from the Nile shall turn in-  
 10 to blood on the dry ground." Moses said to the Eternal, "But, Lord, I am no speaker, I never have been and I am not now, not even since thou hast spoken to thy servant; I am slow of speech, I have no command of words." The Eternal said to him, "Who gives man his mouth? Who makes one man dumb or deaf, who gives him sight or makes him blind? Is it not I, the Eternal? Go then, I will be with your mouth and teach you what to say." ["Send whom you will, Lord!" he replied. The  
 11 Eternal's anger blazed against Moses; he said, "What of your brother Aaron the Levite? He, I know, can speak well. Why, there he is, coming to meet you; when he sees you, he will be glad at heart! You must speak to him and tell

him what to say; I will be with your mouth and with his mouth and instruct you. He shall be your  
 12 spokesman to the people; he shall serve as a mouthpiece for you, and you shall inspire him.] [Take 17 this stick in your hand, to work portents. And when you return 21 to Egypt, see that you perform before the Pharaoh all the portents I have given you power to perform—though I will make him obdurate, and he will not let the people go.]

So Moses took the stick of 20b God in his hand. He went back 18 to his father-in-law Jethro, and said to him, "Pray let me return to my relatives in Egypt, to see if they are still alive!" "Go with my blessing," said Jethro. Then the Eternal said to Aaron, 27 "Go into the desert to meet Moses." He went, and he met him at the sacred hill; he kissed him, and then Moses told Aaron 28 all the commission of the Eternal and all the portents he had been charged to perform.] Moses 29 and Aaron then gathered all the sheikhs of Israel, and Aaron told 30 them all that the Eternal had said to Moses, while Moses performed the portents in the sight of the people. The people believed; when 31 they heard that the Eternal had remembered the Israelites and marked their distress, they bowed their heads and worshipped. [After that, Moses and Aaron 5 went and told the Pharaoh that the Eternal, the God of Israel, bade him let the Eternal's people go and hold a festival in his honour in the desert. "Who is the 2 Eternal," said the Pharaoh, "that I should listen to his order to let Israel go? I know nothing about

## EXODUS VII

the Egyptians enslave, and I have  
 6 remembered my compact. So  
 tell the Israelites that I am the  
 Eternal, I will free them from the  
 load of the Egyptians and rid them  
 7 of their bondage, I will deliver  
 them by main force and mighty  
 victories, I will take them to be  
 a people for me and I will be a God  
 to them; so shall they find that  
 I am the Eternal, their God, who  
 frees them from the load of the  
 Egyptians. I will bring them into  
 the land that I solemnly swore  
 to give to Abraham, Isaac, and  
 Jacob, giving it to them as a  
 possession. I am the Eternal.”  
 Moses told this to the Israelites,  
 but they would not listen to  
 Moses, they were so impatient  
 and hard pressed. Then the  
 Eternal told Moses to go and bid  
 the Pharaoh king of Egypt let the  
 Israelites go from his country.  
 Moses protested, “The Israelites  
 have not listened to me, and how  
 will the Pharaoh listen to me,  
 clumsy speaker that I am?”  
 [[The Eternal spoke to Moses and  
 Aaron and gave them a commis-  
 sion for the Israelites and also for  
 the Pharaoh king of Egypt, to  
 bring the Israelites out of the land  
 of Egypt.

These are the heads of their  
 clans. The sons of Reuben the  
 firstborn of Israel were Ithan, Pallu,  
 Hezron, and Karmi; these  
 are the families of Reuben. The  
 sons of Simeon were Jemuel,  
 Jamin, Ohad, Jachin, Zohar, and  
 Saul (whose mother was a  
 Canaanite); these are the families  
 1 of Simeon. The sons of Levi,  
 according to their ages, were  
 Gershon, Kohath, and Merari:  
 Levi lived for a hundred and thirty-

seven years. Gershon's sons 17  
 were Libni and Shimei, by their  
 families; Kohath's sons were 18  
 Amram, Izhar, Hebron, and  
 Uzziel—Kohath lived for a hun-  
 dred and thirty-three years;  
 Merari's sons were Mahli and 19  
 Mushi; these are the families of  
 the Levites in order of age.  
 Amram married Jochebed his 20  
 aunt, who bore him Aaron and  
 Moses; Amram lived for a hun-  
 dred and thirty-seven years.  
 Izhar's sons were Korah, 21  
 Nepheg, and Zichri; Uzziel's sons 22  
 were Mishael, Elzaphan, and  
 Sithri. Aaron married Elisheba 23  
 the daughter of Amminadab, the  
 sister of Nahshon, who bore him  
 Nadab, Abihu, Eleazar, and  
 Ithamar. Korah's sons were 24  
 Assir, Elkanah, and Abiasaph;  
 these are the families of the  
 Korahites. Aaron's son Eleazar 25  
 married a daughter of Putiel, who  
 bore him Phinehas. These are  
 the heads of the Levite clans, by  
 their families. Such were the 26  
 Moses and Aaron whom the  
 Eternal ordered to bring the  
 Israelites out of the land of Egypt  
 in all their array. They it was 27  
 who spoke to the Pharaoh king of  
 Egypt, about bringing the Israel-  
 ites out of Egypt; it was this  
 Moses and Aaron.

Now on the day when the Eter- 28  
 nal spoke to Moses in the land of  
 Egypt, the Eternal said to Moses, 29  
 “I am the Eternal; tell the  
 Pharaoh king of Egypt all that  
 I tell you.” Moses protested, 30  
 “But I am a clumsy speaker;  
 how will the Pharaoh ever listen  
 to me?”] The Eternal an- 7  
 swered Moses, “I make you a  
 god for the Pharaoh, and your

## EXODUS VI

the Eternal; besides, I will not  
 3 let Israel go.”] *They said, “The  
 God of the Hebrews has met us;  
 pray, then, let us travel for three days  
 into the desert that we may sacrifice  
 to the Eternal our God, lest he fall  
 upon us with pestilence or with the  
 4 sword.”* [“Moses and Aaron,”  
 said the king of Egypt, “why  
 would you unsettle the people  
 from their labours? Get to your  
 5 tasks.”] “*The work-people are  
 now numerous,” said the Pharaoh,  
 “and you are putting them off  
 6 their tasks!”* That very day the  
 Pharaoh ordered the slave-drivers  
 7 and the foremen, “*You must no  
 longer give the people straw for  
 making bricks; after this, let them  
 go and gather the straw for them-  
 8 selves. But you must exact from  
 them the same number of bricks as  
 they have had to make up till now;  
 you must not reduce the quantity.  
 For they are lazy; that is why they  
 are crying, ‘Let us go and sacrifice  
 9 to our God.’ Make the men do  
 heavier work, that they may attend  
 to that instead of attending to lying  
 10 words.”* So the slave-drivers and  
 the foremen went and told the people,  
 “*The Pharaoh declares that he will  
 11 not give you any more straw. Go  
 and gather straw for yourselves wher-  
 ever you can find it; but your out-  
 put of work is not to be reduced.”*  
 12 So the people scattered all over  
 Egypt in search of stubble for straw,  
 13 while the slave-drivers urged them  
 on to complete their daily amount  
 of bricks, as when straw had been  
 14 provided. The foremen of the  
 Israelites, whom the Pharaoh’s  
 slave-drivers had put over them,  
 were thrashed, and asked why they  
 had not completed their amount of  
 15 bricks as usual. Then the foremen

*of the Israelites went and appealed  
 to the Pharaoh, “Why do you treat  
 your servants so? Your servants 1  
 have no straw supplied to them and  
 yet we are told to make bricks; and  
 your servants get thrashed, whereas  
 it is you who are wronging your  
 people.”* He answered, “*You are 1  
 lazy, lazy, that is why you cry, ‘Let  
 us go and sacrifice to the Eternal.’  
 Begone to your work; you shall 1  
 get no straw, but you must deliver  
 your quantity of bricks.”* The 1  
 foremen of the Israelites saw the  
 plight they were in, when they were  
 told not to reduce their daily number  
 of bricks. As they left the Pharaoh, 2  
 they met Moses and Aaron, who  
 were waiting for them, and cried 2  
 out, “*May the Eternal look on what  
 you have done and punish you!  
 You have brought us into bad odour  
 with the Pharaoh and his officers,  
 putting a weapon in their hands to  
 kill us!”* Then Moses turned to 2:  
 the Eternal and said, “*O Eternal,  
 why hast thou ill-treated this people?  
 Why didst thou ever send me here?  
 Ever since I came to speak in thy 2:  
 name to the Pharaoh he has ill-  
 treated this people, and thou hast  
 done nothing to rescue thy people.”*  
 The Eternal said to Moses, “*Now 6  
 you shall see what I will do to the  
 Pharaoh; he will be forced to let  
 them go, he will be forced to put  
 them out of his country.”*

Now God said this to Moses, 2  
 “I am the Eternal; I appeared to 8  
 Abraham, Isaac, and Jacob as  
 God Almighty, but I never made  
 myself known to them as ‘the  
 Eternal.’ I made my compact 4  
 with them, to give them the land  
 of Canaan where they were residing  
 for a while. Also I have heard 5  
 the moaning of the Israelites, whom

## EXODUS VII

brother Aaron shall be a prophet  
2 for you. You must utter all that I command you, and your brother Aaron will tell the Pharaoh to let the Israelites go from his land.  
3 But I will make the Pharaoh stubborn; I will do many a signal  
4 act in the land of Egypt, but the Pharaoh will not listen to you; so I will let my hand fall on Egypt and bring out my people in their hosts, the Israelites, by mighty  
5 victories, that the Egyptians may learn I am the Eternal as I stretch out my hand to crush Egypt and  
6 bring away the Israelites." Moses and Aaron did so; they did exactly as the Eternal ordered them.  
7 When they spoke to the Pharaoh, Moses was eighty years old, and Aaron eighty-three.  
8 The Eternal told Moses and  
9 Aaron, "If the Pharaoh bids you work some miracle for your credit, then tell Aaron to throw his rod down in front of the Pharaoh, that it may turn into a reptile."  
10 Moses and Aaron entered the presence of the Pharaoh and did as the Eternal ordered them; Aaron threw his rod down in front of the Pharaoh and his officers, and it turned into a reptile.  
11 Whereupon the Pharaoh summoned sages and sorcerers, the magicians of Egypt, and they by their clever tricks did the same;  
12 every man of them threw his rod down, and it turned into a reptile. Only, Aaron's rod swallowed up  
13 their rods. But the Pharaoh was obdurate and would not listen to them, just as the Eternal had predicted.  
14 *The Eternal said to Moses, "The*  
15 *Pharaoh is stubborn, he refuses to let the people leave. [In the*

*morning go to him, as he goes out to the waters; stand beside the bank of the Nile to meet him, holding in your hand your stick which was turned into a snake.] Tell him 1 that the Eternal, the God of the Hebrews, has sent you to him with orders to let my people go, to worship me in the desert. Tell him this: 'As yet you have not obeyed me. Therefore the Eternal declares you 1 shall find out that he is the Eternal by this, by me striking the stick in my hand upon the waters of the Nile, till they turn into blood, till 1 the fish in the Nile die, and the Nile stinks, and the Egyptians have a weary search for water.'*"

The Eternal said to Moses, 1  
"Tell Aaron to stretch out his rod over the waters of Egypt, over their rivers, canals, reservoirs, and ponds, till they all turn into blood, till blood is everywhere in Egypt, even in bowls of wood and stone jars." Moses and Aaron 20 did as the Eternal ordered them; blood was everywhere in Egypt. 21 But the magicians of Egypt did 2 the same by their clever tricks, and, as the Eternal had predicted, the Pharaoh was obdurate and would not listen to Moses and Aaron.

[*Moses raised the stick and 20 struck the waters of the Nile in presence of the Pharaoh and his officers, and all the water in the river turned into blood.] The fish 21 in the river died, the Nile itself stank, till the Egyptians could not drink its water. [The Pharaoh 2 turned and went home; he did not heed even this.] The Egyptians 2 had all to dig round the Nile for water to drink, as they could not drink the water of the river.*



## EXODUS VIII

25 *Seven days passed after the Eternal had struck the Nile ; then the Eternal told Moses to go to the Pharaoh with this message from the Eternal : " Let my people go, 2 to worship me. If you refuse to let them go, I will plague all your 3 country with frogs ; the Nile shall swarm with frogs, crawling up into your palace, into your bedroom, into your bed, into the houses of your officers and your people, into 4 ovens and kneading-bowls, crawling all over you and your people and 8 your officers." Then the Pharaoh called Moses and Aaron, saying, " Besecch the Eternal to take the frogs away from me and my people, and then I will let the people go, 9 to sacrifice to the Eternal." Moses said to the Pharaoh, " You may have the honour of saying when I am to besecch the Eternal for you and your officers and your people, that the frogs may be destroyed from you and your houses and confined 10 to the Nile !" He said, " Ask it for to-morrow." " As you please," said Moses ; " it will teach you that there is no one like the Eternal, 11 our God. The frogs shall leave you and your houses, your officers and your people ; they shall be confined 12 to the Nile." So Moses and Aaron left the Pharaoh. Moses implored the Eternal to remove the frogs as 13 he had promised the Pharaoh, and the Eternal did as Moses asked ; the frogs did die out of the houses, 14 the courtyards, and the fields. They were piled up in heaps, till the land 15 stank with them. But when the Pharaoh saw that relief had come, he stiffened himself.*

5 The Eternal said to Moses, " Tell Aaron to stretch his rod out over the river, the canals, and the

reservoirs, and make frogs swarm over the land of Egypt." Aaron 6 stretched his hand out over the waters of Egypt, till frogs crawled up and covered the land of Egypt. The magicians did the same, by 7 their clever tricks, bringing frogs up over the land of Egypt. And 15b the Pharaoh would not listen to Moses and Aaron, just as the Eternal had predicted.

The Eternal then said to Moses, 16 " Tell Aaron to stretch his rod out and strike the dust on the ground, till it turns into mosquitoes all over the land of Egypt." This 17 was done ; Aaron stretched his rod out and struck the dust on the ground, till it became mosquitoes infesting men and beasts ; all the dust on the ground throughout all the land of Egypt became mosquitoes. The magicians also 18 tried with their clever tricks to produce mosquitoes, but they could not. The mosquitoes infested men and beasts, and the 19 magicians said to the Pharaoh, " This is the finger of God !" But, as the Eternal had predicted, the Pharaoh was obdurate and would not listen to Moses and Aaron.

*The Eternal said to Moses, 20 " Appear before the Pharaoh early in the morning, as he goes out to the waters, and tell him this from the Eternal : ' Let my people go, to worship me. Otherwise, if you will 21 not let my people go, I will send swarms of gnats on you and your officers and your people, inside your houses, till the houses of the Egyptians and the ground they tread on are covered with swarms of gnats. But I will then set apart the land of 22 Goshen where my people are living,*

## EXODUS IX

so that no swarms of gnats light there, in order to teach you that I  
23 am the Eternal on earth; I will make a difference between my people and your people. This portent  
24 shall occur to-morrow.'” The Eternal did so. Sore swarms of gnats came into the palace of the Pharaoh and the houses of his officers and all the land of Egypt, till the whole land was ruined with  
25 gnats. Then the Pharaoh called Moses and Aaron, saying, “Go and sacrifice to your God within  
26 Egypt.” “No,” said Moses, “that would be wrong; we would have to sacrifice to the Eternal, our God, victims which are abominable to the Egyptians. Are we to sacrifice what the Egyptians abominate, under their very eyes, and be stoned  
27 for it? We will travel three days into the desert and sacrifice to the Eternal, our God, as he may command us.” The Pharaoh answered, “I will let you go, to sacrifice to the Eternal, your God, in the desert; only, you must not go very far. And beseech him for me.”  
29 Moses said, “I withdraw from your presence, and I will beseech the Eternal that the swarms of gnats may leave the Pharaoh and his officers and his people, to-morrow. Only, the Pharaoh must no longer play false by refusing to let the people go and sacrifice to the Eternal.”  
30 Then Moses withdrew from the Pharaoh and besought the Eternal.  
31 The Eternal did as Moses asked; he removed the swarms of gnats from the Pharaoh and his officers and his  
32 people, till not one remained. And once more the Pharaoh stiffened himself and would not let the people go.

9 The Eternal told Moses to go to

the Pharaoh with this message from the Eternal, the God of the Hebrews: “Let my people go, to worship me. If you refuse to let them go, if you 2 detain them still, then the hand of 3 the Eternal will fall on your live-stock in the fields, on horses, asses, camels, herds, and flocks, with a deadly pest. The Eternal will make 4 a difference between the live-stock of Israel and the live-stock of Egypt; no beast belonging to the Israelites shall die.” The Eternal fixed the 5 time for this; “To-morrow,” he said, “the Eternal will do this in the land.” Next day the Eternal 6 did it; the live-stock of Egypt all died, but none of the live-stock of the Israelites died. The Pharaoh 7 sent, only to find that not a single animal belonging to the Israelites was dead. But the Pharaoh stiffened himself and would not let the people go.

The Eternal then said to Moses 8 and Aaron, “Take two handfuls of soot from a kiln, and let Moses toss it high in front of the Pharaoh. It shall turn into fine dust over all 9 the land of Egypt, producing boils that break into blisters on man and beast throughout all Egypt.” They took some soot from a kiln 10 and stood in front of the Pharaoh; then Moses tossed it high, and it turned into boils breaking into blisters on man and beast. The 11 magicians could not hold their ground before Moses on account of the boils, for the boils attacked the magicians as well as all the Egyptians. But the Eternal 12 made the Pharaoh stubborn, and he would not listen to Moses and Aaron, just as the Eternal had predicted to Moses.

The Eternal said to Moses, 13

## EXODUS X

14 "Appear before the Pharaoh early in the morning and tell him this from the Eternal, the God of the Hebrews: 'Let my people go, to worship me. For this time I will rain all these my strokes on you and your officers and your people, to teach you that there is no one like me in all the world. Otherwise, I would have exerted my force and struck you and your people with pestilence, till you were swept off the earth; but this is why I have kept you alive, to let you see my power and to publish my fame all over the world. You still thwart my people, refusing to let them go? About this time to-morrow I will rain down terrible hail, such as never has been seen since Egypt arose. Send out and hurry in your live-stock and all you have in your fields, for the hail shall fall on every man and beast to be found out in the fields, left outside, and it will kill them.'" Anyone of the Pharaoh's officers who stood in awe of the Eternal's word made his servants and live-stock hurry indoors; anyone who disregarded the word of the Eternal left his servants and live-stock in the fields. [The Eternal said to Moses, "Stretch your hand up to the sky, that hail may fall over all the land of Egypt, on man and beast and all things growing in the fields throughout all Egypt." Moses stretched his stick to the sky, and the Eternal sent a thunderstorm, hail and lightning shooting down to the earth.] The Eternal rained hail on the land of Egypt; there was hail, with lightning flashing through it, most fearful hail, such as never had been in all Egypt ever since it was a nation[. The hail

struck down everything in the fields throughout all the land of Egypt, both man and beast]; the hail struck down all that grew in the fields and broke all the trees. Only in the land of Goshen, where the Israelites lived, there was no hail. Then the Pharaoh sent for Moses and Aaron. "I have sinned this time," he said; "the Eternal is in the right, I and my people are in the wrong. Beseech the Eternal for me; we have had enough of all God's thunder and hail; I will let you go, and you shall stay here no longer." Moses said to him, "As soon as I leave the city, I will stretch my hands out in prayer to the Eternal; the thundering shall cease, and there shall be no more hail—to teach you that the earth belongs to the Eternal. Though, for you and your officers, I know you are not yet afraid of the Eternal." (The flax and barley were ruined, for the barley was in ear and the flax was in bud; but the wheat and spelt were not ruined, for they grow later.) So Moses left the Pharaoh in the city and stretched his hands out in prayer to the Eternal; the thundering and the hail ceased, and the rain no longer poured on earth. When the Pharaoh saw that the hail and hail and thundering had ceased, he sinned again; he and his officers stiffened themselves. [The Pharaoh was obdurate; he would not let the Israelites go, as the Eternal had predicted through Moses.] The Eternal then said to Moses, "Go to the Pharaoh; for I have made him and his officers stubborn, that I may work these portents among them, and that you may tell your sons and grandsons how I made fools of the Egyptians and worked

## EXODUS X

*my portents among them, to teach*  
 3 *you that I am the Eternal."* So  
*Moses and Aaron went in to the*  
*Pharaoh with this message from*  
*the Eternal, the God of the Hebrews.*  
 "How long will you refuse to submit  
 to me? Let my people go to  
 4 worship me. Otherwise, if you  
 refuse to let my people go, then  
 to-morrow I will let locusts loose  
 5 upon your land, covering the face  
 of the country till the country cannot  
 be seen for them; they shall eat up  
 all that is left to you after the hail,  
 devouring any tree you have in the  
 6 field, filling your houses and the  
 houses of all your officers and the  
 houses of all the Egyptians, as  
 neither your fathers nor your grand-  
 fathers have ever seen, since the day  
 7 they were born." Then he turned  
 and left the Pharaoh. The Pha-  
 raoh's officers said to him, "How  
 long is this fellow to endanger us?  
 Let the men go, to worship the  
 Eternal. Do you not know by this  
 8 time that Egypt is ruined?" So  
 Moses and Aaron were brought  
 back to the Pharaoh; he said to  
 them, "Go and worship the Eternal,  
 your God. But who are to go?"  
 9 Moses answered, "We will take our  
 young people and our old people,  
 our sons and our daughters; we  
 will go with our flocks and herds, for  
 we must celebrate the Eternal's  
 10 festival." "Well," said the Pha-  
 raoh, "may the Eternal be with you,  
 if ever I let you and your little ones  
 go! Let you go? Plainly you  
 11 are out for some mischief. No,  
 no! But your males may go and  
 worship the Eternal, since that is  
 what you want!" And with that  
 they were driven out of the Pharaoh's  
 presence.

12 [The Eternal said to Moses,

"Stretch your hand out over the  
 land of Egypt, to bring the locusts  
 over the land of Egypt, eating up  
 all the growth of the fields that the  
 hail has left." So Moses stretched  
 his stick out over the land of  
 Egypt,] and the Eternal swept an  
 east wind over the land all that day  
 and night; when morning came,  
 the east wind brought the locusts,  
 [and the locusts swarmed all over  
 Egypt,] dropping on all the country  
 of Egypt, a terrible plague of locusts  
 such as never had been before, such  
 as never will be again; they covered  
 the face of the whole land, till the  
 country was black with them; they  
 ate up all the green growth of the  
 fields and all the fruit left by the  
 hail on the trees,] till not a green  
 blade or leaf remained anywhere  
 in the land of Egypt. Then the  
 Pharaoh called for Moses and Aaron  
 in haste; "I have sinned against  
 the Eternal your God and against  
 you," he said; "pray, pardon my  
 sin only this once, and beseech the  
 Eternal your God to remove for once  
 this deadly pest." Moses left the  
 Pharaoh and besought the Eternal;  
 and the Eternal now made a furious  
 west wind, which caught up the  
 locusts and whirled them into the  
 Reed Sea, till not a locust was left  
 in the land of Egypt. [But the  
 Eternal made the Pharaoh stub-  
 born, and he would not let the  
 Israelites go.

The Eternal then said to Moses,  
 "Stretch your hand up to the sky,  
 that darkness may fall on the land  
 of Egypt, a darkness that may be  
 felt." So Moses stretched his  
 hand up to the sky, and darkness  
 was over all the land of Egypt for  
 three days; no one could see  
 another, and no one could move

## EXODUS XI, XII

about for three days, although the Israelites enjoyed light in their 27 dwellings ; but the Eternal made the Pharaoh stubborn, and he 4 would not let them go. And 22 the Eternal said to Moses, "Tell the Pharaoh this from the Eternal : ' Israel is my son, my first-born 13 son ; I told you to let my son go, that he might worship me, and you have refused to let him go. So now I will slay your son, your first-born son.' "]

0 *The Pharaoh then called for 4 Moses and said, "Go and worship the Eternal ; you may take your little ones, but let your flocks and 5 herds stay behind."* Moses answered, "You must let us have animals too for sacrifice and burnt-offerings, that we may sacrifice to 6 the Eternal our God. And our live-stock must go with us ; not a hoof is to be left behind, for we need them to worship the Eternal, our God. Till we reach the spot we do not know with what animals we must 3 worship the Eternal." "Begone," said the Pharaoh, "leave my presence and never enter it again ; see to that. For the day you enter my 9 presence, you die." "A true word," Moses answered ; "never again will I enter your presence."

1 [The Eternal then said to Moses, "One shock more will I let fall upon the Pharaoh and upon Egypt, and then he will let you go without any reserve, he will 2 push you out of the country. So make it known to the people that every man is to ask his neighbour, and every woman to ask her neighbour, for jewels of silver and 8 jewels of gold." The Eternal made the people in favour with

the Egyptians ; besides, Moses was a terrible person in the land of Egypt, in the opinion of the Pharaoh's officers and of the people.]

*Moses said, "The Eternal declares that he will pass through Egypt about midnight, when all the 5 first-born in Egypt shall die, from the eldest son of the Pharaoh on the throne to the eldest son of the slave-girl at the mill, and the first-born of all cattle ; then shall a loud wail 6 ring through all the land of Egypt, such as never has been heard, such as never will be heard again. But 7 not even a dog shall bark against any of the Israelites, against man or beast of them,—to teach you that the Eternal does make a difference between the Egyptians and Israel. And," Moses added, "all these 8 officers of yours shall come down to me and bow down to me, begging me and all my followers to leave ; then and then only will I leave the country." And away he went from the Pharaoh's presence in hot anger.*

The Eternal said to Moses, "The 9 Pharaoh will not listen to you—that my marvellous deeds may be multiplied in the land of Egypt." So Moses and Aaron performed 10 all these marvels in front of the Pharaoh ; but the Eternal made the Pharaoh stubborn, and he would not let the Israelites go from his land.

Then the Eternal said to Moses 12 and Aaron in the land of Egypt, "This month shall be for you 2 the first month in the year, the month when the year begins. Tell all the community of Israel 3 that on the tenth day of this month they are each to take a lamb or kid, one lamb for every house-

## EXODUS XII

4 hold; if any household is too small for a lamb, then the man and his next neighbour must take one between them, reckoning the lamb in proportion to what each member of the family can  
5 eat. The lamb must be a male yearling, unblemished; it may  
6 be a lamb or a kid, but you must keep it till the fourteenth day of the month, when every member of the community of Israel shall kill it between sunset and dark.  
7 Then they must take some of the blood and smear it on the two door-posts and on the lintel of the  
8 house where it is eaten. That evening they must roast the flesh and eat it with unleavened cakes,  
9 also with some bitter herbs; it is not to be eaten raw or boiled in water, but roasted in the fire,  
10 head and legs and all. You must not leave any over till the morning; any part of it left over must  
11 be burned. And you must eat it with belt tight round your waist, sandals on your feet, and staff in hand; eat it in a hurry. For it  
12 is the Eternal's passover; I will pass through the land of Egypt that night, striking down all the first-born in Egypt, man and beast alike, and dooming all the gods of  
13 Egypt: I am the Eternal. The blood shall mark the houses where you live, and when I see the blood I will pass over you, sparing you a deadly stroke, as I strike down  
28 the land of Egypt." The Israelites went and did exactly as the Eternal had ordered Moses and Aaron.

21 Then Moses summoned all the sheikhs of Israel and said to them, "Select lambs or kids from the folds, family by family, and kill the pass-

over victim. You must also take 22 a bunch of marjoram, dip it in the blood within the basin, and put some of the blood on the lintel and the two door-posts; then none of you must go out of the door of his house till next morning. For the Eternal 28 will be passing through the land to strike down the Egyptians, and whenever he sees the blood on the lintel and on the two door-posts, the Eternal will pass over that door and not allow the destroying angel to enter your houses to strike you down. You must keep this rite as 24 a standing order for yourselves and your descendants. And when you 25 come to the land that the Eternal will give you, as he has promised, you must keep up this worship; when 26 your children ask you what this service of worship means, you must 27 answer that it is the sacrifice of the Eternal's passover, for he passed over the houses of the Israelites in Egypt when he was striking down the Egyptians; he kept our houses safe." The people bowed their heads and worshipped. And at 29 midnight the Eternal struck down all the first-born in the land of Egypt, from the eldest son of the Pharaoh on the throne to the eldest son of the prisoner in the dungeon, as well as the first-born of all the cattle. The 30 Pharaoh started up in the night, he and all his officers and all the Egyptians; there was a loud wail in Egypt, for there was not a house where some one was not dead. He 31 sent for Moses and Aaron during the night, and said, "Away with you from among my people, both you and the Israelites; go and worship the Eternal, as you have asked. Take both your flocks and 32 your herds, as you demand, and

## EXODUS XII

begone ; and ask a blessing for me also." *The Egyptians pressed the people to hurry out of the land, crying, " We are all dead men ! " So the people snatched up their dough, unleavened as it was, and wrapped their kneading-bowls inside their mantles, carrying them on their shoulders.* [The Israelites had also done as Moses told them ; they had asked the Egyptians for jewels of silver and jewels of gold and raiment, and the Eternal had given them such favour with the Egyptians that they let the people have whatever they asked. They had thus taken toll of the Egyptians.]

*From Ramses the Israelites moved to Sukkoth, about six hundred thousand of them on foot, besides women and children ; a motley mob accompanied them, and large numbers of live-stock, both flocks and herds. They baked unleavened pancakes of the dough they had brought from Egypt, for the dough was unleavened ; they had been pushed out of Egypt and could not wait, nor had they prepared any food for the journey.* The time spent by the Israelites in Egypt was four hundred and thirty years ; and at the end of the four hundred and thirty years it was on that very day that all the array of the Eternal left Egypt. It was a night when the Eternal was on the watch to bring them out of Egypt, a night when all Israelites must keep watch for the Eternal, age after age.

The Eternal said to Moses and Aaron, " This is the order for the passover : no foreigner is to partake of it, but any slave, bought for money, may partake of it, if

he has been circumcised ; no alien 45 or hired servant is to partake of it. It must be eaten in one house ; 46 you must not carry any of the flesh outside the house. Nor must you break any bone of the victim. And all the community 47 of Israel must keep this feast. When a resident alien who is with 48 you desires to keep the Eternal's passover, all the male members of his household must be circumcised first ; then he may draw near to keep the passover, he shall count as a native ; but no uncircumcised person shall partake of it. There shall be one and the 49 same law for the native and for the resident alien. And this day 14 shall be a memorial day for you, to be kept as a festival for the Eternal ; age after age you must keep this as a standing festival. For seven days you must eat un- 15 leavened cakes ; on the first day you must be sure to clean all dough out of your houses, for anyone who eats a leavened cake between the first day and the seventh day shall be outlawed from Israel. On 16 the first day you must hold a sacred gathering, and on the seventh day a sacred gathering ; you shall do no business on these days, no work except in preparing the food that everyone needs. You must keep this custom of un- 17 leavened cakes, for on that very day I brought all your array out of the land of Egypt ; that is why you must keep this day, age after age, as a standing order. On the 18 evening of the fourteenth day of the first month you shall eat unleavened cakes, and so on till the evening of the twenty-first day ; for these seven days no 19

## EXODUS XIII

dough must be found inside your houses, for anyone eating anything leavened shall be outlawed from the community of Israel, whether he is a resident alien or a  
20 native. You must not eat anything leavened; eat unleavened cakes in every household."

50 The Israelites all did so; they did exactly as the Eternal had  
51 ordered Moses and Aaron. And on that very day the Eternal brought the Israelites in their array out of the land of Egypt.

13 Then said the Eternal to Moses,  
2 "Consecrate all the first-born to me, whatever is the first to open the womb in Israel, human or animal, for it belongs to me."

3 *Moses said to the people, "Remember this day, when you left Egypt, that slave-pen; for by sheer strength the Eternal brought you out of this place; no leavened cakes  
4 are to be eaten on this day of the  
5 month Abib, when you leave. And when the Eternal brings you to the land of the Canaanites, the Hittites, the Amorites, the Hivites, and the Jebusites, which he swore to your fathers he would give you, a land abounding in milk and honey, then you must hold this service in this  
6 month: for seven days you must eat unleavened cakes, and hold a festival for the Eternal on the  
7 seventh day; during all the seven days unleavened cakes must be eaten, no leavened cakes must be seen among you, and no dough at  
8 all, throughout your country. And you must each tell your son on that day that this is on account of what the Eternal did for you when you  
9 left Egypt. It shall serve you as a mark on the hand or a badge*

*between your eyes, that the law of the Eternal may be ever on your lips; for by sheer strength the Eternal has brought you out of Egypt. So keep this customary  
1] rite in its due season, year by year. And when the Eternal brings you  
1] into the Canaanite land, and gives it to you, as he swore to you and to your fathers, you shall make over  
1] to the Eternal whatever is the first to open the womb, and every firstling animal; these males shall belong to the Eternal. You may buy back  
1] a firstling ass with a lamb or a kid, but if you do not choose to buy it back, you must break its neck. Any first-born boy you must buy back. And when your son asks any of you  
1] in after days what this means, you must tell him: 'By sheer strength the Eternal brought us out of Egypt, that slave-pen, and when the Pha-  
1] raoh made difficulties about letting us go, the Eternal killed all the first-born in the land of Egypt, both of man and of beast; that is why I sacrifice to the Eternal any male animal that opens the womb, though I buy back a first-born son.' This  
1] shall serve you as a mark on the hand or a memento bound between the eyes, for by sheer strength the Eternal has brought us out of Egypt."*

[Now when the Pharaoh let the 1 people go, God did not lead them along the road to the land of the Philistines, although that lay close at hand, for God thought that perhaps the people might have regrets and return to Egypt, if they had to fight their way; so 1 God led the people by a round-about road in the direction of the desert, towards the Red Sea. The Israelites left Egypt in order-



## EXODUS XIV

ly array. And Moses took the bones of Joseph; for Joseph had made the Israelites swear they would do this, saying, "God will be sure to remember you, and you must carry my bones away with you."]

Moving from Sukkoth, they camped at Etham on the edge of the desert. *The Eternal went in front of them, in a column of cloud, to lead them by day, and in a column of fire, to light them through the night, so that they might travel both by day and by night; the column of cloud by day and the column of fire by night never ceased to go in front of the people.*

Then the Eternal told Moses to order the Israelites to wheel round and camp in front of Pihahiroth between Migdol and the sea, in front of Baal-zéphon, opposite which they were to camp beside the sea. For "the Pharaoh," he said, "will think that the Israelites are bewildered, caught by the desert; I will make the Pharaoh stubborn, till he pursues them, and I will gain honour out of the Pharaoh and all his army, to teach the Egyptians that I am the Eternal." They did so. And the Eternal made the Pharaoh stubborn, so that he chased the Israelites, who were marching away quite confidently; the Egyptians chased them and came up on them as they lay camped on the sea-coast beside Pihahiroth, in front of Baal-zéphon. *When the king of Egypt was told that the people had fled, the Pharaoh and his officers changed their minds about the people; "Whatever have we done," they said, "in letting the Israelites*

*leave our service?" So the Pharaoh got his chariots ready and took his men with him, six hundred picked chariots and all the rest of the chariots of Egypt, manned by their captains. When the Pharaoh approached, the Israelites looked up, and there were the Egyptians after them! They were terribly afraid. They cried to the Eternal. And they said to Moses, "Was it because there were no graves in Egypt that you have brought us to die in the desert? Why have you misguided us by bringing us out of Egypt? Did we not tell you in Egypt to let us alone and let us serve the Egyptians? Better serve the Egyptians than die in the desert!" Moses said to the people, "Have no fear, stand firm and watch how the Eternal will deliver you to-day; for as surely as you see the Egyptians to-day, you shall never see them again. The Eternal will fight for you, and you have only to keep still."*

The Eternal said to Moses, "Why cry to me? Tell the Israelites to march forward. And as for you, [raise your stick and] stretch your hand over the sea; part it in two, that the Israelites may march on dry ground through the sea. I am going to make the Egyptians so stubborn that they will pass in after them, and I will gain honour out of the Pharaoh and all his army, his chariots and cavalry—to teach the Egyptians that I am the Eternal, when I gain honour out of the Pharaoh and his chariots and his cavalry."

[Then the angel of God in front of the army of Israel moved to their rear (the column of cloud moved from before them to behind

## EXODUS XV

20 *them*), and went between the army of Egypt and the army of Israel. *When it was dark, the cloud lit up the night, so that the one army did not come near the other all night.*]

21a Moses stretched his hand out over the sea; the waters parted, 22 and the Israelites marched through the sea on dry ground, the waters forming a wall to right and left.

23 The Egyptians in pursuit of them went into the sea, all the Pharaoh's horses and chariots and

26 cavalry. Then said the Eternal to Moses, "Stretch your hand out over the sea, to make the waters flow back upon the chariots and cavalry of the Egyp-

27 tians." Moses stretched his hand 28 out over the sea; the waters did flow back over the chariots and cavalry, over the whole army of the Pharaoh which had followed them into the sea, till not a single

29 one of them was left. But the Israelites walked through the sea on dry ground, the waters forming a wall to right and left.

21b [*Then the Eternal swept the sea along by a strong east wind, all night, till the bed of the sea was dry.*

24 *And in the watch before the dawn the Eternal looked out from the column of fire and cloud on the Egyptian army and threw them into*

25 *a panic; he clogged their chariot-wheels till they drove heavily. The Egyptians cried, "Let us flee from the Israelites! The Eternal is fighting for them against the Egyp-*

27 *tians!" Then, as morning broke, the sea returned to its wonted flow, and while the Egyptians were fleeing against it, the Eternal overwhelmed the Egyptians in the middle of the sea.*]

30 *Thus did the Eternal save Israel*

*that day from the Egyptians, till Israel saw the Egyptians lying dead on the sea-shore; Israel saw the mighty act of the Eternal against the Egyptians, and the people stood in awe of the Eternal, believing in the Eternal and in his servant Moses.*

*Then Moses and the Israelites sang this song to the Eternal:*

*I will sing to the Eternal, for he rose up in his might, hurling horse and chariot into the sea.*

*My song is of the Eternal; he is my strength,*

*and he has brought me victory; this is my God, I will thank him, my father's God, I will exalt him.*

*The Eternal knows well how to fight—the Eternal is his name—*

*flinging the Pharaoh's chariots and his army into the sea,*

*swamping his picked captains in the Reed Sea;*

*the depths did cover them, they sank down like a stone.*

*'Twas thy right hand, O Eternal glorious in power,*

*'twas thy right hand that shattered the foe; in thy great majesty thou didst crush the rebels,*

*thou didst speed thy fury to burn them up like straw.*

*At thy blast the waters piled up, the tides were dammed,*

*the depths turned hard in the heart of the sea.*

*"I will chase them," said the foe, "I will catch them and divide their spoil,*

*I will take my will of them, I will unsheath my sword and destroy them!"*

*Thou didst blow thy blast, and the sea covered them,*

*like lead they sank into the mighty deep! O Eternal, what god is there like thee,*

*who is like thee, so gloriously supreme, so awful, whom we praise for signal deeds?*

*Thou didst stretch thy right hand out, and they were swallowed up;*

*thou in love didst lead thy ransomed people, guiding them by thy power to thine own sacred abode.*

*Nations heard of it and trembled,*

## EXODUS XVI

*pangs seized on Philistia's folk,  
the chiefs of Edom were dismayed,  
a shudder seized the lords of Moab,  
the folk of Canaan fainted all for fear,  
'error and dread fell on them,  
'they stood motionless under the sweep of  
thine arm,  
till thy folk went through, O Eternal,  
'till the folk thou hadst won passed through  
them.  
Thou didst bring thy folk in,  
'telling them on thine own hills,  
at the shrine thou hast made for thyself,  
O Eternal,  
he sanctuary thou hast formed, O Eternal.  
The Eternal reigns for evermore !*

[[For the horses of the Pharaoh with his chariots and his cavalry entered the sea, and the Eternal made the sea flow back on them, while the Israelites went through the sea on dry land.]]

[Then the prophetess Miriam, Aaron's sister, tambourine in hand, went outside the camp, followed by all the women dancing to their tambourines, while Miriam led them in the song :

ing to the Eternal, for he rose up in his might,  
turling horse and chariot into the sea.

From the Reed Sea Moses led Israel forward into the desert of Shur, and after marching for three days into the desert they found no water. When they reached Marah, they could not drink the water there, it was so marred and bitter (hence its name was 'Marah'). The people grumbled against Moses, crying, "What are we to drink?" He appealed to the Eternal, who showed him a tree which he threw into the water, and then the water became fresh. He made a certain rite and rite for them there; he put them to the test there, saying,

"If you will listen carefully to the voice of the Eternal, your God, and do what is right in his eyes and pay heed to his commands and follow all his rules, then the Eternal promises never to inflict upon you any of the diseases he inflicted on the Egyptians; for he is the Eternal who heals you."

They came to Elim, where there were twelve springs of water and seventy palm trees; there they camped beside the springs.] Marching from Elim, the community of the Israelites all came to the desert of Sin between Elim and Sinai, on the fifteenth day of the second month after they left Egypt. The community of the Israelites all grumbled against Moses and Aaron in the desert, crying, "Would that we had died by the hand of the Eternal in the land of Egypt, where we could sit beside pots of flesh, where we had plenty to eat! Here you have brought us into the desert, to starve the whole people to death!" Then said the Eternal to Moses, "I will shower food out of the sky for you, and the people must go out and gather their daily rations every day; this is to test them, to see if they will follow my directions or not. Every sixth day they shall find that when they cook what they bring in, it is twice as much as usual." Moses told Aaron to order all the community of Israel to approach the presence of the Eternal, since the Eternal had heard them grumbling. When Aaron said this to all the community of Israel, they looked in the direction of the sanctuary, and there was the Eternal manifest in radiance

## EXODUS XVI

11 within the cloud! The Eternal  
12 said to Moses, "I have heard the  
Israelites grumbling; tell them  
that between sunset and dusk they  
shall have flesh and also plenty of  
food in the morning—to teach  
them that I am the Eternal their  
6 God." So Moses and Aaron told  
all the Israelites, "In the evening  
you shall find that it was the  
Eternal who brought you out of  
7 the land of Egypt, and in the  
morning you shall see the Eternal  
manifested in might, since he has  
heard you grumbling against him-  
self (for we do not count—why  
8 grumble against us?) [[When  
the Eternal gives you flesh in the  
evening and plenty to eat in the  
morning, then you will know that  
he has heard you grumbling against  
himself; for we do not count,  
it is against the Eternal, not  
against us, that you are grumb-  
13 ling!]] "In the evening quails  
flew up and dropped all over the  
camp, and in the morning there  
was a fall of dew round the camp;  
14 when the dew evaporated, there,  
on the surface of the ground, lay  
thin flakes, as tiny as hoar-frost!  
15 When the Israelites saw it, they  
said to one another, "What is  
it?"—for they did not know  
what it was. "That," said Moses,  
"is the food the Eternal gives to  
16 you. That is what the Eternal  
orders each of you to gather, as  
much as you can eat, about seven  
pints a head, for every person in  
17 your households." The Israelites  
did so; they gathered it, some  
18 more, some less. When they  
measured it in a pint-measure,  
they found that he who had  
gathered much had not too much,  
and he who had gathered little

had not too little; each man had  
gathered the exact quantity he  
required. Moses told them that  
no one was to leave any of it over  
till next morning. In spite of  
this, they would not listen to  
Moses; some did leave a little of  
it over till next morning, but it  
bred worms and stank. Which  
made Moses angry with them.  
Morning by morning they gathered  
the food, and whenever the sun  
grew hot it melted. On the sixth  
day they gathered twice as much  
as usual, fourteen pints a head;  
and when all the authorities re-  
ported this to Moses, he said to  
them, "This is what the Eternal  
means; to-morrow is to be a day  
of complete rest, a sabbath sacred  
to the Eternal; so bake or boil  
to-day as you please, and keep  
what is left over till to-morrow  
morning." They kept it over, as  
Moses told them, till next morn-  
ing, and it did not stink, it bred  
no worms. Then said Moses,  
"Eat this to-day, for to-day is a  
sabbath for the Eternal; you will  
not find any of the food in the  
fields to-day. Gather it for six  
days, but on the seventh day, on  
the sabbath, there shall be none."  
And on the seventh day, when  
some of the people did go out to  
gather it, they found none. The  
Eternal then said to Moses, "How  
long will you people refuse to obey  
my orders and rules? Mark this:  
since the Eternal gives you the  
sabbath he also gives you on the  
sixth day food enough for two  
days; stay where you are, every  
man of you, and never make a  
movement on the seventh day."  
So the people desisted from work  
on the seventh day.

## EXODUS XVII

The house of Israel called this food Manna (what-is); it was as white as coriander seed and tasted like wafers made with honey. Moses said, "This is what the Eternal has ordered you to keep seven pints of, age after age, that your descendants may see the food with which he fed you in the desert when he brought you out of the land of Egypt." Then said Moses to Aaron, "Put seven pints of it in a jar and place it before the Eternal, to keep it for age after age." As the Eternal ordered Moses, so Aaron placed it in front of the ark of the Presence, to be kept there. For fifty years the Israelites ate manna, till they reached a cultivated land; they ate manna till they reached the frontier of the land of Canaan. (Seven pints or an "omer" is the tenth of an ephah.)

From the desert of Sin the whole community of the Israelites travelled by stages, as the Eternal bade them, and camped at Rephidim. [As there was no water to drink, the people complained to Moses; "Give us water to drink," they cried. "Why complain to me?" said Moses.] *The people thirsted for water there, and grumbled against Moses, crying, "Why did you bring us out of Egypt, only to kill us and our children and our cattle with thirst?" "Why put the Eternal to the proof?" said Moses.* [So Moses appealed to the Eternal, "What am I to do with this people? they are almost ready to stone me?" "Move ahead of the people," said the Eternal, "along with some of the sheikhs of Israel;

take the stick with which you struck the Nile, and advance. I 6 will stand before you yonder on the rocks of Horeb, and when you strike the rocks water shall gush out, to let the people drink." Moses did so, in the sight of the sheikhs of Israel.] *He called the 7 spot Massah (Proof), because they put the Eternal to the proof by wondering whether he was among them or not* [also Meribah (Complaint), because the Israelites had complained].

[It was at Rephidim that 8 Amâlek came and fought against Israel. So Moses said to Joshua, 9 "Pick out some men to go and fight against Amâlek; to-morrow I will take my stand on the top of the hill, holding the divine stick in my hand." Joshua did 10 as Moses told him; he fought against Amâlek, while Moses, Aaron, and Hur went up to the top of the hill. Whenever Moses 11 raised his hand, then Israel won; whenever he lowered his hand, then Amâlek won. Now the 12 hands of Moses grew tired; so they put a stone below him, on which he sat; Aaron and Hur held his hands up, one on one side and the other on the other side, so that his hands remained steady till sunset, while Joshua laid 13 Amâlek low, giving no quarter. "Write this down in a book," 14 said the Eternal to Moses, "in commemoration of the day, and read it aloud to Joshua; for I mean to blot Amâlek from the very memory of men." Moses 15 built an altar, which he called Under—the Eternal's—Banner, declaring, "We pledge loyalty to 16 the Eternal's banner in his feud

## EXODUS XVIII

against Amâlek from age to age!"

- 18** Now Jethro, the priest of Midian, the father-in-law of Moses, heard of all that God had done for Moses and for his people Israel (for the Eternal had brought **2** Israel out of Egypt). Jethro, the father-in-law of Moses, had taken back Zipporah the wife of Moses, **3** after Moses had dismissed her and her two sons, one called Gershom or Stranger (for, said he, I have been a stranger in a foreign land) **4** and the other called Eliezer or Godhelp (for, said he, my father's God has been a help to me, rescuing me from the Pharaoh's sword). **5** Jethro, the father-in-law of Moses, came into the desert then, with the sons and the wife of Moses, to where Moses was camped, at the **6** hill of God. Moses was told, "Here is your father-in-law Jethro coming to you, along with your wife and her two boys!" **7** So Moses went out to meet his father-in-law; he bowed low before him and kissed him; then they asked for one another's health and **8** went inside the tent, where Moses told his father-in-law all that the Eternal had done to the Pharaoh and the Egyptians for Israel's sake, all the distress they had suffered in their journey, and how the Eternal **9** had preserved them. Jethro rejoiced over all the goodness of the Eternal to Israel, in rescuing them **10** from the Egyptians. "Blessed be the Eternal," said he, "who has rescued you from the Egyptians and from the Pharaoh, who has rescued the people from the grip of the Egyptian!" **11** I see now that the Eternal is stronger than all other gods, for he has routed the haughty foes of his

*folk.*" So Jethro, the father-in-law of Moses, brought a burnt-offering and some sacrifices for God, and Aaron and all the sheikhs of Israel came to join the sacrificial meal made by the father-in-law of Moses before God. Next day, as Moses was holding a popular court, with the people surrounding him from morning to night, the father-in-law of Moses noticed all his labour for the people, and said to him, "What is this you are doing? Why sit alone as a judge, with the people all round you from morning to night?" Moses said to his father-in-law, "Because the people come to me to get God's own decision in their cases; whenever they have any disputes, they come to me, I decide between one man and another, and let them hear the rules and directions of God." The father-in-law of Moses said to him, "You are not doing right. You will wear yourself out, you and your people; this work is too heavy for you, and you cannot manage it alone. Now listen to me, let me advise you, that God may be with you; do you represent God to the people, laying their cases before God, and instructing them in his rules and directions, letting them see how they are to live and what they are to do; but look out some capable men among the people, religious men, honest men, who scorn unjust profits, and appoint them to supervise groups of thousands, of hundreds, of fifties, and of tens; let them act as judges in ordinary cases; they can refer any special case to you, and judge lesser matters by themselves. That

## EXODUS XIX

will make things easier for you, as they share the work with you. If you do this, supposing that God so orders you, then you can stand the strain, and all the people will go home satisfied." Moses listened to what his father-in-law said, and did exactly as he told him; he chose capable men out of all Israel, and put them at the head of the people, over groups of thousands, of hundreds, of fifties, and of tens; they acted as judges in ordinary cases, deciding easier matters by themselves, and referring difficult cases to Moses. Then Moses let his father-in-law go; he betook himself to his own country.]

2 Leaving Rephidim, the Israelites reached the desert of Sinai, where they pitched camp in the desert; it was in the third month after leaving the land of Egypt . . . on this day they entered the desert of Sinai. There Israel pitched camp in front of the mountain, and Moses went up to God.] *The Eternal alled to him from the mountain, saying, "Tell this to the house of Jacob, tell the Israelites: 'You have seen for yourselves what I did to the Egyptians and how I bore you safe on eagle's wings and brought you hither to myself. Now hence, if you will listen to what I say and keep my compact, you shall be your own prized possession among all nations (for all the world is mine), and you shall be a dynasty of priests to me, a sacred nation.' This is what you must tell the Israelites."* *The Eternal added, to Moses, "I am coming to you in a thick cloud, so that the people may hear me speaking to you and always believe*

*you also[.]"* *The Eternal added, to Moses, "Go to the people and consecrate them to-day and to-morrow; let them wash their clothes and be 11 ready for the third day], for on the third day the Eternal will descend upon the mountain of Sinai in the sight of all the people. You must 12 mark off the mountain all round and tell the people to be careful never to ascend it nor even to touch the edge of it; anyone who touches the mountain shall be put to death, not touched by any hand but either 13 stoned or shot through; man or beast, no intruder shall live. Once the ram's horn is sounded, then they may come up the mountain."* [So 14 Moses went down the mountain to the people and consecrated them; they washed their clothes, and he told them to be ready for 15 the third day and to touch no woman. On the third day, in the 16 morning, there was thunder and lightning, a dense cloud on the mountain, and a loud trumpet-blast, till all the people in the camp trembled. Then Moses 17 brought the people out of the camp to meet God; they took their stand at the foot of the mountain. As the trumpet-blast 19 grew louder and louder, Moses spoke and God answered him.] *Then the Eternal descended on the 20a mountain of Sinai, to the top of the mountain; and the mountain of 18 Sinai was all wrapped in smoke, as the Eternal descended in fire upon it; the smoke rose like steam from a kiln, till the people all trembled terribly. The Eternal 20b called Moses to the top of the mountain; and when Moses went up, the Eternal told him to go down 21 and warn the people against intrud-*

## EXODUS XX

ing to gaze at the Eternal, lest a number of them should be struck  
22 down; even the priests were to consecrate themselves, the priests who were to approach the Eternal,  
23 lest he broke out upon them. Moses said to the Eternal, "But the people cannot come up the mountain of Sinai, for thou thyself didst charge us to mark off the mountain and  
24 render it sacred." The Eternal said to him, "Go down yourself; then come up, along with Aaron, but let neither the people nor the priests intrude and come up to the Eternal, lest he break out upon  
25 them." So Moses went down and said to them . . .

20 [God spoke all these words.

2 "I am the Eternal, your God, who brought you from the land of Egypt, that slave-pen.

3 You shall have no gods but me.

4 You shall not carve any idols for yourselves, the shape of anything in heaven above or on the  
5 earth below or in the sea, you shall not bow down to them nor worship them, for I the Eternal, your God, am a jealous God, punishing children for the sins of their fathers, punishing those who hate me down to the third and the fourth generation,

6 but showing kindness to thousands of those who love me and obey my orders.

7 You shall not use the name of the Eternal, your God, profanely, for the Eternal will never acquit any one who uses his name profanely.

8 Remember to hold the sabbath  
9 sacred. Six days you may labour  
10 and do all your business, but the seventh day is the sabbath in honour of the Eternal, your God,

and on it you must do no business, neither you nor your son nor your daughter nor your slaves, male or female, nor your cattle, nor the alien who is among you; for in six days the Eternal made sky and earth and sea and all that they contain, and then he rested on the seventh day; therefore the Eternal blessed the sabbath and made it a sacred day.

Honour your father and your mother, that you may have a long life in the land which the Eternal, your God, is giving you.

You shall not murder. 1

You shall not commit adultery. 1

You shall not steal. 1

You shall not give false evidence against a fellow-countryman.

You shall not covet a fellow-countryman's household; you shall not covet a fellow-countryman's wife, nor his slaves, male or female, nor his ox, nor his ass, nor anything that belongs to a fellow-countryman."

Then Moses went and summoned the sheikhs of the people, putting before them all these orders given him by the Eternal; and the people all answered together, "Whatever the Eternal has ordered, we will do." But when the people saw all the thunder and lightning and the trumpet-blast and the mountain in smoke, the people were all afraid and trembled; they stood far back and said to Moses, "Speak you to us, and we will listen; but let not God speak to us, lest we die." "Fear not," said Moses to the people, "God is only testing you; it is to keep you from sinning by a steady awe of him." Still the people stood far back, while Moses



## EXODUS XXI

approached the dense darkness where God was.

Then the Eternal bade Moses give the Israelites this message: "You have seen for yourselves that I have been talking to you out of heaven; you must not carve yourselves any gods of silver or of gold, to rank with me. You must erect an altar of earth to me and sacrifice on it your burnt-offerings and your recompense-offerings, your sheep and your oxen; wherever I choose to be remembered, there I will come to you and bless you. If you build a stone altar, it must not be of dressed stones; for you will pollute the altar by taking a tool to it. And you must never mount on steps to my altar, lest you expose your limbs.

Here are the regulations you must lay before them. When you buy a Hebrew slave, he shall serve for six years and go free in the seventh year without paying any ransom. If he was single when he entered his master's house, he shall go free alone; if he was married, his wife shall go free with him. If his master has given him a wife, and if she has borne him sons or daughters, the wife with her children belong to her master, and the man shall go free alone. But if the slave declares, "I am fond of my master, my wife and my children; I will not go free," then his master shall take him to the local sanctuary, to the door or to the doorpost, where his master shall pierce his ear with an awl; after which the slave shall serve him for all time.

When a man sells his daughter to be a slave, she shall not go free

like the male slaves. If her master, who meant her for himself, is not satisfied with her, he must allow her to be bought back; he has no power to sell her to foreigners, since he has not treated her fairly. If he meant her for his son, he must treat her as a daughter. If he takes another concubine, he must not diminish the first woman's rations of flesh, or of clothes, nor her conjugal rights; if he fails in any of these three duties, then she shall go free, without paying any ransom in money.

He who strikes a man, so that he dies, must be put to death. But if he did not intend it maliciously, if it was accidental, I will appoint a place of asylum for such among you. Only, if one man wilfully attacks another, to murder him craftily, you must take that man from my very altar and put him to death. He who strikes his father or his mother must be put to death; and he who curses his father or his mother must be put to death. He who kidnaps a man and either sells him or is found in possession of him must be put to death. If two men quarrel, and one strikes the other with a stone or with his fist, so that the man is laid up in bed, though he does not die, then, if the man rises and limps about on his stick, the striker shall go unpunished, except that he must pay for the man's loss of time and also see that he is thoroughly restored to health. If a man strikes one of his slaves, male or female, with a rod, so that the slave dies under the blow, he shall be punished; but if the slave survives a day or

## EXODUS XXII

two, he shall not be punished, for  
22 the slave is his own property. If, as men are quarrelling, a pregnant woman is struck, so that she miscarries, without any further mischief to herself, the striker must pay such fine as the woman's husband imposes upon him, as a payment for the untimely birth;  
23 but, if any further mischief follows, then it must be life for  
24 life, an eye for an eye, a tooth for a tooth, a hand for a hand, a foot  
25 for a foot, a burn for a burn, a wound for a wound, a lash for a  
26 lash. If a man strikes and destroys the eye of a slave of his, male or female, he must let the slave go free, for the sake of that  
27 eye; and if he knocks out the tooth of a slave of his, male or female, he must let the slave go free, for the sake of that tooth.  
28 If an ox gores a man or a woman to death, the ox must be stoned to death, and its flesh must not be eaten, though the owner of the  
29 ox shall go unpunished. But if the ox was in the habit of goring people, if the owner was warned of this and yet did not shut him up but left him to kill a man or a woman, then the ox shall be stoned to death and the owner  
30 shall also be put to death. However, if a fine only is imposed upon him, he must buy his life back for the sum imposed, as a forfeit.  
31 The same law holds for him, if his ox has gored a boy or a girl to  
32 death; but if the ox has gored a slave, male or female, he must pay the slave's master four guineas, and the ox must be stoned to death.  
33 If a man re-opens a pit or digs a pit and fails to cover it over,

so that an ox or an ass falls into it, the owner of the pit shall make good the loss; he must pay the price of it to the owner, keeping the dead beast for himself.

If one man's ox hurt another's ox, so that it dies, then the live ox must be sold and the money divided between the two men, as well as the dead animal. If the ox is known to have been in the habit of goring, and yet the owner has not shut him up, he must pay ox for ox, keeping the dead beast for himself.

If a man steals an ox or a sheep and either slays it or sells it, he must pay five oxen for the ox and four sheep for the sheep. Pay he must; if he has nothing, he must be sold, to pay for what he has stolen. If the stolen creature is found alive in his possession, either ox or ass or sheep, he must pay back two animals. If a thief is caught breaking into a house and struck so that he dies, the householder is not guilty; but if it was after dawn, the householder is guilty. If a man is burning some field or vineyard and lets the fire spread till another man's field catches fire, he must pay for it with the very best produce of his own field and vineyard. If the bonfire breaks out and kindles a thorn-hedge, so that the shocks of corn or the standing corn or the field itself is burned up, then the man who lit the bonfire must pay for the damage. If a man puts money or any article into the keeping of a fellow-countryman, and it is stolen out of the man's house, the thief must pay double if he is caught. If the thief is not

## EXODUS XXIII

caught, the owner of the house must appear at the local sanctuary, till it be ascertained whether he has not laid hands on the other man's property. Whatever be the offence, whether an ox or an ass or a sheep or clothes or any lost property is claimed, the case must go to the local sanctuary, and the convicted party must pay twice the amount to his fellow-countryman. If a man puts an ass or an ox or a sheep or any animal into the keeping of a fellow-countryman, and it dies or is injured or is raided, without anyone seeing it, then the man must swear before the Eternal that he has not laid hands on the other man's property; the owner must accept this oath, and no restitution shall be made. But if the animal has been stolen, the man must make restitution to the owner. If the animal has been torn to pieces, let him bring the torn flesh as evidence; he need not make good what has been torn to pieces. If a man borrows an animal from a fellow-countryman and it is injured or dies, in the owner's absence, the man must make restitution; if the owner is beside it, the man need not make good the loss; being hired, it came as a hired thing.

If a man seduces a maiden who is not betrothed and lies with her, he must pay for her and marry her; if her father absolutely refuses to let him have her, he must still pay the usual marriage-fee for a daughter.

You shall not allow any sorceress to live.

Whoever lies with a beast shall be put to death.

Whoever sacrifices to any god except the Eternal alone shall be solemnly destroyed.

You must not injure or maltreat an alien among you, for you were aliens yourselves in the land of Egypt. You must not oppress a widow or an orphan; if ever you oppress them and if ever they cry to me, I will listen to their cry, and my wrath shall blaze till I kill you in war, leaving your own wives widows and your own children orphans.

If you lend money to any poor man of my people, you must not treat him as his creditor, nor must you exact interest from him. If you ever take a fellow-countryman's garment in pledge, you must give it back to him by sun-down; for that is the only rug he has, the mantle for his body. What else can he sleep in? If he cries to me, I will listen to his cry, for I am pitiful.

You shall not revile God nor curse any of the authorities of your people.

You must be prompt to make the offering from your harvested grain and wines. You must give me your eldest sons. And so with your oxen and your sheep; for seven days the firstling may remain with its dam, but on the eighth day you must give it to me.

Also, as you are to be sacred men to me, you must never eat the flesh of an animal torn to pieces in the field; fling that to the dogs.

You must never repeat a baseless rumour; never side with a bad man, to give malicious evidence. You must not follow a majority to do wrong, nor must

## EXODUS XXIII

you bear witness in court so as to side with an unjust majority, 3 neither must you be partial to a poor man's plea.

4 If you come across your enemy's ox or ass wandering, you must be 5 sure to take it back to him; if you see the ass of a man who hates you lying helpless under its load, you must not leave it all to him, you must help him to release the animal.

6 You must never tamper with a poor man's rights in court.

7 Avoid false charges, never have innocent and guiltless people put to death, nor acquit bad men.

8 You must never accept a bribe, for a bribe blinds even men whose eyes are open, and it destroys the

9 case of a good man. (You must not maltreat an alien; for you were aliens yourselves in the land of Egypt, you know how a foreigner feels.)

10 For six years you may sow your 11 land and gather in your crops, but every seventh year you must let the land alone, to lie fallow, so that poor people may pick up something; anything they leave, the wild animals can eat. So with your vineyards and your olive- 12 yards. For six days you shall labour, but on the seventh day you shall desist from work, that your ox and your ass may rest, and that the sons born to your female slaves and also the aliens in your employment may get refreshed.

14 Three times a year you must 15 hold a festival for me. Hold the festival of unleavened cakes—for seven days you must eat unleavened cakes—as I commanded you, at the time fixed in the month of Abib (since then it was that

you left Egypt); none of you must appear before me empty-handed. Then the harvest festival, when you offer the first fruits of your labour, of what you sowed in your fields. Then the festival of ingathering, at the end of the year, when you gather in your crops. Three times a year 1 shall all your male members appear before the Lord. You must not 1 offer the blood of my sacrifices with leavened cakes, nor must the fat slices of my victims be left all night till the morning. You 1 must bring the very first and finest of what the land bears, into the house of the Eternal your God. You must not boil a kid in its mother's milk. Pay careful heed 1 to all that I have ordered you; and never mention the name of any other god, never let it pass your lips.

Now I am sending an angel in 20 front of you, to guard you as you go and to guide you to the place I have prepared. Attend to him, 21 listen to what he says; never defy him, for he will not pardon your offence, since I am manifest in him. But if you listen to what 22 he says and do all I tell you, then I will be an enemy to your enemies and to your foes a foe. For my 23 angel shall go in front of you and guide you home, to where the Amorites and the Hittites and the Perizzites and the Canaanites and the Hivites and the Jebusites live, whom I will sweep away. You must not bow down to their 24 gods nor worship them, nor do as they do; you must demolish them and break their obelisks. You shall worship the Eternal 25 your God, and then I will bless

## EXODUS XXIV

your food and water, and I will  
 26 free you from disease ; no animal  
 shall drop her young or be barren  
 in your country, and I will give  
 27 you a full term of life ; I will send  
 a panic in front of you, routing  
 all the nations you reach, until  
 your enemies all turn their backs  
 28 in flight before you ; I will send  
 hornets in front of you to drive  
 out the Hivites and the Canaan-  
 ites and the Hittites before you ;  
 29 I will not drive them out in one  
 year, lest the country be left  
 desolate and wild beasts multiply  
 30 against you ; I will drive them  
 out before you little by little, till  
 your own numbers grow and till  
 31 you hold the land ; I will fix your  
 frontiers from the Reed Sea as far  
 as to the Philistine sea-coast, and  
 from the desert to the Euphrates,  
 for I will put the natives in your  
 power and you shall drive them  
 32 out to make room for you ; you  
 must never make any compact  
 with them nor with their gods ;  
 33 they must not live within your  
 land, lest they make you sin  
 against me ; for if you worship  
 their gods it will endanger you.”  
 34 Then Moses went and told  
 35 the people all the orders and reg-  
 ulations of the Eternal, and the  
 people all answered, with one  
 voice, “ Whatever the Eternal  
 has ordered, that will we do.”  
 36 So Moses wrote down all that the  
 Eternal had said ; and next  
 morning he erected an altar at  
 the foot of the mountain and  
 twelve standing-stones, one for  
 each of the twelve clans of Israel.  
 37 He sent the youth of Israel to  
 offer the burnt-offerings and to  
 sacrifice the recompense-offerings  
 38 of oxen to the Eternal, while

Moses himself took half of the  
 blood and put it into basins,  
 splashing the other half on the  
 altar. Then he took the scroll 7  
 of the compact and read it aloud  
 to the people, who said, “ What-  
 ever the Eternal has ordered, that  
 will we do obediently.” Then 8  
 Moses took and splashed the blood  
 on the people, saying, “ There is  
 the blood of the compact which  
 the Eternal has made with you,  
 on all these terms !”]

*Moses was told to go up to the 1  
 Eternal, along with Aaron, Nadab,  
 Abihu, and seventy of the sheikhs of  
 Israel ; they were to worship at a  
 distance, while Moses alone was to 2  
 draw near ; the rest were not to draw  
 near, nor were the people to accom-  
 pany Moses. So Moses went up, 9  
 with Aaron, Nadab, Abihu, and  
 seventy of the sheikhs of Israel ;  
 they saw the God of Israel, through 10  
 something like a pavement of blue  
 sapphire under his feet, clear as the  
 sky itself. The Eternal did not 11  
 strike down these headmen of  
 Israel ; they had a vision of God  
 and ate and drank at their sacrifice.*

[Then the Eternal said to Moses, 12  
 “ Come up beside me on the  
 mountain, and I will give you the  
 stone tablets with the directions  
 and orders I have inscribed for the  
 guidance of the people.” Moses 13  
 rose and went up the mountain  
 of God with his attendant Joshua,  
 telling the sheikhs to wait below 14  
 for them till they returned.  
 “ You have Aaron and Hur,” he  
 said ; “ anyone with a dispute  
 can take it to them.” Then 15  
 Moses went up the mountain,  
 which was covered with the cloud.  
 The radiance of the Eternal 16  
 rested on the mountain of Sinai ;

## EXODUS XXVI

32 Six branches are to rise from its sides, three branches from one side of the lampstand and three from  
33 the other; each branch is to bear three cups like almond-blossoms, each cup with a calyx and a flower, each branch upon the  
34 lampstand; on the main shaft of the lampstand there are to be four cups like almond-blossoms, each with its calyx and flower,  
35 and also a calyx under each pair of the six branches on the lamp-  
36 stand, these calyces and their branches being of one piece with it, the whole forming a single piece  
37 of pure beaten gold work. You must then make the seven lamps for it and fix them on, so that  
38 they shine in front of it. The snuffers and ash-trays are to be  
39 gold. You must use ninety-six pounds of pure gold for the lamp-  
40 stand and all these fittings. And see that you make everything according to the pattern shown you on the mountain.

26 Also you must furnish the Dwelling with ten curtains, made of fine twined linen, violet, purple, and scarlet, and embroidered with  
2 designs of kherubs; each curtain is to be forty-two feet long, by six feet broad, all the curtains measuring the same. Five curtains are to be joined together, and so are  
4 the other five. You must put loops of violet on the edge of the outermost curtain in the first set, and also on the edge of the outermost curtain in the second set,  
5 fifty loops to each curtain, the loops to be opposite each other.  
6 You must then make fifty golden clasps and join the curtains by the clasps, to form a single  
7 Dwelling. You must also make

curtains of goats' hair for the tent over the Dwelling, eleven curtains, each curtain forty-five 8 feet long by six feet broad, all the curtains measuring the same. Join five of the curtains, then join 9 the other six, doubling the sixth of the curtains to hang in front of the tent. You must put fifty 10 loops on the edge of the outermost curtain in the first set, and also on the edge of the outermost curtain in the second set; then 11 make fifty bronze clasps, put the clasps into the loops, and join the tent together, to make it one. The curtain that is left over, the 12 half of the curtain that is doubled back, is to hang over the back of the Dwelling, while the spare 13 foot and a half of the ten curtains on each side is to hang over the sides of the Dwelling as a covering. Also, you must make a 14 wrapper of rams' skins dyed red and of leather, to cover up the tent itself.

You must make upright frames 15 for the Dwelling out of acacia wood; each frame is to be fifteen 16 feet high, by two feet three inches broad. Two pegs are to be 17 clamped to the foot of each frame in the Dwelling. The frames for 18 the Dwelling are to be as follows: twenty frames for the southern side, with forty silver pedestals 19 under the twenty frames, two pedestals under each frame to receive its two pegs, and so on. Twenty frames for the second 20 side, the north side, of the Dwelling, with their forty silver pedes- 21 tals, two pedestals to each frame. For the back of the Dwelling, the 22 western side, you must make six frames, with two frames for the 23

## EXODUS XXV

- for six days the cloud covered it, and on the seventh day he called
- 17 from the cloud to Moses (the Eternal's radiance looked to the Israelites like blazing fire on the
- 18 top of the mountain). Moses entered the cloud and went up the mountain[, and Moses was on the mountain for forty days and forty nights].
- 25 The Eternal said to Moses,
- 2 "Tell the Israelites to raise a special offering for me; take it from every man who has a willing
- 3 mind. This is what you are to take from them: gold, silver, and
- 4 bronze, violet, purple, and scarlet
- 5 yarn, fine linen, goats' hair, rams' skins dyed red, leather, acacia
- 6 wood, oil for the lamps, spices for the anointing oil and for the frag-
- 7 rant incense powder, beryls and jewels to be set on the apron and
- 8 on the sacred pouch. And let them make me a shrine, that
- 9 I may dwell among them; you must make it exactly as I show you, after the pattern of the Dwelling and of its furniture.
- 10 They must also make me an ark of acacia wood, four feet long, and two and a half feet broad and
- 11 high; you must overlay it with pure gold, outside and inside, and run a moulding of gold round it.
- 12 You must cast four rings of gold for it and fasten them on its four supports, two rings on one side
- 13 and two rings on the other; then you must make poles of acacia
- 14 wood, overlaid with gold, and put the poles through the rings at the side of the ark, to carry the ark;
- 15 the poles must rest in the rings, they must never be taken out.
- 16 Inside the ark you must place the
- 17 laws I give you. You shall also

make a cover of pure gold, four feet long and two and a half feet wide. Make also two golden kherubs, of beaten work, for the two ends of the cover, one kherub at one end and the other kherub at the other, the kherubs to be of one piece with the cover; the wings of the kherubs are to be out-stretched, overshadowing the cover, and the kherubs must turn to one another, facing the cover.

You must place the cover on the ark, and inside the ark you must place the laws I give you. There, at the cover between the two kherubs upon the ark with its laws, will I meet you and tell you all the orders I have to give you for the Israelites. You shall also make a table of acacia wood, three feet long, a foot and a half wide, and two feet three inches high; overlay it with pure gold and run a moulding of gold round it; make a frame for it all round, three inches wide, and run a moulding of gold all round the frame. You must make four rings of gold for the table, and put the rings at the four corners, on the feet of the table; the rings must lie close to the frame, to receive the poles for carrying the table. Make poles of acacia wood, overlaid with gold, that the table may be carried. Also you must make the table dishes, the saucers, the flagons, and the chalices, for pouring the libations, all of pure gold. On the table you must always keep my Presence-bread.

You shall also make a lamp-stand of pure gold, beaten work all of it, both pedestal and shaft; its cups, both calyxes and flowers, are all to be of one piece with it.

## EXODUS XXVII

24 corners at the back, each of these two frames forming a double support and running right up to the topmost ring at the corners—

25 eight frames in all, with their sixteen silver pedestals, two

26 pedestals to each frame. You must also make bars of acacia wood, five for the frames on the

27 one side of the Dwelling and five for the frames on the other side of the Dwelling, with five for the frames on the back or western

28 side of the Dwelling; the middle bar is to run right along the

29 frames, from end to end. You must overlay the frames with gold, and make gold rings on them for the bars, overlaying the bars

30 also with gold. So shall you erect the Dwelling after the standard shown you on the mountain.

31 You must also make a curtain of fine twined linen, violet, purple, and scarlet, and embroidered with

32 designs of kherubs, hanging it by golden hooks on four columns of acacia wood overlaid with gold and resting on four silver pedestals.

33 This curtain is to be hung inside the clasps, and you must place inside it the ark with the laws, the curtain dividing off the sacred

34 place from the most sacred. On the ark inside the most sacred place you must put the cover.

35 The table is to be placed outside the curtain, with the lampstand opposite the table on the south side of the Dwelling—the table

36 being on the north side. You must also make a veil for the entrance into the Dwelling, of fine twined linen, violet, purple, and scarlet, decorated work;

37 make five columns of acacia wood for the veil, overlaying them with

gold, make golden hooks for them, and cast five bronze pedestals for them.

You must make an altar of 27 acacia wood, a square altar, seven and a half feet long, seven and a half feet broad, and four and a half feet high. Put knobs at the 2 four corners, making them of one piece with the altar, and overlay the whole of it with bronze. You 3 must make all its fittings of bronze, the pans for removing the ashes, the shovels, the bowls, the prongs, and the fire-pans. Also you must 4 make a bronze grating of network, with four bronze rings at its four corners, and place this grating 5 underneath the ledge of the altar, so that it comes halfway up the altar. Make poles of acacia wood 6 for the altar, overlaying them with bronze, and place the poles 7 in the rings, to run along both sides of the altar and let it be carried. The altar itself you 8 must make hollow, planking it in. Let it be made on the pattern shown you on the mountain.

In making the courtyard for the 9 Dwelling, have hangings of fine twined linen, a hundred and fifty feet long, for its southern side, with twenty columns and twenty 10 pedestals of bronze, the hooks and the rods for the columns being silver. So for the north side, 11 hangings a hundred and fifty feet long, with twenty columns and twenty pedestals of bronze, the hooks and the rods for the columns being of silver. For the breadth 12 of the courtyard on its western side there shall be hangings seventy-five feet long, with ten columns and ten pedestals. The 13 eastern side of the courtyard shall



## EXODUS XXVIII

4 be seventy-five feet broad; on each side of the entrance there shall be hangings twenty-two and 5 a half feet high, with three columns 6 and three pedestals for them, and the entrance to the courtyard shall have a veil of fine twined linen, violet, purple, and scarlet, thirty feet long, decorated work, with four columns and four 7 pedestals for them. The columns round the courtyard are to be ringed with silver; their hooks are to be silver and their pedestals 8 are to be bronze. The courtyard is to be a hundred and fifty feet long, seventy-five feet broad, and seven and a half feet high, hung round with fine twined linen; the 9 pedestals are to be bronze, and all the tools used for erecting the Dwelling, like all the tent-pegs and such fittings for the courtyard, are to be bronze.

0 You must order the Israelites to provide you with clear oil, from crushed olives, for lighting purposes, that you may fix up a lamp 1 to burn regularly; Aaron and his sons are to arrange this, evening and morning, before the Eternal inside the Trysting tent, outside the curtains that hang in front of the shrine. This is to be a standing order, age after age, to be kept by the Israelites.

8 Present your brother Aaron and his sons from among the Israelites, that they may serve as priests for me, Aaron and his sons Nadab, Abihu, Eleazar, and 2 Ithamar. And make sacred vestments to adorn your brother 3 Aaron with honour; you must tell all the craftsmen whom I have filled with artistic skill, to make the vestments for Aaron's con-

secration, that he may serve as a priest for me. This is what they 4 are to make: a pouch, an apron, a robe, a tunic in chequer work, a turban, and a sash. So shall 5 they make sacred vestments for your brother Aaron and his sons, that they may serve as priests for me; and they must make them 6 out of the gold, the violet, purple, and scarlet yarn, and the fine linen. The apron is to be made of gold by the designer, with fine twined linen, violet, purple, and scarlet; it must have two 7 shoulder-straps attached to it at the top edges, and an artistic 8 ribbon to clasp it round the waist, which is to be of the same material as the apron—and all of one piece, gold, fine twined linen, violet, purple, and scarlet.

You must take two beryls and 9 engrave on each of them the 10 names of six of the clans of Israel, in order of birth; the stones are 11 to be engraved as a seal is engraved by a jeweller, with the names of the Israelites, and then placed in rosettes of gold wire, to be hung on the shoulder-straps 12 of the apron, that they may serve as stones of reminder, Aaron bearing them on his shoulders before the Eternal to remind the Eternal of Israel.

You must make rosettes of gold 13 wire and two chains of pure gold, 14 twisted like cords, and fasten these twisted chains to the rosettes. Then you must make a judicial 15 pouch, designing it like the apron, of gold and fine twined linen, violet, purple, and scarlet; it is 16 to be nine inches square, doubled over, and it is to contain four 17 rows of jewels; the first row is

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to be a jasper, a chrysolite, and  
 18 a crystal, the second row is to  
 be a garnet, a sapphire, and a  
 19 sardonyx, the third row is to be  
 a cairngorm, an agate, and an  
 20 amethyst, and the fourth row is  
 to be a topaz, a beryl, and an  
 onyx—all being set in twisted  
 21 gold. The jewels are to be  
 twelve in number, corresponding  
 to the names of the Israelites,  
 each jewel to be engraved like  
 a seal with the name of a clan.  
 22 To the pouch you must attach the  
 two chains of pure gold, twisted  
 23 like cords, and also two golden  
 rings at the top ends of the pouch,  
 24 inserting the two twisted cords  
 of gold in the two rings at the  
 25 top ends of the pouch; the other  
 ends of the two twisted cords you  
 must attach to the two rosettes,  
 and fasten them on the front of  
 the shoulder-straps of the apron.  
 26 You must make two golden rings  
 and fasten them to the two lower  
 ends of the pouch, on the inner  
 27 side next the apron. Low down  
 on the apron, close to the joining  
 of the shoulder-straps and above  
 28 the artistic ribbon, you must  
 fasten two golden rings, to attach  
 the apron and the pouch by a  
 violet lace run through these rings,  
 on the artistic ribbon of the apron,  
 to prevent the pouch from being  
 29 loosened from the apron. When-  
 ever Aaron enters the sacred  
 place, he shall bear the names of  
 the Israelites over his heart in this  
 judicial pouch, as a constant  
 30 reminder to the Eternal; also  
 you must put the sacred lots into  
 the judicial pouch, that they may  
 lie on Aaron's heart whenever he  
 enters the presence of the Eternal,  
 that Aaron may constantly bear

on his heart before the Eternal  
 Israel's appeal for guidance.

The robe for the apron must 31  
 be woven entirely of violet, with 32  
 a hole for the head in the middle  
 of it, and the edges of the hole  
 bound like the hole in a linen  
 corselet, to keep it from being  
 frayed. You must adorn the 33  
 skirts of it all round with a border  
 of pomegranates in violet, purple,  
 and scarlet, a golden bell between 34  
 each pair of them. Aaron must 35  
 don it for the service, and the  
 tinkling of it shall be heard as he  
 moves in and out from the sacred  
 place of the Eternal's presence,  
 lest he die. You must make a 36  
 plate of pure gold, and engrave  
 on it as on a seal the words  
 'Sacred to the Eternal'; attach 37  
 it to a violet lace, and put it on  
 the turban, on the front of the  
 turban. It shall rest on Aaron's 38  
 forehead, and Aaron shall thus  
 bear any guilt incurred by the  
 Israelites in consecrating any of  
 their sacred gifts; it shall always  
 rest on his forehead, to secure the  
 Eternal's acceptance of their  
 offerings. The tunic you must 39  
 weave of fine linen in chequer-  
 work; you must also make a  
 turban of fine linen, and an  
 embroidered sash. For Aaron's 40  
 sons you must also make tunics,  
 sashes, and caps, to adorn them  
 with honour. These you must 41  
 put on your brother Aaron and  
 on his sons, anointing and in-  
 stalling them, consecrating them  
 to serve me as priests. You 42  
 must make them linen drawers to  
 cover their waists, drawers to  
 reach from the waist to the thigh;  
 these must be worn by Aaron 43  
 and his sons whenever they enter

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the Trysting tent or approach the altar as they are serving in the sanctuary, lest they incur guilt and die: this is a standing order for him and his.

- 9 To dedicate them for serving me as priests, you must do this. Take a young bullock, two un-
- 2 blemished rams, some unleavened cakes, some unleavened wafers mixed with oil, and some unleavened wafers only smeared with oil, made of fine wheaten
- 3 flour; put these cakes and wafers into a basket, and bring them along with the bullock and
- 4 the two rams. Bring Aaron and his sons to the entrance of the Trysting tent and bathe them in
- 5 water; then take the robes and put the tunic, the robe of the apron, the apron itself, and the pouch on Aaron, fastening the whole round him with the artistic
- 6 ribbon of the apron, placing the turban on his head, and the sacred diadem on the top of the turban.
- 7 Then take the anointing oil and pour it over him, to anoint him.
- 8 Bring his sons and robe them,
- 9 putting the sashes round them, round Aaron and his sons, and tying on their caps, to invest them for all time with the priesthood. Thus shall you install
- 0 Aaron and his sons. Then take the bullock in front of the Trysting tent. Aaron and his sons must lay their hands on the head
- 1 of the bullock, and then you must slaughter the bullock before the Eternal at the entrance of the
- 2 Trysting tent; take some of the bullock's blood and smear it with your finger on the knobs of the
- 3 altar; take all the fat round its entrails, the lobe on the liver, and

the two kidneys, with the fat round them, and burn it all up on the altar; but the flesh of the 14 bullock, its skin and its offal, you must burn outside the camp, for it is a sin-offering. Then take 15 the one ram; after Aaron and his sons have laid their hands on the head of the ram, you must 16 slaughter the ram; take and splash its blood against the sides of the altar, cut the ram to pieces, wash its entrails and its legs, lay them, along with the pieces 17 and the head, upon the altar, and 18 burn it all as a burnt-offering to the Eternal, a soothing odour, an offering made by fire to the Eternal. Take the other ram; 19 after Aaron and his sons have laid their hands on the head of this ram, you must slaughter the ram; 20 take some of its blood and smear it on the tip of Aaron's right ear, on the tip of his sons' right ears, on the thumb of their right hands and on the great toe of their right feet, splashing the rest of the blood against the sides of the altars; then take some of the 21 blood on the altar and the anointing oil, to sprinkle Aaron and his robes, his sons and their robes, till he and his robes, his sons and their robes, are consecrated; take 22 the fat, the fat tail, of the ram, the fat round the entrails, the lobe of the liver, the two kidneys and the fat round them, and the right thigh (for it is the ram of the installation ceremony), add 23 a cake, a wafer of oil, and an ordinary wafer, from the basket of unleavened cakes before the presence of the Eternal, and lay 24 them all in the hands of Aaron and his sons, to be waved to and

## EXODUS XXX

fro as an offering before the Eternal; then take them from their hands and burn them on the top of the burnt-offering on the altar, as a soothing odour before the Eternal, an offering made by fire to the Eternal. The breast of Aaron's installation-ram you must take and wave to and fro before the Eternal; it shall fall to you as your share. (You must consecrate the waved breast of the installation-ram, and its thigh which is waved and set apart specially; that belongs to Aaron and his sons as their lasting due from the Israelites, it is a special contribution, a contribution made by the Israelites from the recompense-offerings they sacrifice, their special contribution to the Eternal. The sacred vestments of Aaron shall pass to his sons after him, that they may be anointed and installed in them; when the son who is to succeed to the priesthood first enters the Trysting tent to serve in the sanctuary, he shall wear them for seven days.) Then you must take the installation-ram and boil its flesh in a sacred place; Aaron and his sons shall eat the ram's flesh and the cakes from the basket, at the entrance of the Trysting tent; they may eat this food used as a sacrifice at their installation and consecration, but no layman may eat such sacred food. If any flesh or bread is left over from the installation offering till next morning, you must burn it up; it is sacred food, not to be eaten. This is what you must do with Aaron and his sons, exactly as I have ordered you. Seven days you must spend installing them;

every day you must offer a bullock by way of sin-offering, to expiate sins, and thus purge the altar from guilt, anointing it to render it sacred; seven days you must spend expiating the altar and rendering it sacred: whosoever touches the altar is doomed. There will I meet the Israelites at the altar hallowed by my glory. I will hallow the Trysting tent and the altar, also Aaron and his sons to serve me as priests; and I will dwell among the Israelites and be a God to them, till they find that I am the Eternal, their God who brought them out of the land of Egypt that I might dwell among them—I am the Eternal, their God.

[[This is what you are to offer on the altar: two yearling lambs every day, regularly, one lamb to be sacrificed in the morning, the other lamb to be sacrificed between sunset and dusk. With the former lamb you must offer about seven pints of fine flour mixed with nearly three pints of beaten oil, and nearly three pints of wine as a libation. With the other lamb, to be sacrificed between sunset and dusk, you must make a similar cereal-offering and libation, as a soothing odour, an offering made by fire to the Eternal. This is to be a regular burnt-offering made, age after age, at the entrance of the Trysting tent before the Eternal, where I meet you and speak to you.]]

You must also make an altar for incense; make it of acacia wood, a square altar, eighteen inches long by eighteen inches broad, and three feet high; the knobs are to be of one piece with

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3 it. Overlay it with pure gold, the top of it, the sides of it, and the knobs, and run a golden mould-  
4 ing round it; underneath the moulding, at the corners on both sides of it, put two golden rings, to receive the poles on which it is  
5 to be carried. Make these poles of acacia wood and overlay them  
6 with gold. Place the altar in front of the curtain before the ark of the law, in front of the cover over the law, where I will meet  
7 you. On this altar Aaron shall burn fragrant spices as incense, burning them every morning  
8 when he dresses the lamps. When Aaron dresses the lamps between sunset and dusk, he shall again burn incense; it is to be regularly burnt before the Eternal, age  
9 after age. You must not offer any unhallowed incense or burnt-offering or cereal-offering on the altar, and you must never pour  
10 a libation upon it. Once a year Aaron shall make expiation at its knobs with blood from the sin-offering of expiation, so keeping it expiated age after age, for it is most sacred to the Eternal."

11 The Eternal said to Moses,  
12 "When you take a census of the Israelites, to see how many they are, then every man must pay the Eternal a ransom for his life, when it is counted, to avert any  
13 stroke of doom. Everyone who is registered must pay one shilling and three pence, reckoning by the sanctuary standard of a shekel (the shekel being half-a-crown, and half a shekel being due as  
14 an offering to the Eternal). Every person, from twenty years and upwards, shall make this contribution to the Eternal on being

registered; the rich shall not give 15 more and the poor shall not give less than this sum, when the contribution is made to the Eternal for expiating your lives. You must take this money from 16 the Israelites and set it apart for the service of the Trysting tent, to remind the Eternal of the Israelites and so to expiate your lives."

The Eternal said to Moses, 17  
"You must also make a bronze 18 bath with a bronze base for washing, and place it between the Trysting tent and the altar, putting water in it; Aaron and his 19 sons must wash their hands and feet in this bath, whenever they 20 mean to enter the Trysting tent or to approach the altar in their service, to burn a sacrifice to the Eternal; there and then they 21 must wash their hands and feet, or they will die. This is a standing order for Aaron and his descendants for all time, age after age."

The Eternal also said to Moses, 22  
"Take the best spices, about 23 sixteen pounds of liquid balsam, half that quantity of scented cinnamon, eight pounds of scented cane, about sixteen pounds of 24 cassia (measured by the sacred shekel), and a gallon and a half of olive oil; mix them into a 25 sacred anointing oil, compounding the perfume by the art of the perfumers. With this you shall 26 anoint the Trysting tent, the ark of the Presence, the table and 27 all its fittings, the lampstand and its fittings, the altar for incense, the altar of burnt-offering and 28 all its fittings, the bath and its base, anointing them to render 29

## EXODUS XXXI

them most sacred, so that anyone who touches them is doomed.

30 Also, anoint Aaron and his sons, consecrating them to serve me as

31 priests. And tell the Israelites that this is to be the Eternal's sacred anointing oil, age after age,

32 never to be used for anointing the ordinary body, never to be made for your own use: sacred it is, and you must hold it sacred.

33 Whoever compounds anything like it, whoever uses any of it for an outsider, shall be outlawed."

34 The Eternal said to Moses, "Take fragrant powders, myrrh-oil, aromatic onycha, and galbanum, with some clear frankincense, and make them into incense, by the art of the perfumers, a preparation which is salted and

35 pure and sacred. Crush some of it small, and put part of it in front of the ark in the Trysting tent, where I will meet you; you must reckon it most sacred.

37 You must never make incense of this kind for your own use, you must reckon it sacred to the

38 Eternal; whoever makes any perfume like it for the toilet shall be outlawed."

31 The Eternal said to Moses,

2 "I have specially chosen Bezalél the son of Uri and the grandson of Hur, belonging to the clan of Judah, inspiring him with skill and knowledge and competence

3 in every craft, to devise artistic works in gold, silver, and bronze,

4 in cutting jewels to be set, and in wood-carving, that he may work

5 at every craft. Along with him I have appointed Oholiab the son of Ahisamak, belonging to the clan of Dan, and I have also en-

dowed all artists with skill to make whatever I have ordered you to provide, the Trysting tent, 7 the ark of the Presence and its cover, all the fittings of the tent, the table and its furniture, the 8 lampstand of pure gold and its fittings, the altar of incense, the 9 altar of burnt-offering, with all its fittings, the bath and its base, the sacerdotal vestments, the 10 sacred robes for Aaron the priest and for his sons, in their priestly service, the anointing oil, and the 11 incense made of fragrant powders; they shall carry out all my orders to you."

The Eternal bade Moses tell 12 the Israelites, "You must be sure 13 to keep my sabbaths, for the sabbath is a token between me and you throughout all ages, that men may know I am the Eternal who hallows you. So keep the 14 sabbath; it is a sacred day for you, and anyone who desecrates it shall be put to death. For whoever does any business on the sabbath, that man shall be outlawed. Business may be done 15 for six days, but on the seventh day there is to be a sabbath of entire rest, sacred to the Eternal; anyone who does any business on the sabbath, he shall be put to death. Hence the Israelites 16 must keep the sabbath, holding it age after age by a lasting compact; it is a token between me 17 and the Israelites for all time, since in six days the Eternal made sky and earth and then rested, to refresh himself, upon the seventh day."

When he finished talking to 18 Moses on the mountain of Sinai, he gave him the two tablets with

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the law, the two stone tablets inscribed by God's own finger.

When the people saw that Moses was long in coming down the mountain, the people gathered round Aaron, saying, "Come and make us some god to go in front of us; as for this Moses, the man who brought us out of the land of Egypt, we do not know what has become of him!" Aaron said to them, "Break off the golden earrings from the ears of your wives and sons and daughters, and bring them to me." So the people all broke off their earrings and handed them to Aaron, who took and carved them with a tool into a metal calf. The people cried, "Here is your God, O Israel, who brought you out of the land of Egypt!" At this, Aaron crected an altar in front of the calf and proclaimed a festival next day for the Eternal. So next morning the people rose and offered burnt-offerings and brought recompense-offerings; then the people sat down to the sacrificial feast, after which they rose to amuse themselves. The Eternal said to Moses, "Get away down, for your people whom you brought out of the land of Egypt have depraved themselves, they have been quick to swerve from the line of my orders, they have made themselves a metal calf, worshipping that, sacrificing to that, and crying, 'Here is your God, O Israel, who brought you out of the land of Egypt!'" The Eternal said to Moses, "I have watched this nation, and it is an obstinate race. Let me alone, that my wrath may blaze against them and burn them up! I will

make a great nation of you." But Moses pled with the Eternal, 11 his God. "O Eternal," he cried, "why does thy wrath blaze against thine own people whom thou didst bring out of the land of Egypt by sheer strength and main force? Why should the Egyptians sneer, 12 'He led them away to harm them, to slay them among the hills and wipe them off the face of the earth'? Cease thy fierce anger and change thy mind about punishing thy people thus. Remember Abraham and Isaac and Jacob, thy servants, to whom thou didst swear by thine own life that thou wouldst make their descendants as numberless as the stars in heaven, and give all this land, of which thou didst speak, to their descendants as a possession for all time." So the Eternal 14 changed his mind about the punishment he had threatened to his people. Moses turned away 15 down the hill, with the two tablets of the law in his hand, tablets written on both sides, on this side and on that, tablets that 16 were the work of God, the writing inscribed on the tablets being God's own writing. When Joshua 17 heard the sound of the people shouting, he said to Moses, "That is the sound of war in the camp!" "No," said Moses, "it is not the 18 sound of men conquering, nor the sound of men being conquered; what I hear is the sound of people singing choruses." And as soon 19 as he came near the camp, he saw the calf and the people dancing round it. Then Moses blazed out in anger; he flung down the tablets and broke them, at the foot of the hill; he took the calf 20

they had made and burned it up, grinding it to powder, which he threw into water and made the  
 35 Israelites drink it. And the Eternal punished the people for making the calf which Aaron  
 21 made. Then Moses asked Aaron, "What did this people do to you, that you have let them incur  
 22 great guilt?" Aaron answered, "Let not my lord's anger blaze; you know how determined the  
 23 people are to do wrong. They told me to make gods for them, to go in front of them, crying, 'As for this Moses, the man who brought us out of the land of Egypt, we do not know what has  
 24 become of him!' I told them to break off any gold they possessed, and they gave it to me; I just threw it into the fire, and  
 25 out came this calf!" When Moses saw that the people had broken away (for Aaron had let them break away, to enable their foes to deride them), Moses stood at the entry to the camp and shouted, "Who is for the Eternal? come over to me!" All the Levites  
 27 gathered round him, and he gave them this order from the Eternal, the God of Israel, "Sword on thigh, every man of you, and sweep the camp from side to side, killing all your kinsfolk, your friends, and  
 28 your fellow-countrymen!" The Levites did as Moses ordered, and about three thousand men fell that  
 29 day. Then said Moses, "Be installed as priests to the Eternal this day, for every man's hand has been against his own son and his own kinsman—that the Eternal may bestow the blessing of the priesthood  
 30 on you this day." Next day Moses said to the people, "You have com-

mitted a great sin; so I will go up to the Eternal; perhaps I can appease him over your sin." Then 31 Moses went back to the Eternal and said, "Ah, this people has committed a great sin, making a golden god for themselves! Yet, wilt thou 32 not forgive their sin? If thou wilt not, then pray blot me out of thy list of the living!" The Eternal 33 answered, "I blot sinners out of my list of the living. However, go 34 and lead the people where I have told you, and my angel shall go in front of you. Yet, when I am punishing, I will punish them for their sin."

Then the Eternal said to Moses, 33 "March away up from this spot, you and the people you have brought out of the land of Egypt, to the land which I swore to Abraham, Isaac, and Jacob, that I would give it to their descendants; I will not go 3b with you myself (for you are an obstinate race), lest I destroy you on the road; I will send an angel in 2 front of you to drive out the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites; march up into 3a a land abounding in milk and honey." When the people heard 4 this bad news, they lamented; no one wore his ornaments. [The 5 Eternal bade Moses tell the Israelites, "You are an obstinate race; if I go with you myself for a single hour, I shall destroy you; so strip off your ornaments, that I may know how to deal with you." And the Israelites stripped 6 off their ornaments at the mountain of Horeb and ever after.

Moses used to pitch the Tent 7 outside the camp, at some distance from it; he called it the



Trysting tent. Anyone who consulted the Eternal used to go outside to the Trysting tent, outside the camp. Whenever Moses went out to the tent, the people all rose and stood at the doors of their tents to watch Moses, till he entered the tent. When he entered the tent, the column of cloud used to come down and stand at the entrance of the tent, when the Eternal was speaking to Moses; and when the people saw the column of cloud standing at the entrance of the tent, the people all rose and did obeisance, every man at the entrance of his tent. The Eternal would speak to Moses face to face, as a man speaks to his friend, and then Moses would return to the camp, leaving Joshua his attendant at the tent.]

Moses said to the Eternal, "Thou art bidding me lead this people up, and yet thou hast not let me know whom thou art going to send with me. Thou hast declared, 'I own you as my own,' and 'you have found favour with me.' Well now, if I have found favour with thee, pray let me understand thy ways with men, that I may understand thy nature and so know how to find favour with thee. Consider too that this nation is thine own people." The Eternal said to Moses, "I will do as you have asked, for you have found favour with me, and I own you as my own." He added, "I will make all my goodness pass before you and manifest to you what the Eternal is: for I will be kind to whom I will be kind, and pitiful to whom I will be pitiful." Moses said, "Ah, let me see thy majesty!" The

Eternal replied, "You cannot see my full face, for no man can live after seeing me." Then the Eternal added, "But here is a spot near me, where you may place yourself on the rocks; and when my majesty sweeps by, I will put you into a cleft of the rock, covering you with my hand till I sweep past you; then I will remove my hand, to let you see my back. My face is never to be seen."

Then said the Eternal to Moses, "Cut two tablets of stone, like the former ones, and I will write on them what was written on the former tablets which you broke]. Be ready by the morning, and in the morning come up the mountain of Sinai and place yourself before me on the top of the mountain. No one is to come up with you, and no man must be seen anywhere on the mountain, nor must the flocks and herds be grazing in front of the mountain." So he cut two tablets of stone [like the former ones]; and early in the morning Moses went up the mountain of Sinai, as the Eternal ordered him, carrying two tablets of stone in his hand. The Eternal came down in the cloud, and Moses placed himself there beside him and invoked the Eternal. Then the Eternal swept past in front of him, declaring, "It is the Eternal, the Eternal, a God pitiful and kind, slow to be angry, rich in love and loyalty, proving kind to thousands, forgiving iniquity and transgression and sin, but one who will never acquit the guilty, one who avenges the sins of fathers on their children and their children's children, down to the third and the fourth generation." Moses hastened to bow his head 8

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- 9 to the ground and do obeisance. He said, "If I have found favour with thee, O Eternal, then let the Eternal go with me; for this is an obstinate race. So pardon our iniquity and sin, and take us to belong to thyself." The Eternal answered, "My presence shall go with you, and I will settle you safe." "If thy presence is not with us," said Moses, "move us not from where we are."
- 16 For how can anyone know I have found favour with thee, I and thy people, unless thou goest with us, singling us out, myself and thy people, from all nations upon earth?"
- 34 Then said the Eternal, "I will make a compact [[to work marvels before all your people, marvels such as have never been done anywhere on earth or among any nation; then all the people round you shall see what the Eternal can do, for awful shall be my dealings for your sake. Mark what I command you this day: I drive out the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites, and the Jebusites before you, and you must be careful never to make any compact with these natives of the land to which you are going, lest that allure you into danger; you must demolish their altars and break their obelisks and cut down their sacred poles (for you must never worship any other god: the Eternal whose nature is jealous is a jealous God), lest you make a compact with the nations, deserting to their gods, sacrificing to their gods, agreeing to partake of their sacrificial meals, 16 marrying your sons to their daughters, who will desert to their gods and make your sons desert also]].
- 17 Never carve yourselves any metal gods. Hold the festival of unleavened cakes; [[for seven days you must eat unleavened cakes, as I commanded you, at the time fixed in the month of Abib, for it was in the month of Abib that you left Egypt.]] All the first-born belong to me, with the firstlings of your cattle, both oxen and sheep; you may buy back a firstling ass with a lamb or a kid; but if you do not choose to buy it back, you must break its neck. Any first-born boy you must buy back. And none of you must appear before me empty-handed. For six days you shall labour, but on the seventh day you shall desist from work, and rest even at ploughing time and during harvest. You must hold the festival of Weeks, when the firstfruits of your wheat are harvested, and also the festival of ingathering at the close of the year. Three times a year must all your males appear in presence of the Lord, the God of Israel. [[For I will dispossess nations to make room for you and extend your frontiers; neither shall anyone try for your land when you go up to appear in presence of the Eternal, your God, three times a year.]] You must never present the blood of any sacrifice with leavened cakes, and no part of the sacrifice at the passover festival must be left over all night till next morning. You must bring the very first and finest of what the land bears, into the house of the Eternal, your God. You must not boil a kid in its mother's milk." Then said the Eternal to Moses, "Write these words down, for these are the terms of the compact I have made with you and Israel." He remained there beside the Eternal for forty

*days and forty nights, neither eating bread nor drinking water; he wrote on the tablets the terms of the compact[*], the ten commandments*].*

- 29 Now when Moses came down the mountain of Sinai with the two tablets of the law in his hand, Moses did not know, as he went down the mountain, that his face was in a glow after speaking to
- 30 God. But when Aaron and all the Israelites saw Moses, his face was in a glow! They were afraid
- 31 to come near him, till Moses called to them; then Aaron and all the authorities came back to him,
- 32 and Moses talked to them. After that, all the Israelites came near, and he enjoined upon them all the orders that the Eternal had given him on the mountain of
- 33 Sinai. When Moses finished what he had to say to them, he drew
- 34 a veil over his face; whenever he went into the presence of the Eternal to speak to him, he took the veil off, till he came out again, and when he came out and gave the Israelites the orders he
- 35 had received, the Israelites would notice that the face of Moses was in a glow; whereupon Moses drew the veil over his face again, till he next went in to the presence of the Eternal.
- 35 Moses convened all the Israelites in their assembly and said to them: "Here are the orders laid down by the Eternal for your 2 obedience. Business may be done for six days, but on the seventh day you are to have a sabbath of entire rest, sacred to the Eternal; anyone who does any business on that day shall be put to death.
- 3 You must light no fire in any house upon the sabbath day."

Moses also said to all the 4 assembly of Israel: "This is what the Eternal orders. You are to 5 raise a special offering for the Eternal, to be made by everyone who has a willing mind, as a special contribution to the Eternal, of gold, silver, and bronze, violet, 6 purple, and scarlet yarn, goats' hair, rams' skins dyed red, leather, 7 acacia wood, oil for lighting, spices 8 for the anointing oil and for the fragrant incense powder, beryls 9 and jewels to be set in the apron and on the sacred pouch. Let 10 every skilled workman among you come and make what the Eternal orders, the Dwelling with 11 its tent, its wrapper, its clasps, its frames, its bars, its columns and its pedestals, the ark with its 12 poles, its cover, and the curtain that screens it off, the table with 13 its poles and all its fittings and the Presence-bread, the lamp- 14 stand for illumination with its fittings and lamps and oil for lighting, the altar of incense with its poles, the anointing oil, the 15 fragrant incense, the curtain for the entrance into the Dwelling, its poles and all its fittings, the 16 bath and its base, the curtains for 17 the courtyard with the columns and their pedestals, the veil for the entrance to the courtyard, the pegs for the Dwelling, the pegs for the courtyard and 18 their ropes, the sacerdotal robes 19 for service in the sacred place, and the sacred vestments to be worn by Aaron the priest and by his sons in their priestly service."

The assembly of all Israel then 20 broke up, leaving Moses; and 21 everyone who felt moved, every-

## EXODUS XXXVI

one whose mind was willing, came with his special contribution for the Eternal, to work at the Trysting tent and all required for its service, including the sacred vestments. They came, both men and women, all whose minds were willing, with brooches, earrings, signet-rings, necklaces, and all sorts of golden jewels; everyone who had gold to offer presented it to the Eternal. Any man who possessed violet, purple, and scarlet yarn, fine linen, goats' hair, rams' skins dyed red, or leather, brought that. Any man who had a contribution of silver or bronze to make, brought that for the Eternal. Any man who possessed acacia wood useful for any sacred purpose, brought that. And the skilled women-workers spun the yarn, bringing violet, purple, and scarlet yarn, and fine linen; all the skilful women who felt moved also spun the goats' hair. The authorities furnished the beryls and the jewels to be set in the apron and on the sacred pouch, with the spices and the oil, for lighting, for the anointing oil, and for the fragrant incense powder. It was a freewill offering to the Eternal from the Israelites, from every man and woman who felt moved to bring anything in aid of the work which the Eternal had ordered by Moses. Then said Moses to the Israelites, "The Eternal has specially chosen Bezalél the son of Uri, the grandson of Hur, who belongs to the clan of Judah, inspiring him with skill and knowledge and competence in every craft, to devise artistic works in gold, silver, and bronze, in cutting

jewels to be set, and in wood-carving, that he may work at any skilled craft. He has also given him and Oholiab the son of Ahisamak, belonging to the clan of Dan, ability to train others, endowing them with skill in every skilful craft, in engraving, in decorating, in handling violet, purple, and scarlet yarn, in working with fine linen, in weaving, and in all sorts of trades and arts. Bezalél and Oholiab are to do the work, along with any skilful craftsman who is inspired by the Eternal with skill and knowledge for carrying out all the work upon the sanctuary, as the Eternal has given orders."

Moses then called Bezalél and Oholiab and all the skilful craftsmen whom the Eternal had endowed with skill, men who had felt moved to undertake the work; Moses let them take away all that the Israelites had contributed for the work upon the sanctuary. Now the people continued to bring Moses freewill offerings every morning. So the skilled craftsmen at work upon the sanctuary all left their work and went to tell Moses that the people were bringing far more than was needed for the work ordered by the Eternal. Whereupon Moses issued an order, which they had proclaimed throughout the camp, that no man or woman was to bring anything more as an offering for the sanctuary. This stopped the people from bringing any more. Indeed, the material in hand was quite enough for all the work; it was more than enough.

The skilled craftsmen among the workers all made the Dwelling

with its ten curtains of fine twined linen, violet, purple, and scarlet, embroidered with designs of kherubs; each curtain was forty-two feet long, by six feet broad, all measuring the same. Five curtains were joined together and so were the other five. They made loops of violet on the edge of the outermost curtain in the first set, and also on the edge of the outermost curtain in the second set, fifty loops on each of these curtains, the loops being opposite each other. They made fifty golden clasps and joined the curtains by the clasps, to form a single Dwelling. They made curtains of goats' hair to form a tent over the Dwelling, eleven curtains in all; each curtain was forty-five feet long, by six feet broad, all the eleven curtains measuring the same. Five of these curtains were joined together, and so were the other six. They made fifty loops on the edge of the outmost curtain in the first set, and fifty loops on the edge of the outward curtain in the second set, with fifty bronze clasps to join the tent together, making it one. They also made a wrapper of rams' skins dyed red and of leather, to cover up the tent itself. They made the upright frames for the Dwelling out of acacia wood, each frame fifteen feet high, by two feet three inches broad, with two pegs clamped to the foot of each frame; so all the frames for the Dwelling were shaped. Of the frames for the Dwelling, there were twenty for the southern side, with forty silver pedestals, under these twenty frames, two

pedestals for the two pegs in each frame. For the other side of the Dwelling, the north side, twenty frames were made, with their forty silver pedestals, two pedestals to each frame. For the back of the Dwelling, the western side, six frames were made, and also two frames for the corners of the Dwelling at the back, each of these two frames forming a double support and running right up to the topmost ring at each corner. Thus there were eight frames in all for the back, with sixteen silver pedestals, two pedestals to every frame. They made bars of acacia wood, five bars for the frames on each side of the Dwelling, south and north, and five for the back of the Dwelling towards the west; the middle bar was made to run right along the frames, from end to end. The frames were overlaid with gold, the rings upon them to hold the bars were made of gold, and the bars were overlaid with gold.

The curtain was made of fine twined linen, violet, purple, and scarlet, and embroidered with designs of kherubs; four columns of acacia wood, overlaid with gold, were made to hold it, with hooks of gold, and four pedestals cast in silver. A veil was made for the entrance into the Dwelling, of fine twined linen, violet, purple, and scarlet, decorated work, with five columns and hooks for it, the capitals and the rods being overlaid with gold, and the five pedestals being made of bronze.

Bezalel made the ark of acacia wood, four feet long, and two and a half feet broad and high, overlaying it with pure gold, out-2

side and inside, and running a  
**3** moulding of gold round it. He  
 cast for it four golden rings,  
 fastening them on its four sup-  
 ports, two rings on each side of it.  
**4** He made poles of acacia wood,  
**5** overlaying them with gold, and  
 putting the poles through the  
 rings at the side of the ark, to  
**6** carry the ark. He made a pure  
 gold cover for the ark, four feet  
 long and two and a half feet wide.  
**7** Also, he made two golden kherubs,  
 of beaten work, for the two ends  
**8** of the cover, one kherub at one  
 end and the other kherub at the  
 other end, the kherubs being of  
**9** one piece with the cover. The  
 wings of the kherubs were out-  
 stretched, overshadowing the  
 cover, as the kherubs were turned  
 to one another, facing the cover.  
**10** He made the table of acacia  
 wood, three feet long, a foot and  
 a half wide, and two feet three  
**11** inches high, overlaying it with  
 pure gold, and running a mould-  
**12** ing of gold round it. He made a  
 frame for it all round, three inches  
 wide, and ran a moulding of gold  
**13** all round the frame. He cast four  
 golden rings for it, putting the  
 rings at the four corners, on the  
**14** feet of the table, quite close to the  
 frame, to receive the poles for  
**15** carrying the table. These poles  
 he made of acacia wood, overlay-  
**16** ing them with gold. The table  
 dishes, the saucers, the flagons,  
 and the chalices, for pouring the  
 libations, were of pure gold.  
**17** The lampstand he made of pure  
 gold, beaten work all of it, both  
 pedestal and shaft: its cups, both  
 calyxes and flowers, were all of  
**18** one piece with it. There were six  
 branches rising from the sides of

it, three branches from one side  
 of the lampstand, and three  
 branches from the other side of  
 the lampstand, each branch **19**  
 bearing three cups like almond-  
 blossoms, each cup with a calyx  
 and a flower; on the main shaft **20**  
 of the lampstand there were four  
 cups like almond-blossoms, each  
 with a calyx and a flower, and a **21**  
 calyx under each pair of the six  
 branches on the lampstand,  
 these calyxes and their branches **22**  
 being of one piece with it, the  
 whole forming a single piece of  
 pure beaten gold work. The **23**  
 seven lamps, with their snuffers  
 and ash-trays, he made of pure  
 gold, using ninety-six pounds of **24**  
 pure gold for the lampstand and  
 all its fittings.

The altar for incense he made **25**  
 of acacia wood, a square altar,  
 eighteen inches long by eighteen  
 inches broad, and three feet high,  
 the knobs being of one piece with  
 it; he overlaid it with pure gold, **26**  
 the top of it, the sides of it, and  
 the knobs, running a golden  
 moulding round it; underneath **27**  
 the moulding, at the corners on  
 both sides of it, he made two  
 golden rings, to receive the poles  
 on which it was to be carried:  
 the poles he made of acacia wood, **28**  
 overlaying them with gold. The **29**  
 sacred anointing oil and the pure  
 incense of fragrant spices he pre-  
 pared by the art of the perfumers.

The altar of burnt-offering he **30**  
 made of acacia wood, a square  
 altar, seven and a half feet long,  
 seven and a half feet broad, and  
 four and a half feet high, with **31**  
 knobs at its four corners, knobs  
 of one piece with it. He over-  
 laid it all with bronze, and used **32**

bronze to make all the fittings of the altar, the pans, the shovels, the bowls, and the fire-pans. He also made a bronze grating of network underneath the ledge of the altar, reaching half-way up the altar. He cast four rings for the four corners of this bronze grating, to hold the poles; the poles he made of acacia wood, overlaying them with bronze. He put the poles into the rings on the sides of the altar, to carry it. The altar itself he made hollow, planking it in.

The bath and its base he made of bronze, from the mirrors contributed by the women caretakers at the entrance to the Trysting tent.

In making the courtyard, he put hangings of fine twined linen, a hundred and fifty feet long, on the southern side of the court, hung on twenty columns and twenty pedestals of bronze, the hooks and the rods being silver. So for the north side, the same hangings on twenty columns and twenty pedestals of bronze, with silver hooks and rods. So for the western side, hangings seventy-five feet long, on ten columns and ten pedestals, with silver hooks and rods. The hangings on the eastern side were seventy-five feet long. On each side of the entrance the hangings were twenty-two and a half feet high, on three columns with their three pedestals. The hangings round the courtyard were all made of fine twined linen, the pedestals of the columns were bronze, the hooks and the rings on the columns were silver, the capitals were overlaid with silver, and all the columns round the courtyard were ringed with silver.

The veil for the entrance of 18 the courtyard was made of fine twined linen, violet, purple, and scarlet, decorated work, thirty feet long and seven and a half feet high, to correspond with the hangings of the courtyard; there 19 were four columns with four pedestals, all of bronze, the hooks being silver, and the capitals and rods being overlaid with silver. All the tent-pegs for the Dwelling 20 and the courtyard round it were bronze.

[[Here follows a note of the 21 various amounts needed for the Dwelling (the Dwelling of God's Presence), drawn up, at the bidding of Moses, by the Levites under the supervision of Ithamar the son of Aaron the priest. (Bezalel the son of Uri and the 22 grandson of Hur, belonging to the clan of Judah, made all that the Eternal ordered Moses to have made; he was assisted by Oholiab 23 the son of Ahisamak, belonging to the clan of Dan, a craftsman skilled in weaving designs and in embroidering fine linen, violet, purple, and scarlet.) The gold used for 24 all purposes in work upon the sanctuary, the gold contributed, weighed about two thousand eight hundred pounds (weighed by the sacred scale of weights). The 25 silver dues from the citizens on the roll weighed about nine thousand six hundred and fifty-five pounds (weighed by the sacred standard of weights), each mem- 26 ber on the register paying a bēka or half-shekel, that is, about five pennyweights, and the total number of men over twenty being six hundred and three thousand, five hundred and fifty; nine 27

thousand six hundred pounds of this silver went to the casting of the pedestals for the sanctuary and for the curtain, ninety-six pounds weight to each pedestal; 28 the rest of the silver was used to make hooks for the columns, to overlay their capitals, and to make 29 the rods for them. The bronze which was contributed weighed 30 nearly three tons; out of it the pedestals for the entrance of the Trysting tent were made, the bronze altar, the bronze grating for the altar, all the fittings of 31 the altar, the pedestals for the outer courtyard, the pedestals for the entrance of the courtyard, with all the tent-pegs of the Dwelling and of the outer courtyard.]]

39 From the violet, purple, and scarlet yarn were made the sacerdotal vestments for serving in the sacred place, the sacred robes for Aaron, as the Eternal 2 had given orders to Moses. The apron was made of gold and of fine twined linen, violet and 3 purple and scarlet; the gold was beaten into thin flakes and then cut up into wires, to be worked into the fine linen, the violet, the purple, and the scarlet, by 4 the designer. Shoulder-straps were made for it, fastened to the 5 two top corners, and the artistic ribbon, for clasping it round the waist, was of the same material as the apron, and all of one piece—gold, violet, purple, scarlet, and twined linen, as the Eternal had given orders to Moses.

6 The beryls were set in gold rosettes, engraved as a seal is engraved, with the names of the 7 Israelites, and hung on the shoulder-straps of the apron as

stones to remind the Eternal of Israel; for so the Eternal had given orders to Moses. The judicial pouch was designed like the apron, made of fine twined linen, violet and purple and scarlet, made square and then doubled 9 over, nine inches square. In it 10 four rows of jewels were placed, the first row being a jasper, a chrysolite, and a crystal, the 11 second row being a garnet, a sapphire, and a sardonyx, the 12 third row being a cairngorm, an agate, and an amethyst, and the 13 fourth row being a topaz, a beryl, and an onyx—all being set in rosettes of gold wire; the 14 jewels were twelve in number, corresponding to the names of the Israelites, each jewel engraved like a seal with the name of a clan. To the pouch were attached 15 chains of pure gold, twisted like cords. Two golden rosettes and 16 two golden rings were also made, the two rings being fastened to the two ends of the pouch, and the 17 two chains of twisted gold passed through these two rings; the 18 other ends of the two twisted chains were attached to the two rosettes, which were fastened on the front of the shoulder-straps of the apron. Two golden rings 19 were made to be fastened to the two lower ends of the pouch, on the inner side next the apron. Two golden rings were also made 20 to be fastened low down on the ephod, close to the joining of the shoulder-straps and above the artistic ribbon of the apron. The 21 apron and the pouch were attached by a violet lace run through these rings, on the artistic ribbon of the apron, to prevent the



## EXODUS XL

pouch from being loosened from the apron; for so the Eternal had given orders to Moses.

The robe for the apron was woven entirely of violet, with a hole in the middle, like the hole in a linen corselet, with a binding all round it to keep it from being frayed; the skirts of the robe were adorned all round with pomegranates in violet, purple, and scarlet, on twined linen, and golden bells were placed between the pomegranates all round the skirt of the ritual robe, one bell between each pair of pomegranates; for so the Eternal had given orders to Moses.

The tunics for Aaron and his sons were woven of fine linen, the turban was of fine linen, the ornamental caps were of fine linen, the drawers made of fine twined linen, and the sashes were of fine twined linen, violet, purple, and scarlet, embroidered work: as the Eternal had given orders to Moses.

The plate for the sacred diadem was made of pure gold, engraved like a seal with the words "Sacred to the Eternal." A violet lacc was fastened to it, attaching it to the top of the turban, as the Eternal had given orders to Moses.

So the entire work on the Dwelling of the Trysting tent was finished; as the Eternal had given orders to Moses, so exactly did the Israelites carry it out. They brought to Moses the Dwelling, the tent and all its fittings, its clasps, its frames, its bars, its columns and their pedestals, the wrapper of rams' skins dyed red, the wrapper of

leather, the curtain that screened off the most sacred place, the 35 ark of the Presence and its poles, the cover of the ark, the table 36 and all its fittings, the Presence-bread, the lampstand of pure 37 gold and the lamps to be arranged on it, with all their fittings and the oil for lighting them, the 38 golden altar, the anointing oil, the fragrant incense, the curtain for the entrance of the tent, the 39 bronze altar with its bronze grating, its poles, and all its fittings, the bath and its base, the curtains for the courtyard 40 with its columns and their pedestals, the veil for the entrance of the courtyard with its ropes and tent-pegs and all that was required for the service of the Dwelling, for the Trysting tent, the sacerdotal 41 vestments for service in the sacred place, the sacred robes for Aaron the priest and for Aaron's sons to wear as they did priest's work. The Israelites did everything 42 exactly as the Eternal had given orders to Moses, and when Moses 43 saw all they had done, and done as the Eternal had ordered, Moses blessed them for it.

The Eternal then said to 40 Moses, "You must erect the 2 Dwelling in the Trysting tent on the first day of the first month; put the ark of the Presence inside 3 it, and screen the ark off with the curtain. Put in the table and 4 arrange the things on it, put in the lampstand and fix the lamps on. Then place the golden altar 5 for incense in front of the ark of the Presence, and hang the curtain at the entrance of the Dwelling. Place the altar of burnt-offering in 6 front of the entrance of the Dwelling-

## EXODUS XL

7 ing in the Trysting tent, and put  
the bath between the Trysting  
tent and the altar, filling it with  
8 water. Erect the courtyard all  
round, hanging up the veil at its  
9 entrance. Take the anointing  
oil and anoint the Dwelling and  
everything in it, consecrating it  
and all its fittings, to render it  
10 sacred. Anoint the altar of burnt-  
offering and all its fittings, thus  
hallowing the altar, to render it  
11 most sacred. Anoint the bath  
12 and its base, and hallow it. Then  
you must bring Aaron and his  
sons to the entrance of the  
Trysting tent, and after bathing  
13 them in water put the sacred  
robes on Aaron, anoint him and  
consecrate him to serve me as  
14 priest. Bring his sons, put on  
15 their tunics, and anoint them  
as you did their father, that they  
may serve me as priests; their  
anointing is to stand as their  
perpetual priesthood, age after  
age.”  
16 Moses did so; he did exactly  
as the Eternal had ordered him.  
17 On the first day of the first month,  
in the second year, the Dwelling  
18 was erected; Moses erected the  
Dwelling, laying the pedestals,  
putting up the frames, inserting  
their bars, and erecting the  
19 columns. Over the Dwelling he  
spread out the tent, and covered  
up the tent (as the Eternal had  
20 given orders to Moses). He placed  
the law inside the ark, put the  
poles on the ark, and the cover  
21 on the top of the ark; then he  
took the ark inside the Dwelling,  
drew the curtain screening it off,  
and concealed the ark of the law  
(as the Eternal had given orders  
22 to Moses). He put the table

inside the Trysting tent, on the  
northern side of the Dwelling,  
outside the curtain, arranging the  
2 bread upon it in presence of the  
Eternal (as the Eternal had given  
orders to Moses). The lampstand  
2 he placed inside the Trysting tent,  
opposite the table, on the southern  
side of the Dwelling; he fixed 2:  
the lamps on, in presence of the  
Eternal (as the Eternal had  
given orders to Moses). The 2:  
golden altar he placed in front of  
the curtain, inside the Trysting  
tent, burning incense of fragrant 2:  
spices on it (as the Eternal had  
given orders to Moses). He 2:  
hung the curtain at the entrance  
of the Dwelling. And at the 2:  
entrance of the Dwelling in the  
Trysting tent, he placed the altar  
of burnt-offering, offering on it  
the burnt-offering and the cereal  
offering (as the Eternal had given  
orders to Moses). The bath he 30  
placed between the Trysting tent  
and the altar, filling it with water  
for washing; it was there that 31  
Moses and Aaron and his sons  
washed their hands and feet,  
washing whenever they entered 32  
the Trysting tent or whenever  
they approached the altar (as the  
Eternal had given orders to  
Moses). He then erected the 33  
courtyard round the Dwelling and  
the altar, hanging the veil at the  
entrance of the courtyard. Thus  
did Moses finish the work.

Then the cloud covered the 34  
Trysting tent, and the radiant  
majesty of the Eternal filled the  
Dwelling; Moses could not enter 35  
the Trysting tent because the  
cloud hung over it, and the radi-  
ance of the Eternal filled the  
Dwelling. Whenever the cloud 36

## LEVITICUS I

was raised from the Dwelling, the Israelites used to march ahead on their route; but if the cloud did not lift, they never moved till the day it did lift. The cloud

of the Eternal rested on the Dwelling by day, and there was fire in the cloud at night, as all the house of Israel saw, along their route.

## LEVITICUS

Then the Eternal called Moses and from the Trysting tent gave him these orders for the Israelites. "When any man of you brings an offering to the Eternal, you must make your offering from your live-stock, from your herds and flocks. If the man's offering from his herd be a burnt-offering, it must be an unblemished male, and he must offer it of his own freewill at the entrance to the Trysting tent before the Eternal. He must lay his hand upon the head of the victim, and it shall be accepted as expiation for him. He must then kill the bullock before the Eternal; but Aaron's sons, the priests, shall present the blood, splashing it all round the sides of the altar at the entrance to the Trysting tent. He must skin the victim and cut it up; then the sons of Aaron, the priests, shall put fire on the altar, arranging wood on the fire, and arranging the pieces of the victim, with its head and suet, on the wood upon the top of the fire on the altar. (The entrails and the legs the man must wash in water.) The priest shall burn the whole of it on the altar as a burnt-offering, an offering made by fire, with a soothing odour for the Eternal. If his offering be from the flock,

a sheep or a goat, what he offers must be an unblemished male. He must kill it on the north side 11 of the altar before the Eternal; but Aaron's sons, the priests, shall splash its blood all round the sides of the altar. He must cut 12 it up, and then the priest shall arrange the pieces, with the head and suet, on the wood upon the top of the fire on the altar. (The 13 entrails and the legs the man must wash in water.) The priest shall offer the whole of it, burning it on the altar, as a burnt-offering, an offering made by fire, with a soothing odour for the Eternal.

If his offering to the Eternal 14 be an offering of birds, what he offers must be a turtle-dove or a young pigeon. The priest shall 15 take it to the altar, and first nip off its head, which he must burn on the altar; then the blood of the bird shall be squeezed out on the side of the altar, and the 16 priest must remove the crop and feathers, slinging them to the east of the altar upon the ash-heap; after tearing it by the 17 wings, though without dividing it in two, the priest shall burn it on the wood upon the fire on the altar, as a burnt-offering, an offering made by fire, with a soothing odour for the Eternal.

## LEVITICUS II, III

**3** When the man's offering is a recompense-offering, if his offering be from the herd, then what he offers, male or female, must be unblemished before the Eternal.

**2** He must lay his hand upon the head of the victim and kill it at the entrance to the Trysting tent; but Aaron's sons, the priests, shall splash the blood all round the sides of the altar. He must offer part of the recompense-offering as an offering by fire to the Eternal, namely, the fat covering the entrails, all the fat on the intestines, the two kidneys and the fat upon them at the loins, also the lobe of the liver, which is to be cut off at the kidneys. Aaron's sons shall burn this above the burnt-offering on the wood upon the fire on the altar, as an offering made by fire, with a soothing odour for the Eternal.

**6** If what he offers as a recompense-offering be from the flock, then, male or female, it must be unblemished. If he is offering a lamb, then he shall offer it before the Eternal, laying his hand upon the head of the victim and then killing it in front of the Trysting tent; but Aaron's sons are to splash the blood all round the sides of the altar. He must offer part of the recompense offering as an offering by fire to the Eternal, namely, the fat, the entire fat tail, which is to be cut off close to the backbone, the fat covering the entrails, all the fat on the intestines, the two kidneys and the fat upon them at the loins, also the lobe of the liver, which is to be cut off at the kidneys. The priest shall burn

this on the altar, as the food of the offering made by fire to the Eternal.

If what he offers is a goat, then he shall offer it before the Eternal, laying his hand upon the head of the victim and then killing it in front of the Trysting tent; but Aaron's sons shall splash the blood all round the sides of the altar. He must offer part of the recompense-offering as an offering by fire to the Eternal, namely, the fat covering the entrails, all the fat upon the intestines, the two kidneys and the fat upon them at the loins, and the lobe of the liver, which is to be cut off at the kidneys. The priest shall burn this on the altar, as the food of the offering made by fire, to be a soothing odour; the fat all belongs to the Eternal. This regulation is to last for all time and all over the country: 'Never eat fat or blood.'

When a man's offering is an offering of cereals to the Eternal, what he offers must be fine flour; he must pour oil upon it, adding incense, and take it to Aaron's sons, the priests, who shall remove a handful of the flour, oil, and incense, burning it as a reminder to the Eternal on the altar, as an offering by fire, with a soothing odour for the Eternal; what is left over of the cereal-offering belongs to Aaron and his sons as being a most sacred part of the fire-offerings to the Eternal. When you offer a cereal-offering baked in the oven, it must be unleavened cakes of fine flour mixed with oil, or unleavened pancakes smeared with oil. If your offering is a cereal-offering

## LEVITICUS IV

of griddle-cakes, they must be made of unleavened fine flour mixed with oil; break them in pieces and pour oil over them, as a cereal-offering. And if your offering is a cereal-offering from the frying-pan, it must be made of fine flour mixed with oil. All these cereal-offerings you must bring to the Eternal, presenting them to the priest, who shall take them to the altar; the priest shall remove from the cereal-offering the reminder-to-the-Eternal part, burning it on the altar, as an offering made by fire, with a soothing odour for the Eternal.

What is left over of the cereal-offering belongs to Aaron and his sons, as being a most sacred part of the fire-offerings to the Eternal.

No cereal-offering to the Eternal is to be made with dough; you must never burn dough or honey in any fire-offering to the Eternal.

You may offer these to the Eternal as firstfruits, but they must never appear on the altar as a soothing odour. Also, you must season every cereal-offering with salt; never leave the salt of the Compact of your God out of your cereal-offering; offer salt with every offering.

If you offer a cereal-offering of firstfruits to the Eternal, you must offer roasted ears of corn, bruised grain from fresh corn.

Add oil to it and sprinkle incense on it, as a cereal-offering. The priest shall burn the reminder-to-the-Eternal part of the bruised grain, the oil, and the incense, as an offering made by fire to the Eternal.

Then the Eternal gave Moses these orders for the Israelites in

the case of anyone sinning un-awares, doing something which the Eternal has forbidden to be done. "If an anointed priest by sinning makes the people incur guilt, then he must offer to the Eternal for the sin he has committed a young unblemished bullock as a sin-offering. He must bring the bullock to the entrance of the Trysting tent before the Eternal, lay his hand upon the head of the bullock, and then kill the bullock before the Eternal. The anointed priest must then take some of the bullock's blood into the Trysting tent, dip his finger in the blood, and sprinkle some of the blood seven times before the Eternal, before the curtain of the inner sanctuary. The priest must also smear some of the blood on the knobs of the altar for fragrant incense before the Eternal which stands inside the Trysting tent; all the rest of the bullock's blood he must pour out at the base of the altar of burnt-offering which stands at the entrance to the Trysting tent. He must remove all the fat from the bullock of the sin-offering, the fat covering the entrails, all the fat on the intestines, the two kidneys with the fat upon them at the loins, also the lobe of the liver, which is to be cut off at the kidneys, just as in the case of the bullock sacrificed in the recompense-offering; this is all to be burned by the priest on the altar of burnt-offering. The skin of the bullock, all its flesh, its head, legs, entrails, and dung—all the rest of the bullock must be carried away by the priest to some clean spot where ashes are poured out,

## LEVITICUS IV

and burned up there on a wood-fire; it must be burned where the ashes are poured out.

- 13 If the whole community of Israel does some wrong which escapes the notice of the people, if they have done something which the Eternal has forbidden to be done, and so incur guilt, then, as soon as their sin is discovered, the people must offer a bullock as a sin-offering, bringing it in front of the Trysting tent; the sheikhs of the community must lay their hands upon the head of the bullock before the Eternal, and then the bullock shall be killed before the Eternal. The anointed priest shall take some of the bullock's blood into the Trysting tent, dip his finger in the blood, and sprinkle some of it seven times before the Eternal, before the curtain; he shall smear some of the blood on the knobs of the altar which stands before the Eternal inside the Trysting tent, and pour all the rest of the blood out at the base of the altar of burnt-offering at the entrance to the Trysting tent. He must remove all the fat of the victim and burn it on the altar. This is what he must do to the bullock, treating it as he treated the bullock of the sin-offering; he must also carry the bullock outside the camp and burn it as he burned the first bullock. Such is the sin-offering for the people. The priest shall thus make expiation for them, and they shall be forgiven.
- 22 When a chief sins unawares, doing something which the Eternal his God has forbidden him to do, and so incurs guilt, 23 if he becomes conscious of the

sin he has committed, he must bring an unblemished hairy goat as his offering, lay his hand upon 24 the head of the goat, and then kill it where the victims of the burnt-offering are killed before the Eternal: it is a sin-offering. The priest shall then take some 25 of the blood of the victim with his finger and smear it on the knobs of the altar of burnt-offering, pouring the rest of the blood out at the base of the altar of burnt-offering. All the fat he must 26 burn on the altar, like the fat of the victims sacrificed in recompense-offerings; so shall the priest make expiation for him in the matter of his sin, and he shall be forgiven.

When any ordinary person sins 27 unawares, doing something which the Eternal has forbidden to be done, and so incurs guilt, if he 28 becomes conscious of the sin he has committed, then he must bring an unblemished female goat as his offering for the sin he has committed; he must lay his hand 29 upon the head of this sin-offering and kill the victim at the spot for burnt-offerings. The priest must 30 then take some of the blood with his finger and smear the knobs of the altar of burnt-offering, pouring all the rest of the blood out at the base of the altar. All its fat 31 he must remove, as he removes the fat from the victims sacrificed in the recompense-offerings; he must burn it on the altar as a soothing odour for the Eternal. So shall the priest make expiation for the man, and he shall be forgiven. If he brings a sheep as 32 his offering for sin, he must bring an unblemished ewe, laying his 33

## LEVITICUS V

hand upon the head of this sin-offering and killing it where the victims of the burnt-offering are killed. The priest shall then take some of the blood with his finger and smear the knobs of the altar of burnt-offering, pouring out all the rest of the blood at the base of the altar; all the fat he must remove, as he removes the fat from the lamb sacrificed in the recompense-offering, burning it on the altar like the fire-offerings to the Eternal. So shall the priest make expiation for the man in connexion with the sin he has committed, and he shall be forgiven.

5 (If anyone sins by remaining silent when he is adjured to give evidence as a witness of something he has seen or known, and so incurs punishment; or if anyone touches something unclean, the carcass of an unclean wild animal or of an unclean farm-beast or of an unclean reptile, without being aware of it at the time, and so incurs guilt for becoming himself unclean; or if he touches any sort of human uncleanness, without knowing it at the moment, and so incurs guilt; or if anyone utters a rash vow to do something either evil or good, taking any sort of rash oath as men will do, unthinkingly, and then becomes conscious of what he has done, incurring guilt; then, after incurring guilt in any of these ways, he must confess the sin he has committed, and bring to the Eternal, as amends for the sin he has committed, a female animal from his flock, either sheep or goat, as a sin-offering; the priest shall then make expiation for him in the matter of his sin.)

If he cannot afford a lamb, then he must bring to the Eternal as his offering for sin two turtle-doves or two young pigeons, one as a sin-offering and the other as a burnt-offering; he must take them to the priest, who shall offer the sin-offering first, nipping the bird's head from its neck, without tearing the bird in two, sprinkling some of the blood on the side of the altar, and draining off the rest of the blood at the base of the altar, as a sin-offering. The second bird he shall sacrifice as a burnt-offering in the regular way. So shall the priest make expiation for him in the matter of the sin he has committed, and he shall be forgiven. If he cannot afford even two turtle-doves or two young pigeons, he must bring as his sacrifice for his sin a tenth of a bushel of fine flour as a sin-offering; he must not add any oil or incense, for it is a sin-offering. He must take it to the priest, who shall remove the handful that serves as a reminder to the Eternal, burning it on the altar, like the offerings made by fire to the Eternal; it is a sin-offering. So shall the priest make expiation for him in connexion with any of these sins of his, and he shall be forgiven. (The rest belongs to the priest, as in the case of the cereal-offering.)

The Eternal said to Moses, "If anyone commits fraud, incurring guilt unawares by appropriating something sacred to the Eternal, then he must bring as amends for it to the Eternal an unblemished ram from his flock, valued in silver coin at least two

## LEVITICUS VI

half-crowns (by the half-crown  
16 of the sanctuary); he must also  
restore the sacred thing he has  
appropriated, adding a fifth to  
it, and handing it over to the  
priest, who shall make expiation  
for him by sacrificing the ram as  
amends for his sin; so shall he  
17 be forgiven. [[If anyone sins  
by doing something which the  
Eternal has forbidden to be  
done, though he is unaware of it,  
and incurs guilt and punishment  
18 for it, then he must bring to the  
priest an unblemished ram of  
some value from his flock, as  
amends for his sin; the priest  
shall make expiation for him over  
the wrong he did all unawares,  
19 and he shall be forgiven. This  
is an offering for guilt, for the  
man is certainly guilty in the  
sight of the Eternal.]]”

6 The Eternal said to Moses,  
2 “If anyone sins by committing  
fraud against the Eternal, by  
cheating a neighbour over some  
deposit or pledge, or by theft, or  
by taking advantage of his neigh-  
3 bour, or by denying it when he  
has found some lost property,  
taking a false oath to that effect;  
4 then, in the case of any of these  
sins, if he be guilty of any of  
them, he must restore what he  
robbed or what he extorted or  
what was deposited with him for  
safe keeping, or the lost property  
5 he found, or anything about which  
he swore a false oath; he must  
restore it in full, adding a fifth to  
it, and handing it back to the  
owner on the day when he offers  
6 his guilt-offering. The guilt-offering  
he must bring to the Eternal  
is an unblemished ram of some  
value from the flock, which he

must hand to the priest, who shall 7  
make expiation for him before the  
Eternal, and then he shall be  
forgiven for any misdeed of which  
he has been guilty.”

The Eternal said to Moses, 8  
“Enjoin upon Aaron and his 9  
sons this law for the burnt-offering.  
The burnt-offering must  
remain on its firewood on the altar  
all night till the morning, and  
the fire must be kept burning with  
firewood on the altar. Then the 10  
priest must put on his linen vestment,  
with lincn drawers on his  
middle; he must remove the  
ashes to which the fire has reduced  
the burnt-offering on the altar and  
lay them beside the altar; then, 11  
stripping off his vestments and  
putting on other vestments, he  
must carry the ashes outside the  
camp to a clean spot. The fire 12  
must be kept burning on the  
altar, never allowed to go out;  
the priest must put firewood on  
it every morning. He shall  
arrange the burnt-offering on it,  
and burn on it the fat slices of  
the recompense-offerings. Fire 13  
must be kept burning always on  
the altar; it must never be  
allowed to go out. Here is the 14  
law for the cereal-offering. The  
sons of Aaron shall offer it before  
the Eternal, in front of the altar.  
The priest shall take out his 15  
handful of the fine flour and oil  
and all the incense of the cereal-  
offering, burning it as a soothing  
odour for the Eternal, as a  
reminder to the Eternal. The 16  
rest of it shall be eaten by Aaron  
and his sons as unleavened cakes  
in a sacred spot; they shall eat  
it in the courtyard of the Trysting  
tent. It must not be baked with 17



## LEVITICUS VII

dough ; I have assigned it to them as their share of the fire-offerings made to me ; it is most sacred, like the sin-offering and the guilt-offering. Any male descendant of Aaron may eat it ; it is your due for all time, from generation to generation, out of the fire-offerings made to the Eternal. Anyone who touches these most sacred offerings shall be taboo."

The Eternal said to Moses, " This is the offering to be made by Aaron and his sons to the Eternal : one-tenth of a bushel of fine flour they must offer daily as a cereal-offering, one-half of it in the morning and the other half in the evening. It must be cooked with oil on a griddle ; bring it soaked with oil, and after breaking the cake in pieces offer this cereal-offering as a soothing odour to the Eternal. The anointed priest of the Aaronic succession shall offer it by a lasting rule, burning it all to the Eternal. Every cereal-offering of a priest shall be burned up ; it must not be eaten."

The Eternal said to Moses, " Tell Aaron and his sons that this is the law of the sin-offering : the victim of the sin-offering is to be killed before the Eternal where the victim of the burnt-offering is killed : it is most sacred. The priest who offers it for sin must eat it, and it must be eaten in a sacred spot, in the courtyard of the Trysting tent. Whoever touches the meat of this offering shall be taboo ; and if any of its blood is sprinkled on any garment, you must wash that garment in a sacred spot. Any earthen pot in which it has been

cooked must be destroyed ; but if it has been cooked in a bronze pot, that pot need only be scoured and rinsed in water. Any 29 male among the priests may eat it : it is most sacred. [[But no 30 sin-offering, whose blood is ever brought inside the Trysting tent for expiation within the sacred interior, is to be eaten ; it shall be burned with fire.]]

This is the law of the 7 guilt-offering : it is most sacred. The victim in the guilt-offering 2 must be killed where the burnt-offering is killed, and its blood is to be sprinkled all round the sides of the altar. The priest must 3 then offer all its fat, the fat tail, the fat covering the entrails, the 4 two kidneys and the fat on them by the loins, and the lobe of the liver, which is to be cut off at the kidneys ; this the priest shall 5 burn on the altar as a fire-offering to the Eternal : it is a guilt-offering. Any male among the 6 priests may eat the rest of the flesh, but it must be eaten in a sacred spot : it is most sacred. The guilt-offering is like the sin- 7 offering ; the same law holds for both : the meat belongs to the priest who makes the expiation. Any priest who offers a man's 8 burnt-offering for him, that priest is entitled to the skin of the victim, and any cereal-offering 9 baked in an oven, anything cooked in the frying-pan or on the griddle, belongs to the sacrificing priest ; but every other cereal- 10 offering, either mixed with oil or dry, belongs to all the sons of Aaron as their common property.

This is the law of sacrifice for 11 recompense-offerings which may

## LEVITICUS VII

12 be offered to the Eternal. If a man offers it as a thank-offering, he must offer, along with this thank-offering, unleavened cakes mixed with oil, and unleavened pancakes smeared with oil, and  
 13 fine flour mixed with oil. In addition to the sacrifice of his thank-offering, he must bring leavened cakes as part of his  
 14 offering. From this he must offer one cake of each sort as a select portion set aside for the Eternal; it belongs to the priest who splashes the blood of his  
 15 recompense-offering. The flesh of the victim of the recompense-offering which is offered as a thank-offering must be eaten on the day it is sacrificed; nothing must be left over till next morn-  
 16 ing. But if he is offering a votive offering or a freewill-offering, while the flesh must be eaten on the day it is sacrificed, anything left over may be eaten next day;  
 17 whatever remains on the third  
 18 day must be burned up. If any meat from the recompense-offerings is eaten on the third day, the offering shall not win you favour, it shall not count for the man who has offered it; it shall be reckoned mere refuse, and anyone who eats it must pay  
 19 the penalty. Also, no flour that has touched anything unclean is to be eaten; it must be burned up. As for sacrificial flesh, any-  
 20 one who is clean may eat it; but if anyone in a state of uncleanness eats the flesh of any recompense-offering belonging to the Eternal, that soul shall be out-  
 21 lawed from his kinsfolk. And if anyone eats the flesh of any recompense-offering belonging to

the Eternal, after he has touched something unclean, human or animal or reptile, that soul shall be outlawed from his kinsfolk."

[[The Eternal gave Moses 22 these orders for the Israelites: "You must never eat the fat of 23 ox or sheep or goat. The fat of 24 animals that have died a natural death or that have been torn to pieces, you may use for any other purpose, but on no account must you eat it; for whoever eats the 25 fat of any animal used in sacrifice and burned for the Eternal, that soul shall be outlawed from his kinsfolk. And you must never 26 partake of blood in any of your houses, blood either of birds or of beasts; whoever partakes of 27 blood, that soul shall be outlawed from his kinsfolk."]]

The Eternal gave Moses these 28 orders for the Israelites that "anyone offering a recompense- 29 offering in sacrifice to the Eternal must bring in his own hands to the Eternal the part of his recompense-offering which is to be burned; what he brings shall be 30 the fat along with the breast of the victim, the breast to be waved to and fro, in presence of the Eternal, as a waved offering. The 31 priest shall burn the fat on the altar, but the breast belongs to Aaron and his sons. The right 32 thigh is also to be presented to the priest as his share of what you are sacrificing by way of recompense-offering; the particular priest 33 who offers the blood and the fat of the recompense-offerings is to have the right thigh as his share. For I have set aside the breast 34 that is waved and the right thigh from the sacrifices of the Israelites

## LEVITICUS VIII

in these recompense-offerings, and assigned these to Aaron the priest and to his sons as their perpetual due from the Israelites." Such is the share that fell to Aaron and his sons from the fire-offerings made to the Eternal, when Moses presented them for the ministry of the Eternal as priests, the share that the Eternal ordered the Israelites to give them as their lasting due, generation after generation.

Such is the law of the burnt-offering, the cereal-offering, the sin-offering, the guilt-offering, and the recompense-offering in sacrifice, which the Eternal laid down for Moses on mount Sinai, when Moses was commanding the Israelites to present their offerings to the Eternal in the desert of Sinai.

The Eternal then said to Moses, "Take Aaron and his sons, take the vestments and the anointing oil, the bullock for the sin-offering and the two rams, also the basket of unleavened cakes, and convene all the community at the entrance to the Trysting tent." Moses did as the Eternal ordered him. And when the community had gathered at the entrance to the Trysting tent, Moses said to the community, "This is what the Eternal has ordered to be done." Whereupon he brought forward Aaron and his sons and washed them with water. He then put the tunic on Aaron, girdled him with the sash, invested him with the robe, put on him the sacred apron, tying its artistic ribbon round his waist and so fastening on the apron, and then hung over his shoulders the sacred

pouch, inside which he placed the sacred lots. He placed the 9 turban on his head, and on his forehead the golden diadem or sacred crown. All this as the Eternal had commanded Moses. Then Moses took some of the 10a anointing oil and poured it over the head of Aaron, anointing him to consecrate him. Moses next 13 brought Aaron's sons, put tunics on them, girdled them with sashes, and tied caps on their heads, as the Eternal had commanded him. He brought for- 14 ward the bullock of the sin-offering, and after Aaron and his sons had laid their hands on the head of the bullock, Moses slaughtered 15 it. Taking some of the blood, he smeared it with his finger all round the knobs of the altar, pouring the rest of the blood out at the base of the altar and thereby consecrating it, purging it of guilt. Taking all the fat upon 16 the entrails, the lobe of the liver, the two kidneys and their fat, Moses burned it on the altar; but the skin, flesh, and dung of 17 the bullock he burned up outside the camp, as the Eternal had commanded him. He then 18 brought the ram of the burnt-offering, and, after Aaron and his sons had laid their hands upon the head of the ram, Moses slaugh- 19 tered it, splashing the blood all round the sides of the altar. He 20 cut up the ram, burning the pieces, with the head and the suet, and 21 washing the entrails and legs with water; the whole of this he burned on the altar as a burnt offering with a soothing odour, a fire-offering of the Eternal, as the Eternal had commanded him.

## LEVITICUS IX

22 He then brought the other ram, the ram for the rite of installation ; after Aaron and his sons had laid their hands upon the head of the

23 ram, Moses slaughtered it. Taking some of the blood, he smeared it on the tip of Aaron's right ear, on the thumb of his right hand, and on the great toe of his right

24 foot ; then Moses brought Aaron's sons and smeared some of the blood on the tip of their right ears, on the thumb of their right hands, and on the great toe of their right feet ; the rest of the blood Moses splashed all round the sides of the

25 altar. Taking the fat of the ram, the fat tail, all the fat on the entrails, the lobe of the liver, the two kidneys and their fat, with

26 the right thigh ; taking also one unleavened cake, one cake of bread baked with oil, and one pancake, from the basket of unleavened cakes before the Eternal, and placing these on the top of the

27 fat and the right thigh, he put the whole mass into the hands of Aaron and his sons, and had them waved to and fro as an offering before

28 the Eternal. Then Moses took it all out of their hands and burned it on the top of the burnt-offering upon the altar, as an installation-offering with a soothing odour,

29 a fire-offering to the Eternal. The breast of the ram Moses waved to and fro as an offering before the Eternal ; he had that as his own share of the ram in the rite of installation, as the Eternal had

30 commanded him. Then Moses took some of the anointing oil and the blood on the altar, sprinkling it over Aaron and his vestments as well as over his sons and their vestments, to consecrate

Aaron and his vestments, and his sons and their vestments. Moses 31 further said to Aaron and his sons, "Boil the meat at the entrance to the Trysting tent and eat it there, with the cakes in the basket of the installation-rite—for so I have been commanded to bid Aaron and his sons eat. The 32 rest of the meat and cakes you must burn up. For seven days 33 you must never leave the entrance to the Trysting tent, till the days of your installation are over ; the installation is to last for seven days. What has been now 34 done, has been done by order of the Eternal, as expiation on your account. Remain at 35 the entrance of the Trysting tent for seven days, day and night, and do your duty to the Eternal, lest you die—so I am commanded."

Aaron and his sons did every- 36 thing that the Eternal ordered them by Moses. And on the eighth day Moses called Aaron 9 and his sons and the sheikhs of Israel, saying to Aaron, "Take 2 a bull calf for a sin-offering and a ram for a burnt-offering, both unblemished, and offer them before the Eternal. Also, tell the 3 Israelites to take a he-goat for a sin-offering, as well as a yearling calf and a yearling lamb, both unblemished, for a burnt-offering, and an ox and a ram for recom- 4 pense-offerings, to sacrifice before the Eternal ; furthermore, they are to bring a cereal-offering mixed with oil. For the Eternal will appear to you this day." They 5 brought all these, as Moses ordered, before the Trysting tent ; and as all the community came

## LEVITICUS X

forward to stand before the  
 6 Eternal, Moses told them what they must do, in obedience to the Eternal, that the splendour of the Eternal might appear to them.  
 7 "Come up to the altar," he said to Aaron, "offer your sin-offering and burnt-offering, as expiation for yourself and for your household; then offer sacrifice for the people and make expiation for them, as the Eternal has ordered."  
 8 So Aaron went up to the altar and slaughtered the calf of the sin-offering made for himself; his sons brought the blood to him, and dipping his fingers in it he smeared it on the knobs of the altar, pouring the rest of the blood out at  
 10 the base of the altar; the fat, the kidneys, and the lobe of the liver of the victim, he burned on the altar, as the Eternal had  
 11 commanded Moses. The flesh and the skin he burned outside  
 12 the camp. He then slaughtered the victim of the burnt-offering; his sons handed him the blood, and he splashed it all round the  
 13 sides of the altar. They handed him the various pieces of the burnt-offering, including the head, and he burned them on the  
 14 altar. The entrails and legs he washed with water, and then burned them on the top of the  
 15 burnt-offering on the altar. He then brought the people's offering, taking the goat of the sin-offering for the people and slaughtering it as an offering for sin in the same  
 16 way. The burnt-offering he presented in the regular way. The  
 17 cereal-offering he presented, taking out the usual handful, and burning it on the altar in addition to the burnt-offering of the morning

sacrifice. He also slaughtered the 18 ox and the ram, the recompense-offering sacrificed for the people; his sons handed him the blood, which he splashed on the altar all round, while the fat parts of 19 the ox, the fat tail of the ram, the fat covering the entrails, the kidneys, and the lobe of the liver, were placed upon the 20 breasts of the animals; the fat he burned on the altar, but the 21 breast Aaron waved to and fro as an offering before the Eternal, as Moses had commanded. Rais- 22 ing his hands towards the people, Aaron blessed them, and stepped down from the altar when he had sacrificed the sin-offering, the burnt-offering, and the recompense-offerings. Moses and Aaron 23 then entered the Trysting tent; when they came out, they blessed the people, and the splendour of the Eternal appeared to all the people. [[Fire issued from the 24 presence of the Eternal, consuming the burnt-offering and fat upon the altar.]] When all the people saw this, they shouted and fell on their faces.

Now Nadab and Abihu, two 10 sons of Aaron, each took his pan, lighted it and laid incense on it, offering irregular fire before the Eternal, which the Eternal had not ordered them to offer. Fire 2 issued from the presence of the Eternal and devoured them, so that they died before the Eternal. Whereupon Moses said to Aaron, 3 "This must be what the Eternal meant by saying,

I will display my sacred dread among those near to me,  
 I will show my splendour before all the people."

## LEVITICUS XI

- 4 Aaron said nothing. Then Moses called Mishael and Elzaphan, the sons of Uzziel, Aaron's uncle, and told them to come and carry their kinsmen away from the sanctuary outside the camp. They came up and carried away the men in their robes outside the camp, as Moses had told them. Then said Moses to Aaron and his remaining sons, Eleazar and Ithamar, "Take the cereal-offering left over from the fire-offerings made to the Eternal, and eat it unleavened beside the altar, for it is most sacred, and you must eat it in a sacred spot; it is your due, and your sons' due, from the fire-offerings made to the Eternal; such are my instructions. The waved breast and the selected thigh of the victim you must eat in a clean spot, you and your sons and your daughters; they are assigned you and your sons as your due, from the sacrifices of the recompense-offerings of the Israelites. The waved breast is to be brought along with the fat of the fire-offerings, to be waved to and fro before the Eternal; it belongs to you and to your sons as your due for all time, as the Eternal has commanded."
- 16 [[When Moses made careful search for the goat of the sin-offering, he found it had been burned! He was angry with Eleazar and Ithamar, the remaining sons of Aaron. "Why have you not eaten the sin-offering at the sanctuary? It is most sacred, and you were given it as food in order that you might remove the guilt of the community, by making expiation for them before the Eternal. And you never brought
- the blood inside the sanctuary! You ought certainly to have eaten the flesh inside the sanctuary, as I gave orders." Aaron answered, 19 "My sons have this day sacrificed their sin-offering and their burnt-offering before the Eternal; and yet such a misfortune has befallen me! If I had eaten the sin-offering to-day, would it have been acceptable to the Eternal?" When Moses heard that, he was 20 satisfied.]]
- [[Moses said to Aaron and to 6 his sons Eleazar and Ithamar: "Never let your hair hang loose or tear your clothes in grief, lest you die, lest the Eternal be wroth with all the community; leave it to your fellows, the whole family of Israel, to bewail any outburst of the Eternal. And never leave 7 the entrance of the Trysting tent, lest you die; for the Eternal's anointing oil is on you." So they followed the directions of Moses.]]
- [[The Eternal said to Aaron, 8 "When you or your sons enter 9 the Trysting tent, never drink wine or liquor, lest you die; this is to be a standing rule from generation to generation, that 10 you may distinguish what is sacred and what is profane, what is unclean and what is clean, and 11 that you may teach the Israelites all the rules that the Eternal has given them by Moses."]]
- The Eternal gave Moses and 11 Aaron these orders for the Israelites. "Here are the creatures you are allowed to eat, of all animals on earth. You may 3 eat any animal with a parted hoof, that has its hoof divided through, and that chews the cud. But of 4 those that either chew the cud

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or have a parted hoof, you must not eat the following: the camel, because, although it chews the cud, it has not a parted hoof and therefore is unclean for you; the hyrax, because, although it chews the cud, it has not a parted hoof and therefore is unclean for you; the hare, because, although she chews the cud, she has not a parted hoof and therefore is unclean for you; the pig, because, although it has a parted hoof, divided through, it does not chew the cud and therefore is unclean for you. Of their meat you must not eat, their carcases you must not touch; they are unclean for you. As for fish, you may eat anything with fins and scales that lives in the water, in sea or stream. But things in sea or stream that have no fins and scales, either things that swarm in the waters or animals in the waters, they are all detestable for you and shall be detested by you; you must never eat their flesh, and you must detest their very carcases: any creature in the waters without fins or scales is detestable for you.

Of birds, these are what you must detest, birds never to be eaten, detestable birds: the griffin, the vulture, the eagle, the kite, the buzzard of any species, the raven of every species, the ostrich, the nightjar, the sea-new, the hawk of any species, the cormorant, the various kinds of owl, the water-hen, the pelican, the carrion-vulture, the stork, the heron of every species, the bittern, and the bat. Also, all winged insects that go on four legs are detestable for

you; however, of winged insects 21 that go on four legs, you may eat those with jointed legs above their feet for leaping over the ground, the migratory locust of 22 any species, the bald locust of any species, the dropping locust of any species, and the grasshopper of any species. All other 23 winged insects with four legs are detestable for you.

[[You shall become unclean by 24 contact with the following: whoever touches any carcase of them shall remain unclean till evening, and whoever carries any carcase 25 of them shall wash his clothes and remain unclean till evening. Any 26 animal with hoof parted but not divided through and not chewing its cud is unclean for you; anyone who touches such an animal shall be unclean. Any quadruped that 27 goes on its paws is unclean for you; whoever touches its carcase shall remain unclean till evening. Anyone who carries any carcase 28 of such animals shall wash his clothes and remain unclean till evening: they are unclean for you. Of swarming creatures 29 upon earth, these are unclean for you: the weasel, the mouse, the lizard of every species, the 30 gecko, the land-crocodile, the beetle, the snail, and the chameleon. These are unclean for you, 31 among the swarming creatures; anyone who touches their dead bodies shall remain unclean till 32 evening, and anything on which their dead bodies fall shall be unclean, any article of wood or dress, any skin or sack, any vessel in use—it must be put into water, it remains unclean till evening, and then is clean again. Any 33

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earthen jar into which one of their dead bodies falls must be broken, and the contents shall be unclean ;  
34 any food that absorbs water shall be unclean, and any liquid drink in any such jar shall be unclean.  
35 Any utensil on which any of their dead bodies falls shall be unclean ; an oven or a chafing pot must be broken in pieces, it is unclean and  
36 must be counted unclean. But a fountain or a cistern for holding water shall be clean, though anything used to lift out the dead  
37 body shall be unclean. If any of their dead bodies falls on seed ready to be sown, the seed remains  
38 clean ; but if it falls on seed soaked with water, the seed is unclean for you.  
39 Also, if an animal used for food dies, he who touches the carcase shall remain unclean till evening ;  
40 he who eats the carcase shall wash his clothes and remain unclean till evening ; he who carries the carcase shall also wash his clothes and remain unclean till evening.]  
41 Every swarming insect on earth is detestable for you ; not one  
42 must be eaten. Whatever crawls on its belly, whatever goes on four legs, and whatever has many legs, any swarming insect whatever on earth, you must never eat ; such  
43 are detestable. You must not render yourselves detestable by eating any swarming insect, you must not render yourselves unclean over them, thus defiling  
44 yourselves. For as I am the Eternal your God, so you must hallow yourselves and keep yourselves sacred, for I am sacred ; never defile yourselves with any  
45 sort of swarming insect. For as

I am the Eternal who brought you out of the land of Egypt to be your God, you must be sacred, for I am sacred.

Such is the law regarding beasts, 46 birds, fish, and swarming creatures upon earth, that you may distinguish between what is unclean and what is clean, between the living creatures that may be eaten and the living creatures that may not be eaten."

The Eternal said to Moses and 13 Aaron : "When a man has some 2 swelling or eruption or white spot on the skin of his body, which becomes the mark of leprosy on his skin, he must be taken to Aaron the priest or to one of his sons the priests ; the priest shall 3 look at the mark on the skin, and if the hair on the spot has turned white, while the marked patch seems to go under the skin, then it is the mark of leprosy, and the priest, after inspection, shall pronounce him unclean. Should the 4 white spot shine and yet not appear to go under the skin, while the hair on it has not turned white, then the priest must isolate the marked man for seven days ; on 5 the seventh day, when the priest looks at him again, if the mark is unchanged in colour and has not spread, then the priest must isolate him for seven days more ; on the seventh day the priest shall 6 again look at him, and if the mark has faded and has not spread over the skin, then the priest shall pronounce him clean—it is merely some eruption, and the man shall wash his clothes and be clean. But if the eruption does spread 7 over the skin, after he has shown himself to the priest in order to



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8 be pronounced clean, the priest must look at it, and if the eruption still spreads, the priest must pronounce him unclean; it is a case of leprosy.

9 When the mark of leprosy is on a man, he must be taken to the priest; the priest must look at him, and, if there is a white swelling on the skin, which has turned the hair white, if there is 1 raw flesh inside the swelling, then it is chronic leprosy in the skin of his body; the priest shall pronounce him unclean, he need not isolate him—the man is unclean. If the leprosy breaks out all over the skin, so that the whole skin of the marked man is covered with leprosy, from head to foot, 3 as far as the priest can see, then the priest must look, and, if the leprosy has covered all his body, he must pronounce the marked 4 man clean; the skin has all turned white, he is clean. Should raw flesh appear on him, however, he is unclean; when the priest sees the raw flesh, he must pronounce the man unclean; the raw flesh is unclean, a sign of 6 leprosy. Should the raw flesh turn white again, the man must 7 go to the priest, and if the priest sees that the mark has changed into white, then he must pronounce the marked man clean: clean he is.

8 When a boil on the skin of the 9 body has healed, leaving a white swelling or a reddish-white, bright spot, the man must show it to the 0 priest, who shall look at it; if it appears to go under the skin, and if the hair on the swelling or spot has turned white, then the priest must pronounce him unclean—

it is a mark of leprosy, which has broken out in the boil. But 21 if the priest sees no white hairs on the spot, and the spot does not go under the skin, but has faded, then the priest must isolate him for seven days; if it spreads in 22 the skin, the priest must pronounce him unclean—it is a mark of leprosy; but if the bright spot 23 stays where it is, without spreading, it is the scar of the boil, and the priest shall pronounce the man clean.

Or again, when the skin of the 24 body has been burned, and the raw flesh of the burn has become a bright spot, reddish-white or white, the priest must look at it; 25 if the hair on the bright spot has turned white, and it appears to go under the skin, then it is leprosy which has broken out in the burn, and the priest must pronounce the man unclean—it is the mark of leprosy. But if the priest sees 26 there is no white hair on the bright spot, and it does not appear to go under the skin, but has faded, then the priest must isolate him for seven days; on 27 the seventh day he must look again, and if it has spread on the skin, then the priest shall pronounce him unclean—it is a mark of leprosy. But if the bright spot 28 stays where it is, without spreading, but has faded, then it is the swelling caused by the burn, and the priest shall pronounce him clean—it is only the scar of the burn.

When a man or a woman has 29 a sore on the head or on the beard, the priest must look at 30 it; if it appears to go under the skin, and if it has thin, yellow

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hairs, the priest shall pronounce him unclean—it is ringworm, a  
 31 leprosy of the head or beard. If the priest sees that the ringworm sore does not appear to go under the skin and has no black hair on it, the priest must isolate the  
 32 patient for seven days. On the seventh day the priest shall look at the ringworm, and if the sore has not spread, if it has no yellow hairs, and if the sore does not  
 33 appear to go under the skin, then the man must be shaved, all except the sore; the priest must isolate him for seven days more.  
 34 On the seventh day the priest shall look at it again, and if the ringworm has not spread on the skin, if it does not appear to go under the skin, then the priest shall pronounce him clean, and he shall wash his clothes and be  
 35 clean. However, if the ringworm spreads after he has been pronounced clean, then the priest  
 36 must look at it; and if the ringworm has spread, the priest need not look for yellow hairs—the  
 37 man is unclean. But if the ringworm remains as it appeared before, with black hairs growing on the sore, the ringworm is healed, the man is clean, and the priest shall pronounce him clean.  
 38 When a man or a woman has bright spots, bright white spots,  
 39 on the skin of the body, the priest must look at them; if these bright spots are a dull white, it is only a tetter which has broken out on the skin; the person is clean.  
 40 When a man loses his hair, he is  
 41 bald, but he is clean. If he loses his hair in front, he is forehead-bald, but he is clean. How-

ever, if there is a reddish-white mark on the bald head or the bald forehead, it is leprosy breaking out on his bald head or his bald forehead. The priest must look  
 43 at it; if the swelling on his bald head or bald forehead is reddish-white, like leprosy in the skin, he is a leprous man, he is unclean: 44 the priest shall pronounce him unclean—the mark of it is on his head. And when a man has  
 45 the mark of leprosy, he must tear his clothes, let his hair hang loose, and cover his moustache, crying 'Unclean! Unclean!' So long as the mark is on him, 46 he shall be counted unclean; unclean he is, he must live apart, and stay outside the camp.

[[When the mark of leprosy is 47 on a garment, woollen or linen, either in the warp or in the woof, 48 either in leather or in anything made of leather, if the mark on 49 the garment or in the leather, in warp or woof, or in anything made of leather, is greenish or reddish, it is the mark of leprosy and must be shown to the priest. The priest 50 shall look at the mark and shut the marked object away for seven days. On the seventh day he 51 shall look at it again; and if the mark has spread in the garment, in warp or woof, or in anything made of leather, then the mark means a malignant leprosy, and the object is unclean; he must 52 burn the marked garment, warp or woof, woollen or linen, or the leather article; for it is a malignant leprosy, it must be burned up. However, when the priest 53 looks, if the mark has not spread in the garment, warp or woof, or in the leather article, the priest 54

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shall order the marked object to be washed, and then shut it away  
 55 for seven days more; the priest shall then look at the washed mark, and if the mark has not changed colour, though it has not spread, it is unclean—you must burn the thing up, it has  
 56 caten into the stuff, whether the mischief is at the back or in front. Should the priest see that the mark is pale after being washed, he must tear it out of the garment or leather, warp or  
 57 woof; if it still appears in the garment, in warp or woof, or in anything made of leather, then it is breaking out afresh, and you must burn up the marked object.  
 58 You must wash the garment, warp or woof, or the leather from which the mark has disappeared, wash it a second time, and then  
 59 it is clean. Such is the law regarding marks of leprosy in a woollen or a linen garment, warp or woof, or in leather, showing how to pronounce anything clean or unclean.]]”

**14** The Eternal said to Moses,  
 2 “This shall be the law for the leper at the time when he is pronounced clean. He must be  
 3 taken to the priest, and the priest, who has come outside the camp, shall look to see if the mark of leprosy is healed in the leper;  
 4 then shall the priest order two clean, living birds and some cedar-wood and marjoram tied with scarlet thread, to be brought for the man who is to be cleansed,  
 5 and order one of the birds to be killed over fresh water in an  
 6 earthen dish. Taking the other bird along with the cedar-wood and marjoram tied with scarlet

thread, he shall dip them all in the blood of the bird killed over the fresh water; the blood he  
 7 must sprinkle seven times over the man to be cleansed from leprosy, pronouncing him clean, but the bird he shall set free in the open country. The man to  
 8 be cleansed must then wash his clothes, shave off all his hair, and bathe in water; so shall he be clean.

[[After that, he may come inside the camp. But for seven days he must remain outside his tent; on the seventh day he shall shave  
 9 off all his hair, the hair on his head, his beard, and his eyebrows, and wash his clothes and bathe his body in water and so be clean. On the eighth day he  
 10 must take two unblemished male lambs and one yearling ewe-lamb also unblemished, with a cereal-offering of a peck and a half of fine flour mixed with oil and one pint of pure oil; these, together  
 11 with the man himself, the officiating priest must place before the Eternal at the entrance to the Trysting tent. The priest shall  
 12 then offer one of the male lambs and the pint of oil as a guilt-offering, waving them to and fro as an offering before the Eternal; he  
 13 must kill the male lamb where the sin-offering and the burnt-offering are killed, in the courtyard of the sanctuary (for as the sin-offering belongs to the priest, so does the guilt-offering—it is most sacred), and, taking some  
 14 of the blood of the guilt-offering, the priest shall smear it on the tip of the man's right ear, the thumb of his right hand, and the great toe of his right foot. Then, 15

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pouring some of the pint of oil  
16 into the palm of his left hand, the  
priest shall dip his right fore-finger  
in the oil on his left hand and  
sprinkle some of it with his  
finger seven times in front of the  
17 Eternal; the rest of the oil in  
his hand the priest shall use,  
partly to smear the tip of the  
man's right ear, the thumb of his  
right hand, and the great toe of  
his right foot, where the blood  
of the guilt-offering had been  
applied, and partly to drop on  
18 the man's head. So shall the  
priest make expiation for him  
19 before the Eternal. Then the  
priest must offer the sin-offering  
and make expiation for the man  
to be cleansed, owing to his un-  
cleanness; after which he must  
20 kill the burnt-offering victim, and  
offer on the altar the burnt-offering  
and the cereal-offering. So shall  
the priest make expiation for  
21 him, and he shall be clean. If the  
man is poor and cannot afford so  
much, he must take one male  
lamb as a guilt-offering, to be  
waved to and fro as expiation  
for him, with a cereal-offering of  
half a peck of fine flour mixed  
with oil, and one pint of pure oil,  
22 also two turtle-doves or two  
young pigeons, such as he can  
afford to buy, the one as a sin-  
offering, the other as a burnt-  
23 offering. These he must bring  
on the eighth day to the priest,  
for his cleansing, to the entrance  
of the Trysting tent, before the  
24 Eternal; and the priest, taking  
the lamb of the guilt-offering and  
the pint of oil, shall wave them  
to and fro as an offering before  
25 the Eternal. Then, killing the  
lamb of the guilt-offering, the

priest shall take some of the blood  
and smear it on the tip of the man's  
right ear, on the thumb of his  
right hand, and on the great toe  
of his right foot. Then, pouring 26  
some of the pint of oil into the  
palm of his left hand, the priest 27  
with his right fore-finger shall  
sprinkle some of the oil in his left  
hand seven times in front of the  
Eternal; the rest of the oil in 28  
his hand the priest shall use,  
partly to smear the tip of the  
man's right ear, the thumb of his  
right hand, and the great toe of  
his right foot, where the blood  
of the guilt-offering had been  
applied, partly to drop on the 29  
man's head, by way of making  
expiation for him before the  
Eternal. He must offer one of the 30  
turtle-doves or young pigeons,  
which the man has been able to 31  
afford, one as a sin-offering and  
the other as a burnt-offering,  
along with the cereal-offering;  
so shall the priest make expiation  
before the Eternal for the man to  
be cleansed. Such is the law for 32  
the man marked by leprosy who  
cannot afford the regular sacrifices  
at his cleansing.]]”

The Eternal said to Moses 33  
and Aaron, “When you enter the 34  
land of Canaan, which I assign you  
as your possession, if I put the  
mark of leprosy on the inner wall  
of any house in the land you  
possess, then the owner of the 35  
house must go and tell the priest  
that there seems to be a kind of  
mark inside the house. Before 36  
the priest goes in to examine the  
mark, he must order the house  
to be cleared, so that everything  
inside the house may not be  
rendered unclean. Then shall

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the priest go in to examine the house; he shall look at the mark, and if the mark on the wall shows greenish or reddish patches, and the discolouring has gone below the surface of the plaster, the priest shall step outside and shut up the house for seven days. On the seventh day he shall come back and examine it; if the mark has spread over the wall, the priest shall order the marked stones to be pulled out and thrown into some unclean place outside the town; he shall have the inside of the house scraped all round, and the mortar scraped off is to be put in some unclean place outside the town; fresh stones must be brought, to replace the old stones, and fresh mortar used to plaster the house. Should the mark break out again in the house, after he has had the stones pulled out and the house scraped and plastered, then the priest shall enter and examine it; if the mark has spread, it is a case of malignant leprosy in the house—it is unclean. He must have the house pulled down, stones, wood, mortar, and all, and have them carried outside the town to an unclean place. Also, anyone who enters the house, while it is shut up, shall be unclean till evening; anyone who sleeps in the house must wash his clothes, and anyone who eats in the house must wash his clothes. But if the priest enters, only to find that the mark has not spread, after the house has been plastered, then the priest shall pronounce the house clean, as the mark has disappeared. To cleanse the house, he must take two birds, along with

some cedar-wood and marjoram tied with scarlet thread; one of 50 the birds he must kill over fresh water in an earthen dish, and then 51 take the cedar-wood and marjoram tied with scarlet thread, and the other bird, and dip them in the blood of the bird he killed and also in the fresh water, sprinkling the house seven times; with the 52 blood of the one bird, with the fresh water, with the other bird, and with the cedar-wood and marjoram tied with scarlet thread, he shall cleanse the house, letting 53 the other bird fly free from the town into the open country. Thus shall he make expiation for the house, and it shall be clean.

Such is the law for all kinds of 54 leprosy-marks, and for ringworm, for leprosy in clothes or in a house, 55 for a swelling, for an eruption, 56 and for bright spots—showing 57 where each of these is unclean and where it is clean. Such is the law for leprosy."

The Eternal gave Moses 15 and Aaron these orders for the Israelites: "When any man has 2 a discharge from his private parts, the discharge is unclean. His 3 uncleanness shall last as long as he has the discharge; whether the parts are discharging or whether they are stopped to prevent the discharge, the man is unclean. Every bed on which 4 the man with the discharge lies, shall be unclean, and anything on which he sits shall be unclean; anyone who touches the man's 5 bed shall wash his clothes and bathe in water and remain unclean till evening, and anyone 6 who sits on anything on which the man with the discharge has

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sat, shall wash his clothes and bathe in water and remain unclean 7 till evening. Also, anyone who touches the body of the man with the discharge shall wash his clothes and bathe in water and 8 remain unclean till evening. And if the man with the discharge spits on a clean man, the latter shall wash his clothes and bathe in water and remain unclean till 9 evening. Any saddle on which the man with the discharge rides, 10 shall be unclean; and anyone who touches anything that has been under the man shall remain unclean till evening; anyone who carries any such thing shall wash his clothes and bathe in water and remain unclean till 11 evening. Anyone whom the man with the discharge touches, without having rinsed his hand in water, must wash his clothes and bathe in water and remain unclean till evening. Any earthen 12 pot touched by the man with the discharge must be broken, and any wooden article rinsed in water. 13 When the man with the discharge is cleansed of his discharge, he must count seven days for his cleansing, washing his clothes, bathing his body in fresh water, 14 and so becoming clean; on the eighth day he shall take two turtle-doves or two young pigeons and appear before the Eternal at the entrance of the Trysting tent, handing the birds to the priest, 15 who shall offer them, one for a sin-offering and the other for a burnt-offering; so shall the priest make expiation for him and his discharge before the Eternal. 16 If a man has an emission of seed, he must bathe all his body

in water and remain unclean till evening; every garment or piece 17 of leather on which the seed has dropped, must be washed in water and remain unclean till evening. If a man lies with a woman and 18 there is an emission of seed, they must both bathe themselves in water and remain unclean till evening.

If a woman has a discharge (the 19 discharge in her case being blood from her body), she must be separated for seven days; anyone who touches her shall remain unclean till evening. Anything 20 on which she lies, when in this condition, shall be unclean; also, anything on which she sits. Any- 21 one who touches her bed shall wash his clothes and bathe in water and remain unclean till evening. Anyone who touches 22 anything she sits on, shall wash his clothes and bathe in water and remain unclean till evening. If he touches anything either in 23 her bed or what she sits upon, he shall remain unclean till evening. And if any man lies beside 24 her, so that her impure discharge comes on him, he shall be unclean for seven days, and any bed in which he lies shall be unclean.

If a woman has a discharge of 25 blood which goes on for a long time, when it is not her monthly period, or if she has a discharge lasting beyond the time of her period, during this discharge she shall be unclean as she is during the time of her period. Any bed 26 on which she lies during this discharge shall be to her as the bed of her monthly period, and anything on which she sits shall be as unclean as if it were the period

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27 of her impurity. Anyone who touches any of these things shall be unclean; he must wash his clothes and bathe in water and remain unclean till evening.

28 When she is cleansed of her discharge, she must count seven days for it; after that she shall become

29 clean. On the eighth day she must take two turtle-doves or two young pigeons and bring them to the priest, at the entrance of

30 the Trysting tent; one of them the priest shall offer as a sin-offering, the other as a burnt-offering. So shall the priest make expiation for her and her unclean discharge, before the Eternal."

12 The Eternal also gave Moses these orders for the Israelites,

2 "When a woman is delivered and bears a male child, she shall be unclean for seven days, for the same number of days as when she is separated for an unclean discharge. On the eighth day the flesh of the child's foreskin shall

3 be circumcised, and for thirty-three days further she must stay at home, while the blood flows, till she is purified; she must not touch anything sacred, nor must she enter the sanctuary, till the days of her purification are over.

5 But if she bears a female child, she shall remain unclean for two weeks, as at her monthly period, and stay at home for sixty-six days, while the blood flows, till

6 she is purified. When the days of her purification are over, either for a son or for a daughter, she shall bring a yearling lamb for a burnt-offering and a young pigeon or turtle-dove for a purgation offering, handing them to the priest at the entrance of the

Trysting tent; the priest shall offer it before the Eternal and make expiation for her, that she may be cleansed from her unclean flow of blood. Such is the law for a mother, whether the child be male or female. If she cannot afford a lamb, then she must bring two turtle-doves or two young pigeons, one for a burnt-offering and the other for a purgation offering; the priest shall make expiation for her, and she shall be clean.

So shall you warn the Israelites against their uncleanness, lest they die for their uncleanness, by polluting my Dwelling that is among them.

Such is the law for a man with a discharge or for a man rendered unclean by an emission of seed, for a woman suffering from her monthly period of impurity, for people, men or women, who have discharges, and for a man who lies beside an unclean woman."

After the death of the two sons of Aaron, who had approached the presence of the Eternal and died, the Eternal said to Moses, "Tell your brother Aaron that he must not venture into the sacred place behind the curtain, in front of the cover of the ark, whenever he chooses—or he will die. For I manifest myself in the cloud upon the cover of the ark. Aaron must only enter the sacred place as he takes a young bullock for a sin-offering and a ram for a burnt-offering [He must wear the sacred linen tunic and the linen drawers on his middle, girdling himself with the linen sash, and putting on the linen turban; these are the

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sacred vestments, and before he puts them on he must bathe his body in water]], and two he-goats from the community of Israel for a sin-offering and one ram for a burnt-offering. Then Aaron shall offer the bullock of the sin-offering, which is for himself, making expiation for himself and for his own household. The two goats he must place in front of the Eternal at the entrance to the Trysting tent; Aaron shall cast lots over the goats, one lot for the Eternal and the other for Azâzel the demon; the goat that falls by lot to the Eternal shall be brought forward and offered as a sin-offering, but the goat that falls by lot to Azâzel shall be set free in presence of the Eternal, that Aaron may perform expiatory rites over it and send it away for Azâzel into the desert. Aaron must offer the bullock of the sin-offering, which is for himself, making expiation for himself and his own household. He must slaughter the bullock of the sin-offering, which is for himself, and take a pan of red coals from the altar before the Eternal, filling his hands with fragrant incense, finely ground; this he must bring inside the curtain, placing the incense in the fire burning before the Eternal, so that the cloud of incense may be all over the cover of the ark of the law—or he will die. He must take some of the bullock's blood and smear it with his finger on the east side of the ark, sprinkling some of the blood with his finger seven times in front of the cover of the ark. He must then slaughter the people's goat of sin-offering, and inside the curtain

do the same with its blood, smearing it on the cover of the ark and sprinkling it in front of the cover, so performing expiatory rites for the sacred place, on account of the unclean practices of the Israelites and all their sinful transgressions; he must do the same for the Trysting tent that is surrounded by them and their unclean practices. When he enters to make expiation in the sacred place, no man shall be in the Trysting tent, till he comes out, after having made expiation for himself and for his own household and for all the community of Israel. Next, he must go outside to the altar before the Eternal and offer expiatory rites for it; he must take some of the bullock's blood and some of the goat's blood, smearing it on the knobs of the altar all round, smearing some of it on the altar with his finger seven times, to cleanse and hallow it from the unclean practices of the Israelites. (The fat part of the sin-offering he must burn on the altar.) When he has finished the expiatory rites for the sacred place and the Trysting tent and the altar, Aaron shall bring forward the living goat; laying both hands upon its head, he shall confess over it all the iniquities of the Israelites and all their sinful transgressions, laying them on the head of the goat and sending it away to the desert, in charge of a man who is held in readiness; the goat shall bear away their iniquities into solitude, and shall be set free in the desert. Then Aaron shall enter the Trysting tent, removing the linen vestments which he put on when he entered the sacred



## LEVITICUS XVII

place and leaving them there ;  
24 he shall bathe his body in water at some sacred place, put on his other clothes, and come out to offer his own burnt-offering and the people's burnt-offering.

26 The man who lets the goat loose for Azâzel shall wash his clothes and bathe his body in water, before he re-enters the  
27 camp. And the bullock of the sin-offering, with the goat of the sin-offering, whose blood was carried in for the expiatory rite inside the sacred place, shall be carried outside the camp and burned up, skin, flesh, dung, and  
28 all ; the man who burns them must also wash his clothes and bathe his body in water, before he re-enters the camp.

29 This shall be a standing rule for you : on the tenth day of the seventh month you shall abstain from food and all work, both the natives and the aliens settled  
30 among you, for on that day expiation is made for your cleansing, to cleanse you from all your sins  
31 before the Eternal ; it shall be a sabbath of entire rest for you, a day of abstaining. This rule is  
32 for all time. Expiation shall be made for you by the anointed priest who has duly succeeded his father ; he shall put on the linen vestments, the sacred vestments,  
33 and make expiation for the sacred sanctuary, for the Trysting tent, for the altar, for the priests, and  
34 for all the laity. This shall be a perpetual rule for you, to make expiation for all the sins of Israel once a year." As the Eternal commanded Moses, so he did.

17 The Eternal gave Moses these 2 orders for Aaron and his sons

and all Israel. "The Eternal hereby commands that anyone 3 belonging to Israel who slays an ox or a lamb or a goat [[in the camp or outside the camp]] and 4 does not bring it [[to the entrance of the Trysting tent]] to make an offering to the Eternal in front of the Dwelling of the Eternal, that man shall be held guilty of bloodshed—he has shed blood—and he shall be outlawed from his kinsfolk ; this is to ensure that 5 the Israelites bring to the Eternal the sacrifices they are accustomed to sacrifice in the open country, bringing them to the priest [[at the entrance of the Trysting tent]] and sacrificing them as recompense-offerings to the Eternal. [[The priest must splash the blood 6 on the altar of the Eternal at the entrance of the Trysting tent, burning the fat as a soothing odour for the Eternal.]] They 7 shall no longer offer their sacrifices to the satyrs to whom they have deserted. This shall be a standing rule for them, generation after generation.

Tell them this also : If anyone 8 belonging to Israel or any alien who has settled in Israel offers a burnt-offering or sacrifice and 9 does not bring it [[to the entrance of the Trysting tent]] to offer it to the Eternal, that man shall be outlawed from his kinsfolk.

Again, if anyone belonging to 10 Israel or any alien who has settled in Israel tastes any blood, I will set my face against him and outlaw him from his kinsfolk. For 11 the soul of any creature lies in its blood, and I have appointed blood as your means of expiation on the altar ; blood expiates by

## LEVITICUS XVIII

12 reason of the soul in it. Hence my order for Israel is, that no person among you, no alien settled among you, shall taste blood.

13 If anyone belonging to Israel or any alien who has settled among them captures by hunting any beast or bird that may be eaten, he must pour its blood out, covering it with dust; for the soul of every creature is bound up with its blood. Hence my order for Israel is, that you must never taste the blood of any creature, for the soul of every creature lies in its blood; anyone who tastes

15 it shall be outlawed. [[Also, anyone, native or foreigner, who eats the flesh of a creature that has died a natural death or that has been torn by wild beasts, must wash his clothes and bathe in water and remain unclean till evening, when he shall be clean

16 again. If he does not wash his clothes and bathe his body, he must take the consequences of

18 his crime.]] I am the Eternal

2b your God.”

1 The Eternal gave Moses

2a these orders for the Israelites:

3 “You must not copy the practices of Egypt, where you lived, nor the practices of Canaan, whither I am taking you; you must not rule your lives by theirs.

4 Follow my regulations, keep my rules, and live by them; I am the

5 Eternal your God. So keep my rules and regulations; if a man obeys them, it means life for him.

6 I am the Eternal. None of you shall approach any woman near of kin to you, to have intercourse with her. I am the Eternal.

7 You shall not have intercourse with your mother, your father’s

wife; she is your mother, and you shall not have intercourse with her. You shall not have 8 intercourse with any wife of your father; she belongs to your father. You shall not have inter- 9 course with your sister, the daughter of your own mother, whether she is your full sister or a half-sister. You shall not have 10 intercourse with your daughter or your son’s daughter or your daughter’s daughter, for they are part of yourself. You shall 11 not have intercourse with the daughter of any wife of your father, for she is your own sister. You shall not have intercourse 12 with your paternal aunt, for she is your father’s near kinswoman. You shall not have intercourse 13 with your maternal aunt, for she is your mother’s near kinswoman. You shall not approach your 14 uncle’s wife for intercourse; she is your aunt. You shall not have 15 intercourse with your daughter-in-law; she is your son’s wife. You shall not have intercourse 16 with your sister-in-law; she is your brother’s wife. You shall 17 not have intercourse with a woman and with her daughter; you shall not have any intercourse with a woman and also with her son’s daughter or her daughter’s daughter: they are near kinswomen of yours, and that would be a foul crime. You shall not 18 have intercourse with a sister of your wife, as a fellow-wife, while your first wife is alive. You 19 shall not approach any woman for intercourse while she is impure during her monthly period. You 20 shall not lie with a neighbour’s wife, defiling yourself with her.

## LEVITICUS XIX

21 (You shall not let any of your children be burned alive to Molek, nor shall you profane the name of your God: I am the  
22 Eternal.) You shall not lie with a male as with a female: that  
23 would be loathsome. You shall not lie with a beast, defiling yourself with it; nor shall any woman go up to a beast, to lie down for it: that would be an unnatural  
24 crime. Never defile yourselves in any such way, for such crimes defile the nations I am expelling  
25 before you, defiling their land; hence I punished it for its crimes, and it vomited out its inhabitants.  
26 Keep my rules and regulations, then: never practise any of these loathsome crimes, neither the natives nor the aliens settled in  
27 your community (for the local inhabitants practised such loathsome crimes before you, and  
28 defiled the land), lest the land vomit you out, for your defilement, as it has vomited out the  
29 nations before you. For whoever practises any of these loathsome vices, he shall be outlawed  
30 from his kinsfolk. Obey my injunctions, then, and never practise any of these loathsome customs which existed before you, never defile yourselves with them. I am the Eternal your  
19 God: you must be sacred, for I, 2b the Eternal your God, am sacred.”  
1 The Eternal gave Moses these  
2a orders for all the community  
3 of Israel. “You must revere your mother and your father, every one of you, and keep my sabbaths: I am the Eternal your  
4 God. Heed not unreal gods, never make yourselves metal gods: I am the Eternal your God.

Also, when you sacrifice any 5 recompense-offering to the Eternal, offer it of your own freewill. It must be eaten on the day you 6 sacrifice it, or on the next day; anything left over to the third day must be burned. If any part 7 of it is eaten on the third day, the whole sacrifice shall be reckoned mere refuse and shall not win you favour; anyone who eats it must 8 pay the penalty, for he has profaned the Eternal's sacred possession; that soul shall be outlawed from his kinsfolk.

When you reap your harvest, 9 you must not reap the field to the very corners, nor gather the stray ears of the harvest; you must 10 not glean your vineyard bare, nor pick up fallen grapes; leave them for poor folk and resident aliens: I am the Eternal your God.

You shall not steal; you shall 11 not cheat, you shall not tell a lie. You shall not take a false oath 12 in my name, profaning the name of your God: I am the Eternal your God.

You shall not defraud your 13 fellow, nor rob him; you shall not keep a hired labourer out of his pay till next morning.

You shall not curse a deaf man, 14 nor trip up a blind man; stand in awe of your God—I am the Eternal. You shall not be guilty 15 of any injustice; you shall not be partial to a poor man, nor defer to a powerful man; you must judge the case of a fellow-Israelite fairly.

You shall not go up and down 16 slandering people; you shall not forge a charge of murder against a neighbour: I am the Eternal.

## LEVITICUS XX

- 17 You shall not cherish hate against your fellow-countryman ; what you must do is to warn him of his fault, lest you incur guilt  
18 yourself. You shall not avenge yourself, you shall not bear a grudge, against your fellow-citizens, but love your neighbour as you love yourself : I am the Eternal.
- 19 Keep these rules of mine : Never let any of your cattle breed with a different kind ; never sow two kinds of seed in your fields ; never don a robe made of two different kinds of cloth.
- 23 When you enter the land and plant it with all kinds of trees for food, you must count their fruit as taboo for you, taboo for three  
24 years, not to be eaten ; in the fourth year all their fruit shall be sacred, a praise-offering to the  
25 Eternal ; and in the fifth year you may partake of the fruit, that the land may continue to produce for you. I am the Eternal your God.
- 26 You shall not eat any meat with the blood in it ; you shall not practise augury nor practise witchcraft.
- 27 You shall not shave your temples nor clip the edges of your  
28 beard nor gash your bodies for the dead, nor shall you tattoo your skin ; I am the Eternal.
- 29 Degrade not your daughter to be a temple-prostitute, lest the country fall into harlotry and become full of foul vice.
- 30 You must keep my sabbaths and reverence my sanctuary :  
31 I am the Eternal. Never go to a medium or a wizard, never defile yourselves by consulting them : I am the Eternal your God.

You shall rise up before a man 32 with white hair, and honour the person of an old man, standing in awe of your God : I am the Eternal.

If an alien settles beside you in 33 your land, you must not injure him ; the alien who settles beside 34 you shall be treated like a native, and you must love him as you love yourself ; for you were aliens yourselves in the land of Egypt ; I am the Eternal your God.

You must never act dishonest- 35 ly, in court or in commerce, as you use measures of length, weight, or capacity ; you must 36 have accurate balances, accurate weights, and an honest measure for bushels and gallons : I am the Eternal your God who brought you out of the land of Egypt, and you must keep all my rules 37 and regulations obediently : I am the Eternal."

The Eternal gave Moses 20 these orders for the Israelites. "Anyone belonging to Israel or 2 any alien settled in Israel who dedicates any of his children to Molek shall be put to death ; the people of the land must stone him, for having dedicated some 36 of his children to Molek, defiling my sanctuary and profaning my sacred name. If the people of 4 the land ever disregard his sin of dedicating children to Molek and fail to put him to death, then I 5 will set my face against that man and his family, I will outlaw from their kinsfolk both him and all who follow him in deserting me for Molek. Also, any 6 person who consults a medium or a wizard, deserting me for them, I will set my face against that

## LEVITICUS XX

person and outlaw him from his  
27 kinsfolk. Any man or woman  
who is a medium or a wizard must  
be put to death, stoned to death :  
their blood shall be on their own  
7 heads. Hallow yourselves, then,  
and keep yourselves sacred, for  
8 I am the Eternal your God ; you  
shall keep my rules obediently :  
I am the Eternal who hallows  
9 you. For anyone who curses his  
father or his mother shall be put  
to death ; he has cursed his father  
or his mother—his blood be on his  
10 own head ! The man who com-  
mits adultery with a neighbour's  
wife, he and she, adulterer and  
adulteress, shall both be put to  
11 death. The man who lies with his  
father's wife has openly disgraced  
his father ; both he and she shall  
be put to death—their blood be  
12 on their own heads ! If a man  
lies with his daughter-in-law, both  
of them shall be put to death ; they  
have committed an unnatural  
crime—their blood be on their  
19 own heads ! If any man lies  
20 with a slave girl who is betrothed  
but not yet released or freed, an  
inquiry shall be held, but they  
shall not be put to death, since  
21 she was not yet free ; the man  
must bring his guilt-offering to  
the Eternal, at the entrance of the  
Trysting tent, and with this guilt-  
22 offering, a ram, the priest shall  
make expiation before the Eternal  
for his sin ; so shall he be forgiven  
for the sin he has committed.  
20 If a man lies with a male as  
13 with a female, both men have  
done a loathsome thing and must  
be put to death—their blood be  
14 on their own heads ! If a man  
marries both a wife and her  
mother, it is a foul vice ; he and

they shall be burned to death—  
to clear out vice from you. If a 15  
man lies with a beast, he shall be  
put to death, and the beast shall  
be killed. If a woman goes up 16  
to a beast and lies down for it,  
you shall kill both woman and  
beast ; put them to death—their  
blood shall be on their own heads !  
If a man takes his sister, his 17  
father's or his mother's daughter,  
and he and she cohabit, it is dis-  
graceful ; they shall be outlawed  
from among this people ; he has  
had intercourse with a sister—  
he must pay the penalty of his  
crime ! If a man lies with a 18  
woman during her monthly  
period and has intercourse with  
her, he has bared her fountain  
and she has let the fountain of her  
blood be uncovered ; both of  
them shall be outlawed from their  
people. (You shall not have 19  
intercourse with your mother's  
sister or your father's sister ; that  
is to disgrace your near kin ;  
both man and woman must pay  
the penalty of their crime.) If 20  
a man lies with his uncle's wife,  
he has openly disgraced his uncle ;  
the pair must pay the penalty  
of their sin and die childless. If 21  
a man takes his brother's wife,  
it is an impure act ; he has openly  
disgraced his brother, and he and  
she shall be childless.

Well, then, keep all my rules 22  
and regulations obediently, lest the  
land where I have brought you to  
live vomit you out. You must 23  
not live by the customs of the  
nations I expelled before you ;  
I abhorred them just because  
they practised all these crimes.  
But to you I have said, ' You 24  
shall inherit their land, I assign it

## LEVITICUS XXI

to you as your own, a land abounding in milk and honey: I am the Eternal your God, who have separated you from other races, and therefore you must separate clean animals from unclean, clean birds from unclean; you must not defile your souls with beast or bird or swarming thing which I have separated as unclean for you. You must be sacred for me, for I the Eternal am sacred and I have separated you from other races, to make you mine.”

21 The Eternal gave Moses these orders for the priests, the sons of Aaron. “No priest is to defile himself by mourning over any corpse of a kinsman, except for his next-of-kin, his mother, his father, his son, his daughter, or his brother, though he may also defile himself by mourning over his sister if she is a virgin and therefore still his kith and kin, as being unmarried. He must not defile himself by mourning among his kinsfolk, so as to profane himself. Thus priests must never shave part of their heads bald, nor shave off the edges of their beards, nor gash their bodies. They shall be sacred to their God, never profaning the name of their God; sacred they must be, for they offer the fire-offerings of the Eternal, the food of their God. No priest shall marry a harlot or a woman who has been violated or a woman who has been divorced; for the priest is sacred for his God. (Hallow the priest, then, for he offers the bread of your God; he must be sacred for you, for I the Eternal, who hallow you, am sacred.) And if the daughter of a priest degrades

herself by playing the harlot, she degrades her father and must be burned to death. The chief priest 10 [[who has had the anointing oil poured over his head and who has been consecrated to wear the vestments]] must not let his hair hang loose nor tear his clothes in grief; he must not approach any 11 corpse, defiling himself for his father or his mother; he must 12 never leave the sanctuary, nor profane the sanctuary of his God [[for the consecration of the anointing oil of his God is upon him]]: I am the Eternal. His 13 wife must be a virgin; he must 14 not marry a widow or a woman who has been divorced or a woman who has been violated, he must marry a virgin of his own race, not to profane his children among 15 the people: for I am the Eternal who hallows him.”

The Eternal also gave Moses 16 these orders for Aaron, “Who- 17 ever of your sons [[throughout the generations]] is disfigured, he must not come forward to offer the food of his God. No disfigured 18 person must come forward, no blind man, no lame man, no one with a mutilated face, no one with a limb too long, no one with 19 a broken foot or broken hand, no hunchback, no dwarf, no one 20 with defective eyesight, no one suffering from itch or skin-disease, no one with broken testicles—no 21 member of Aaron the priest’s family who has any disfigurement shall approach to offer the fire-offerings of the Eternal; he is disfigured, he shall not approach to offer the food of his God. He 22 may eat the food of his God [[either the sacred or the most

## LEVITICUS XXII

3 sacred food]], but he must not approach [[the curtain or]] the altar, since he is disfigured; otherwise he will profane my sanctuaries—for I am the Eternal  
4 who hallows them.” So Moses directed Aaron and his sons and all the Israelites.

2 The Eternal also bade Moses  
2 tell Aaron and his sons to “be careful about the sacred gifts of the Israelites [[which they consecrate to me]], and not to profane my sacred name: I am the  
3 Eternal. Tell them that if any of their number now or hereafter approaches the sacred gifts consecrated to the Eternal by the Israelites, when he is physically unclean, that soul shall be outlawed from my presence: I am  
4 the Eternal. No descendant of Aaron whatsoever, who is a leper or who suffers from a discharge, shall partake of the sacred gifts  
5 till he is clean. If anyone touches anything rendered unclean by a dead body, if anyone has an emission of seed, if anyone touches a swarming creature that may cause uncleanness, or a man from whom he may catch any kind  
6 of uncleanness, the person who touches any of these shall remain unclean till evening and shall not partake of the sacred gifts till he has bathed his body in water.  
7 When the sun goes down, he is clean; then he may partake of the sacred gifts, since these are  
8 his food. He must not defile himself by eating anything that has died a natural death or that has been torn by wild beasts: I  
9 am the Eternal. So shall they observe my order of service, lest they incur sin and die for having

profaned it: I am the Eternal who hallows them. No layman shall 10 partake of a sacred gift; no one lodging with a priest, no hired servant of a priest, shall partake of a sacred gift; but any slave 11 whom a priest has bought with his own money may partake of it, and children born in his house may share his food. If a priest's 12 daughter has married a layman, she must not partake of the sacred gifts which have been set specially apart; but if a priest's 13 daughter has come back to her father's house, living where she did in childhood, because she has been widowed or divorced (having no children), she may partake of her father's food; only, no layman ever must. If a man par- 14 takes by mistake of any sacred gift, he must return the gift to the priests, adding a fifth to it. Priests must never let the sacred 15 gifts set apart by Israelites for the Eternal be profaned, thus render- 16 ing others responsible for sinful guilt by partaking of sacred gifts: for I am the Eternal who hallows them.”

The Eternal also gave Moses 17 these orders for Aaron and his 18 sons and all Israel. “Anyone of you belonging to Israel or any alien settled in Israel who brings his offering, either a votive offering or a freewill offering, to be burned in sacrifice to the Eternal, must offer it of his own freewill, 19 and it must be an unblemished male, an ox or sheep or goat. You must never offer any victim 20 with a blemish; that would not win acceptance for you. Also, if 21 anyone offers any recompense-offering to the Eternal, as a votive

## LEVITICUS XXIII

- offering or as a freewill offering, from herd or flock, it must be quite unblemished to be accepted, free from blemish altogether.
- 22 You must never offer to the Eternal a victim blind or broken or mutilated or festering or suffering from itch or from skin disease; you must never offer such by fire upon the altar to the
- 23 Eternal. You may offer as a freewill offering any animal from the flock or from the herd that has a limb too long or too short; but it cannot be accepted as a votive
- 24 offering. No animal with its testicles bruised or crushed or broken or cut, must be offered to the Eternal; such animals you must never sacrifice within your
- 25 country. Neither shall you get any of these from a foreigner and offer them as food to your God. They are faulty, there is a blemish in them; they shall not be accepted for you."
- 26 The Eternal said to Moses,
- 27 "When an ox or a sheep or a goat is born, it shall remain with its dam for seven days; from the eighth day onwards it is acceptable as an offering by fire to the
- 28 Eternal. And, cow, ewe, or she-goat, you must not sacrifice it and
- 29 its young on the same day. Also, when you make a sacrifice of thanksgiving to the Eternal, see that it is done so as to win accept-
- 30 ance for you: it must be eaten on the day it is offered, and none of it must be left over till next morning. I am the Eternal.
- 31 So keep my commands obediently: I am the Eternal.
- 32 You shall not profane my sacred name; I will be hallowed among Israelites—I am the Eternal, who
- hallows you, who brought you 33 from the land of Egypt in order to be your God: I am the Eternal."
- The Eternal gave Moses 23 these orders for the Israelites. 2
- "These are the fixed festivals of 4 the Eternal, which you must proclaim as sacred gatherings, each in its proper season. [[Dur- 3 ing six days work may be done, but on the seventh day there is to be a sabbath of entire rest, a sacred gathering, when you must do no work; it is to be kept as a sabbath for the Eternal in all your abodes.]] On the four- 5 tenth day of the first month towards evening, the passover of the Eternal begins. On the 6 fifteenth day of the same month the festival of unleavened bread in honour of the Eternal begins: for seven days you must eat unleavened bread. On the first day 7 of the festival you must hold a sacred gathering; you shall do no field work. For seven days 8 you must make a fire-offering to the Eternal, and on the seventh day you must hold another sacred gathering, doing no field work."
- The Eternal gave Moses 9 these orders for the Israelites. 10
- "When you enter the land I give you and reap your harvest, you shall bring a sheaf from the first-fruits of your harvest to the priest, who shall wave the sheaf to and fro before the Eternal, that you may be accepted; he shall 11 wave it on the day after the sabbath. On the day you wave 12 the sheaf, you must offer an unblemished yearling male lamb as a burnt-offering to the Eternal; its cereal-offering shall be a fifth 13 of a bushel of fine flour, mixed



## LEVITICUS XXIII

with oil, as an offering to be burned to the Eternal for a soothing odour, the libation of wine  
4 being three pints. Till that day, till you have brought the offering for your God, you must eat neither bread nor grain, roasted or fresh. This is a standing rule for all time and for all the country.  
5 From the day after the sabbath, the day you bring the sheaf of the waved offering, you shall count seven full weeks, fifty days to the day after the seventh  
6 sabbath, and then you shall make a cereal-offering of new grain  
7 to the Eternal. You shall bring forward two loaves to be waved, made of a fifth of a bushel of fine flour, baked with dough, as  
8 firstfruits for the Eternal. With this bread you shall present [[seven unblemished yearling lambs, one young bullock, and two rams; they are to be a burnt-offering for the Eternal with the usual cereal-offering and libations, a fire-offering with a soothing odour to the Eternal;  
9 also you shall offer a he-goat for a sin-offering,]] two yearling male lambs as a recompense-offering;  
10 these the priest shall wave to and fro, along with the bread of the firstfruits, as a waved offering before the Eternal; they shall be sacred to the Eternal, for the  
11 benefit of the priest. [[And on that day you shall proclaim a sacred gathering; you shall do no field work. This is a standing rule for you and your descendants, for all the country.]]  
12 [[When you reap your harvest you must not reap the field to the very corners, nor gather the stray ears of the harvest, but

leave these for poor folk and resident aliens: I am the Eternal your God.]]”

The Eternal gave Moses this 23 order for the Israelites. “The 24 first day of the seventh month you must hold as an entire rest, a day of remembrance accompanied by trumpet-blasts, a sacred gathering; you must do no field 25 work, and you must sacrifice a fire-offering to the Eternal.”

The Eternal also said to 26 Moses, “On the tenth day of this 27 month, however, which is Expiation day, you must hold a sacred gathering; you must abstain and fast, and sacrifice a fire-offering to the Eternal. You 28 must not do any kind of work on that day, for it is a day of expiation, on which expiation is made for you before the Eternal your God. Whoever will not abstain 29 and fast on that day shall be outlawed from his kinsfolk, and who- 30 ever does any kind of work on that day, I will destroy him from among his kinsfolk; you must 31 not do any work. That is a standing rule for you and your descendants, and for all the country. It shall be a sabbath 32 of entire rest for you, and you must abstain and fast: from sunset on the ninth day to sunset on the tenth day you shall hold your sabbath.”

The Eternal gave Moses this 33 order for the Israelites. “On the 34 fifteenth day of this seventh month the festival of booths begins, for seven days, in honour of the Eternal. On the first day 35 there shall be a sacred gathering; you must do no field work. For 36 seven days you shall make a fire-

## LEVITICUS XXIV

offering to the Eternal, and on the eighth day you shall hold a sacred gathering, making a fire-offering to the Eternal; it is a day of sacred festival, and you must do no field work.

37 Such are the fixed festivals of the Eternal, which you must proclaim as sacred gatherings, for making fire-offerings to the Eternal, burnt-offerings, cereal-offerings, sacrifices, and libations,

38 each on its proper day, in addition to the sabbaths of the Eternal, and in addition to your own gifts, to all the votive offerings and free-will offerings that you make to the Eternal.

39 [[On the fifteenth day of the seventh month, when you gather in the produce of the land, however, you shall keep the festival of the Eternal for seven days; the first day is to be a sabbath of entire rest, and so is the eighth.

40 On the first day you must take what fine trees bear, branches of palm trees, boughs of leafy trees, and water-willows, rejoicing before the Eternal your God for seven

41 days. Seven days a year you must hold this festival for the Eternal (it is a standing rule for you and your descendants); you must hold it in the seventh month, living in booths for seven

42 days; all native Israelites shall live in booths, that your descendants may know that I made the Israelites live in booths when I brought them out of the land of Egypt: I am the Eternal your God.]]”

44 Thus did Moses announce to the Israelites the fixed festivals of the Eternal.

24 The Eternal said to Moses,

“Order the Israelites to bring 2 you pure, strained, olive oil for lighting, that the lamps may be always burning in their place. Outside the curtain of the Presence 3 in the Trysting tent, Aaron must arrange them to burn from evening to morning every day before the Eternal: this is a standing rule for you and your descendants. Every day he shall arrange the 4 lamps on the lampstand of pure gold before the Eternal.

You must take fine flour, and 5 bake twelve cakes of it, a fifth of a bushel going to each cake. These 6 you must place in two piles, six in each pile, on the table of pure gold before the Eternal. On each 7 pile you must spread some pure frankincense, to serve as a reminder to the Eternal over the bread, like a fire-offering to the Eternal. Every sabbath day 8 the priest must arrange this before the Eternal regularly; it is offered on behalf of the Israelites, to mark a lasting compact. It shall 9 belong to Aaron and his sons, who shall eat it in a sacred place; it is most sacred for him, out of the fire-offerings made to the Eternal, as his perpetual due.”

The son of an Israelite woman, 10 whose father was an Egyptian, once went out among the Israelites, and he and an Israelite quarrelled in the camp; the son of the 11 Israelite woman blasphemed the divine Name by cursing, and so he was taken to Moses. His mother's name was Shelômith, the daughter of Dibri, belonging to the clan of Dan. He was put 12 in custody, till the mind of the Eternal on the matter could be ascertained. The Eternal said 13

## LEVITICUS XXV

to Moses, "Take this man who has cursed, outside the camp; let all who heard him lay their hands upon his head, and let the community all stone him, and tell the Israelites that [[anyone who curses his God must pay the penalty for his sin, anyone who blasphemes the Eternal must be put to death;]] all the community must stone him; anyone, alien as well as native, who blasphemes the Eternal, shall be put to death. [[Also, anyone who wounds a man mortally shall be put to death, while anyone who wounds an animal mortally shall make it good—life for life. If a man disfigures his neighbour, then, as he has done, so shall it be done to him: limb for limb, eye for eye, tooth for tooth; as he has disfigured his neighbour, so shall he be disfigured. He who kills an animal shall make it good; he who kills a man shall be put to death.]] You must have one and the same law, for alien and native alike; for I am the Eternal your God." So Moses told the Israelites; they took the man who had cursed, outside the camp and stoned him. The Israelites did as the Eternal had commanded Moses.

The Eternal gave Moses on mount Sinai these orders for the Israelites. "When you enter the land I give you, the land shall enjoy a sabbath rest for the Eternal. For six years you may sow your field, for six years you may prune your vineyard, and gather in the produce; but the seventh year shall be a sabbath of entire rest for the land, a sabbath in honour of the Eternal,

on which you must neither sow a field nor prune a vineyard, on 5 which you must not even gather the after-growth of your harvest nor grapes from your undressed vines—it shall be a year of entire rest for the land. The natural 6 produce of the land shall serve as food for you, for yourself and your slaves, male and female, for your hired servant and any outsiders staying with you, furnish- 7 ing food also for your cattle and live-stock. Obey my rules, 18 then, and follow my regulations obediently; so shall you live in the land securely: the land shall 19 yield its crops, and you shall eat your fill and dwell there securely. If you ask how you are to get 20 food during the seventh year, when you are neither to sow nor to gather in any crop, I will 21 command such a blessing on you during the sixth year that the land shall yield a three years' crop. When the eighth year 22 comes, you may sow and continue to eat the old stores of produce, so living till the produce of the ninth year's crop comes in.

You shall count seven weeks 8 of years, seven times seven years, so that the seven weeks of years amount to forty-nine years. Then, on the tenth day of the 9 seventh month, you must sound a loud trumpet-blast through the land; the trumpét-blast shall sound aloud on Expiation day. You must hallow the fiftieth year 10 by proclaiming liberty to all the inhabitants of the land; it shall be a jubilee year for you (when every man of you goes back to his own property and family. That fiftieth year shall be a 11

## LEVITICUS XXV

jubilee year for you, when you shall neither sow nor reap any natural growth nor gather grapes  
12 from undressed vines; it is a jubilee year, sacred for you, when you eat the direct produce of  
13 the country), and in the year of jubilee each man of you shall go  
14 back to his own property. When you sell any land to your neighbour or buy any land from your neighbour, you must not defraud  
15 each other, but buy and sell in view of the number of years and crops till the next year of jubilee; as the years are many, you must  
16 increase the price, and as the years are few you must lower the price, for what is sold is the  
17 number of the crops. You must not defraud one another, but stand in awe of your God; for I  
23 am the Eternal your God. No land is to be sold in perpetuity, for the land is mine, and you are only guests of mine, passing way-  
24 farers; you must allow land to be bought back anywhere in the country you hold.  
25 If a fellow-countryman becomes poor and has to sell some of his property, then his next of kin must go and buy back what his  
26 relative has sold. [[If a man has no one to buy it back for him at the time and yet afterwards becomes rich enough to buy it  
27 back himself, he must count up the years since it was sold and refund the buyer for the rest of the years till next jubilee; in this way he can get back to his own property.  
28 But if he should be unable to get it back for himself, then what he has sold shall only remain in the hands of the purchaser till

next jubilee, when it must be released; and then the man can get back to his own property. If a man sells a dwelling-house in a walled town, he has the right of buying it back for a whole year after it has been sold; he retains the right of buying it back for a full year. If the house in the walled town is not bought back within a year's time, it shall be made over in perpetuity to the purchaser and his descendants; it shall not be released in the year of jubilee. But cottages in unwalled villages shall be reckoned as belonging to the country-fields; they may always be bought back, and they are released in the year of jubilee. Only, Levites may at any time buy back houses in the towns assigned them on their holdings; and if a Levite does not buy back his house, then the house sold within the town of his holding shall be released in the year of jubilee, for the houses in the towns of the Levites are their assigned holding in Israel. (Fields in the pasturelands of their towns are not allowed to be sold at all; they belong to the Levites in perpetuity.)]]

If a fellow-countryman becomes poor and fails beside you, then you must relieve him and enable him to live beside you. Take no interest from him in money or in kind, but stand in awe of your God; let your fellow-countryman live beside you, and never ask interest on your money loans to him nor on the food with which you furnish him. I am the Eternal your God, who brought you out of the land of Egypt in

## LEVITICUS XXVI

order to give you the land of Canaan, in order to be your God.

If a fellow-countryman becomes poor and sells himself to you, then you must not make him serve as a slave; you must let him live beside you as a hired servant and a resident alien. [[Till the year of jubilee he shall live in service beside you, and then he and his children shall be released by you, to return to his own clan and to his family property. For they are slaves to me who brought them out of the land of Egypt; they must not be sold as slaves.]] You must not lord it over him harshly, but stand in awe of your God. [[As for male slaves and female slaves, you must buy them from the nations round you; you may also buy them from the foreigners who have settled among you, and from their descendants born among you. These you may hold and these you may bequeath to your children to hold after you; you may make slaves of them for all time, but you must not lord it harshly over any of your fellow-Israelites.]]

If some foreigner or alien settled among you grows rich, while some fellow-Israelite of yours beside him grows poor and sells himself to such a foreigner or alien settled among you or to a descendant of his clan, [[after he has sold himself, he may be bought back either by one of his brothers, or by his uncle or by a cousin, or by some fellow-clansman, or, if he become rich, he may buy himself back. He must count with his purchaser from the year he was sold to the next year of jubilee, and the pay-

ment for his release shall be in proportion to the number of years, on the scale of a hired servant's wages. Should there be a large 51 number of years, he must refund in proportion part of the money for which he was bought; should 52 there be only a few years till the next year of jubilee, he must calculate with his master and refund the money for his release in proportion to the years he would still have to serve,]] the master must 53 hold him as a servant hired by the year; he must not lord it over him harshly, to your knowledge. [[If he is not bought 54 back in any of these ways, he and his children shall be released at the year of jubilee.]] For Israel- 55 ites are slaves of mine, my own slaves whom I brought out of the land of Egypt: I am the Eternal your God.

You shall not manufacture any 26 unreal gods for yourselves, you shall not erect any carved idol or obelisk, you shall not put up any figured stone for worship in your land: for I am the Eternal your God. Keep my sabbaths 2 and reverence my sanctuary: I am the Eternal.

If you live by my rules and 3 follow my orders obediently, I 4 will give you the rains in due season, the land shall bear its crops, the trees shall bear their fruit; your threshing shall last 5 till the time for vintage, and your vintage shall last till the time for sowing, you shall have plenty to eat and live securely in your land; you shall eat what has been 10 stored for long, you shall have to clear out the old to make room for new supplies. I will grant 6

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you peace in your land, till you rest with none to scare you, I will clear the land of wild beasts, and no sword of war shall sweep across  
 7 your land ; you shall chase your enemies, till they fall under your  
 8 sword ; five of you shall chase a hundred, a hundred shall chase ten thousand, till your enemies  
 9 are cut down before you. I will look on you with favour and make you fruitful and multiply your numbers ; I will ratify my com-  
 11 pact with you. I will pitch my tent among you and never abhor  
 12 you ; I will live among you and be your God, and you shall be  
 13 my people. I am the Eternal your God who brought you from the land of Egypt, to save you from bondage to the Egyptians ; I have broken the thongs that bound you to your yoke and made you walk upright.  
 14 But if you will not listen to me, if you will not do all I order you,  
 15 if you spurn my rules and abhor my regulations, refusing to do all I order you and breaking my com-  
 16 pact, then I will do this to you : I will subject you to terrible woes, to consumption and fever that waste the eyes and wear life away ; you shall sow seed in vain, for your enemies will eat your crops :  
 17 I will set my face against you, till you are beaten by your enemies, till those who hate you lord it over you, and you run away when  
 18 no one pursues you. If even then you will not listen to me, I will punish you seven times  
 19 more for your sins ; I will break the power of which you are so proud, I will make the sky hard as iron for you and the earth  
 20 hard as bronze, till you spend

your strength in vain ; for your land shall bear no crops and your trees shall bear no fruit. If you 21  
 defy me and will not listen to me, I will inflict seven strokes still on you, as your sins deserve ; I 22  
 will let wild beasts loose on you, robbing you of your children, destroying your cattle, and reducing your numbers, till your roads lie deserted. And if with 23  
 all this you will not let yourselves be reformed by me, but continue to defy me, then I will defy you 24  
 myself. I will strike you seven times myself for your sins ; I will 25  
 let loose the sword of war on you, in punishment for your breach of compact, and you shall huddle inside your towns ; I will send pestilence among you, and you shall fall into the hands of an enemy. When I deprive you of 26  
 the bread that sustains you, ten of your women will need but one oven for their baking, and your bread shall be doled out in rations, till you never have enough to eat. If all this will not make you listen 27  
 to me, if you continue to defy me, then I will defy you in my fury 28  
 and punish you seven times over for your sins ; you shall be forced 29  
 to eat the flesh of your sons and of your daughters. And I will 30  
 destroy your shrines and cut down your sun-pillars and heap your carcases on the carcases of your fetishes : I will abhor you. I will lay your towns waste and 31  
 your sanctuaries desolate. I will not smell the soothing odours you offer. I will lay your land deso- 32  
 late, till your very enemies who come to live in it are amazed. I 33  
 will scatter you among the nations, unshcathing the sword

## LEVITICUS XXVII

of war upon you, till your land lies waste and your towns lie desolate. Then the land will get its sabbaths of rest, as long as it lies desolate, as long as you are in your enemies' land; the land shall get its rest and enjoy its sabbaths then, when it is lying desolate, enjoying the rest it could not enjoy on the sabbaths when you lived in the land! And as for your survivors, I will make their heart faint in the land of their enemies, till the sound of a driven leaf drives them to flight, till they run as if pursued by the sword and fall when no one is pursuing them; they shall trip over each other, as if pursued by the sword, though no one is pursuing them. You shall have no strength to stand up before your enemies; you shall perish among the nations, and the land of your enemies shall be your bane. Your survivors shall waste away with their guilt in your enemies' lands; and as their fathers wasted away with their sins, so shall they. But if they confess their sin and the sin of their fathers, the treason they have committed against me and their life of defiance against me, which made me defy them and bring them into the land of their enemies, if their dull soul is humbled and they submit to be punished for their sins, then I will remember my compact with Jacob, my compact with Isaac, and my compact with Abraham, and I will remember the land. [[The land must be left by them to enjoy its sabbaths, while it lies desolate, deprived of them; they must submit to be punished for their sin, for they did spurn my

regulations and they abhorred my rules. Yet even so, when they 44 are in the land of their enemies, I will not spurn them, I will not abhor them, so as to destroy them entirely and so break my compact with them: for I am the Eternal their God.]] In their 45 favour I will remember my compact with their ancestors whom I brought out of the land of Egypt, under the eyes of all the nations, to be their God: I am the Eternal."

Such were the rules, the regu- 46 lations, and the laws which the Eternal drew up by Moses between himself and the Israelites at mount Sinai.

The Eternal gave Moses these 27 orders for the Israelites. "When a man makes a special vow to the Eternal which involves the value of persons, then your 3 valuation of a male between twenty years and sixty shall be seven pounds in silver (on the reckoning of the sanctuary silver); if it is a female, your valuation 4 shall be four guineas. For a male 5 between five years and twenty, your valuation shall be two pounds sixteen shillings, and for a female one pound eight shillings. For a male between one 6 month and five years, your valuation shall be fourteen silver shillings, and for a female your valuation shall be eight shillings and fourpence. For a male over 7 sixty years, your valuation shall be two guineas, and for a female your valuation shall be one pound eight shillings. If anyone 8 is too poor to pay your valuation, he must bring the person before the priest, who shall value the

## LEVITICUS XXVII

person proportionately to the means of the man who makes the vow.

- 9 If it is an animal (any animal which may be offered to the Eternal), whatever such animal a man gives to the Eternal shall be taboo; he must not alter or exchange it, a good one for a bad, or a bad one for a good; if he does exchange it, both animals shall be taboo. If it is an unclean animal, such as may not be offered to the Eternal, he must bring the animal before the priest, who shall value it, estimating how good or how bad it is. As you value it, O priest, so shall it count. If the man wishes to buy it back, he must add a fifth to your valuation.
- 14 When a man dedicates his house as sacred to the Eternal, then the priest shall value it, estimating what it is worth; as the priest shall value it, so shall it stand.
- 15 If the man who dedicates it wishes to buy his house back, he can have it, on condition that he adds a fifth to your valuation-money.
- 16 If a man dedicates to the Eternal any part of the fields belonging to his estate, your valuation must be according to the amount required to sow it; thus, land sown with ten bushels of barley shall be valued at seven pounds in silver. If the man dedicates his field from the year of jubilee, it must stand at your valuation.
- 18 But if he dedicates his field after the year of jubilee, then the priest must count the money in proportion to the years till the next year of jubilee, and make an abatement from your valuation. If
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the man who dedicated the field wishes to buy it back, he can secure it by adding a fifth to your valuation-money; if, instead of buying the field back, he sells it to another man, then it is never to be bought back, but that field, when released at the jubilee, remains sacred to the Eternal, as a field set apart to him; it shall be held by the priest. If a man dedicates to the Eternal a field he has bought, which does not belong to his family holding, then the priest shall count the money-value of it in your reckoning up to the year of jubilee, when the man shall pay the sum fixed by you, as sacred to the Eternal; at the year of jubilee the field goes back to the man from whom it was bought, to the man whose family holding it belongs to. All your valuations must be in the silver coin of the sanctuary: your shekel or half-crown must weigh twenty gerahs.

The firstling of any animal, however, which as such belongs to the Eternal, is not to be dedicated; whether it is large cattle or small, it belongs to the Eternal already. If it is the firstling of an unclean animal, then it must be bought in at your own valuation, with a fifth added to your price; if it is not bought in, it must be sold at your valuation.

At the same time, nothing set apart, nothing that a man sets apart for the Eternal out of his possessions, whether man or beast or part of his family holding, shall ever be sold or bought back; everything thus set apart is most sacred to the Eternal. And no person, under doom from



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men, shall be bought off : he must be put to death.

30 The tithe of all the land, whether in grain from the field or in fruit from the tree, all belongs to the Eternal ; it is sacred to the

31 Eternal. If a man wishes to buy back any of his tithe, he must

32 add a fifth to its value. The tithe of the herd or of the flock, every tenth animal counted by the

herdsman, shall be sacred to the Eternal ; a man must not inquire whether it is good or bad, nor must he exchange it ; if he exchanges it for another, both animals shall be taboo, and neither can be bought back."

Such are the commands which the Eternal gave Moses at mount Sinai for the Israelites.

## NUMBERS

1 On the first day of the second month in the second year after they had left the land of Egypt, the Eternal spoke to Moses in the desert of Sinai, within the Trysting tent, bidding him and Aaron

2 count up the total members of the community of Israel, clan by clan, family by family, and also number all the male individuals, head

3 by head ; all Israelites over twenty years who were able for active service were to be numbered, company by company.

4 They were to take a representative of every clan, in each case

5 the head of the family, and the names of the representatives were to be as follows. From Reuben,

6 Elizur the son of Shedêur ; from Simeon, Shelumîel the son of

7 Zurishaddai ; from Judah, Nahshon the son of Amminadab ;

8 from Issachar, Nathaniel the son

9 of Zuar ; from Zebulun, Eliab the son of Helon ; from the

10 Josephites—from Ephraim, Elishama the son of Ammihud, and from Manasseh, Gamaliel the son

11 of Pedahzur ; from Benjamin,

Abidan the son of Gideoni ; from 12 Dan, Ahiezer the son of Ammishaddai ; from Asher, Pagiel the son of Ochran ; from Gad, 14 Eliásaph the son of Reûel ; from 15 Naphtali, Ahira the son of Enan. Such were the men selected from the community, the leaders of their ancestral clans, who were at the head of the septs in Israel. Moses and Aaron took 17 these men who have been named and mustered all the community 18 on the first day of the second month, when they registered themselves, clan by clan, family by family, and had every individual over twenty numbered, head by head, as the Eternal had ordered. 19

Moses numbered them in the desert thus. The descendants of Reuben, Israel's eldest son, reckoned clan by clan, family by family, with every male individual over twenty years, head by head, all the Reubenites who were able for active service amounted to 21 forty-six thousand five hundred. The descendants of Simeon, 22 reckoned clan by clan, family

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by family, with every male individual over twenty years, all the Simeonites who were able for  
23 active service amounted to fifty-nine thousand three hundred.  
24 The descendants of Gad, reckoned clan by clan, family by family, with every male individual over twenty years numbered, head by head, all the Gadites who were  
25 able for active service amounted to forty-five thousand six hun-  
26 dred and fifty. The descendants of Judah, reckoned clan by clan, family by family, with every male individual over twenty years, head by head, all the Judahites who were able for active service  
27 amounted to seventy-four thou-  
28 sand six hundred. The descendants of Issachar, reckoned clan by clan, family by family, with every male individual over twenty years, head by head, all the Issacharites who were able  
29 for active service amounted to fifty-four thousand four hun-  
30 dred. The descendants of Zebulun, reckoned clan by clan, family by family, with every male individual over twenty years,  
31 head by head, all the Zebulunites who were able for active service amounted to fifty-seven thousand  
32 four hundred. As for the Josephites—the descendants of Ephraim, reckoned clan by clan, family by family, with every male individual over twenty, head by head, all the Ephraimites who were able for active service  
33 amounted to forty thousand five hundred; the descendants of  
34 Manasseh, reckoned clan by clan, family by family, with every male individual over twenty years, head by head, all the

Manassites who were able for active service amounted to 35 thirty-two thousand two hundred. The descendants of Ben- 36 jamin, reckoned clan by clan, family by family, with every male individual over twenty years, head by head, all the Ben- jaminites who were able for active service amounted to thirty-five 37 thousand four hundred. The 38 descendants of Dan, reckoned clan by clan, family by family, with every male descendant over twenty years, head by head, all the Danites who were able for active service amounted to sixty- 39 two thousand seven hundred. The descendants of Asher, reck- 40 oned clan by clan, family by family, with every male individual over twenty years, head by head, all the Asherites who were able for active service amounted to forty- 41 one thousand five hundred. The 42 descendants of Naphtali, reckoned clan by clan, family by family, with every male individual over twenty years, head by head, all the Naphtalites who were able for active service amounted to fifty- 43 three thousand four hundred.

Such were those whom Moses 44 and Aaron counted up, along with the leaders of Israel, twelve men, each of whom represented his ancestral house. The number 45 of the Israelites, family by family, over twenty years who were able for active service, the total num- 46 ber was six hundred and three thousand five hundred and fifty.

The ancestral clan of the 47 Levites was not included, however; the Eternal told Moses 48 that he was to leave out the clan 49 of Levi, and not to count its

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0 total among the Israelites, but to put the Levites in charge of the Dwelling of the Presence, with all its equipment and all its belongings; they were to carry the Dwelling and its equipment, to attend to it, and to encamp round it; whenever the Dwelling had to be moved, the Levites were to take it down, and whenever it had to be pitched, the Levites were to erect it; any outsider who dared to interfere was to be put to death. The Israelites were to pitch their tents according to their respective camps and companies, in military order, but the Levites were to pitch their tents round the Dwelling of the Presence, in order to avert any outburst of divine anger against the community of Israel; they were to take charge of the Dwelling. The Israelites carried this out; they obeyed every order given by the Eternal to Moses.

2 The Eternal told Moses and Aaron that the Israelites were to pitch their tents according to their respective companies and the pennons of their clans, facing the Trysting tent on every side. 3 Those who encamped on the eastern side, towards the dawn, were to be the companies belonging to Judah, led by Nahshon the son of Amminadab; his host numbered in all seventy-four thousand six hundred. Next to him the clan of Issachar was to encamp, led by Nathaniel the son of Zuar; his host numbered in all fifty-four thousand four hundred. Then the clan of Zebulun, led by Eliab the son of Helon; his host numbered in

all fifty-seven thousand four hundred. These battalions of 9 Judah, numbering a hundred and eighty-six thousand four hundred, were to start on the march first. On the south side the 10 companies belonging to Reuben were to encamp, led by Elizur the son of Shedeur; his host numbered in all forty-six thousand five hundred. Next to him the 12 clan of Simeon was to encamp, led by Shelumiel the son of Zurishaddai; his host numbered 13 in all fifty-nine thousand three hundred. Then the clan of Gad, 14 led by Eliasaph the son of Reuel; his host numbered forty-five 15 thousand six hundred and fifty. These battalions of Reuben, 16 numbering a hundred and fifty-one thousand four hundred and fifty, were to start second on the march. Then the Trysting tent 17 was to advance, along with the host of Levites, in the centre of the other hosts; they were to march, as they encamped, in their respective companies. On the western 18 side the companies belonging to Ephraim were to encamp, led by Elishama the son of Ammihud; his host numbered in all forty 19 thousand five hundred. Next to 20 him the clan of Manasseh was to encamp, led by Gamaliel the son of Pedahzur; his host numbered 21 in all thirty-two thousand two hundred. Then the clan of 22 Benjamin, led by Abidan the son of Gideon; his host numbered 23 in all thirty-five thousand four hundred. These battalions of 24 Ephraim, numbering a hundred and eight thousand one hundred, were to start third on the march. On the northern side the com- 25

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panies belonging to Dan were to encamp, led by Ahiezer the son of Ammishaddai; his host numbered in all sixty-two thousand seven hundred. Next to him the clan of Asher was to encamp, led by Pagiel the son of Ochran; his host numbered in all forty-one thousand five hundred. Then the clan of Naphtali, led by Ahira the son of Enan; his host numbered fifty-three thousand four hundred. These battalions of Dan, numbering a hundred and fifty-seven thousand six hundred, were to march company by company in the rear.

Such were the Israelites counted by their families; those who were numbered by companies in their respective camps amounted to six hundred and three thousand five hundred and fifty. But, by order of the Eternal to Moses, the Levites were not included in the reckoning of the Israelites. The Israelites carried this out; exactly as the Eternal had ordered Moses, so they encamped in their respective companies and marched, clan by clan, family by family.

These were the descendants of Aaron and Moses, when the Eternal talked to Moses on mount Sinai. The names of Aaron's sons were Nadab (the eldest), Abihu, Eleazar, and Ithamar; these were the names of Aaron's sons, consecrated priests, whom he installed in the priestly office. Nadab and Abihu died before the Eternal, when they offered irregular fire before the Eternal in the desert of Sinai; they left no children. But Eleazar and Ithamar served as priests during the lifetime of their father.

The Eternal said to Moses, "Bring the clan of Levi and present them before Aaron the priest, to be at his service. They shall do duty for him and for the whole community at the Trysting tent, as attendants of the Dwelling, taking charge of all the equipment of the Trysting tent and the arrangements for the Israelites, as attendants of the Dwelling. Assign the Levites to Aaron and his sons; they belong to him, out of the Israelites. Appoint Aaron and his sons to hold their priesthood; any layman who dares to interfere shall be put to death." The Eternal said to Moses, "I myself have taken the Levites from Israel instead of the eldest children born in Israel; the Levites belong to me, for all the eldest children belong to me. When I killed all the eldest born in the land of Egypt I claimed as my own all the eldest born in Israel, both man and beast; mine they shall be: I am the Eternal."

In the desert of Sinai the Eternal ordered Moses to number the Levites, clan by clan, family by family, counting every male over a month old. Moses numbered them as the Eternal bade him. The names of the sons of Levi were Gershon, Kohath, and Merari; the names of the sons of Gershon, clan by clan, were Libni and Shimei; the sons of Kohath, clan by clan, were Amram, Izhar, Hebron, and Uzziel; the sons of Merari, clan by clan, were Mahli and Mushi. Such were the Levitical clans, family by family. To Gershon belonged the Libnites and the Shimeites; of these Gershonite clans there were

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counted seven thousand five hundred members, the total number of males over a month  
23 old. The Gershonite clans were to encamp on the western side  
24 of the tent, led by Eliásaph the  
25 son of Lael. In the Trysting tent the Gershonites were to take charge of the Dwelling and the tent, of everything connected with the wrapper for the tent, the veil for the entrance into  
26 the Trysting tent, the hangings, the curtains for the entrance into the court round the tent and the altar, and the ropes.  
27 To Kohath belonged the Amramites, the Izharites, the Hebronites, and the Uzzielites;  
28 of these Kohathite clans there were counted eight thousand three hundred members, the total number of males over a month  
29 old. The Kohathite clans were to encamp on the south side of the  
30 tent, led by Elizaphan the son of  
31 Uzziel. They were to take charge of everything connected with the ark, the table, the lampstand, the altars and articles of the sanctuary where the priests serve, and the curtain that  
32 screened it off. Eleazar the son of Aaron was to have authority over the Levitical authorities and to supervise those who had charge  
33 of the sanctuary. To Merari belonged the Mahlites and the  
34 Mushites; of these Merarite clans there were counted six thousand two hundred members, the total number of males over a month  
35 old. The Merarite clans were led by Zurriel the son of Abihail, and had to encamp on the north  
36 side of the tent. The Merarites were to take full charge of

the frames, bars, columns, and pedestals of the Dwelling, and everything connected with its framework, as well as of the 37 columns of the surrounding courtyard, their pedestals, pegs, and ropes. Those who encamp on 38 the eastern side of the tent, on the front facing the dawn, were to be Moses and Aaron and his sons, attending to everything in the sanctuary, everything that is required for the worship of the Israelites; any layman who dares to interfere shall be put to death. The total number of Levites 39 counted by Moses at the bidding of the Eternal, clan by clan, all the males over a month old, amounted to twenty-two thousand.

The Eternal said to Moses, 40 "Number all the eldest males of Israel, from a month upwards; number them one by one. And 41 pick out for me (I am the Eternal) the Levites instead of all the eldest males in Israel, and the cattle of the Levites instead of all the first-born cattle belonging to the Israelites." Moses did as the 42 Eternal ordered him, numbering all the eldest of the Israelites; and 43 all the eldest males, over a month old, counted one by one, amounted to twenty-two thousand two hundred and seventy-three. "Now," said the Eternal to Moses, 44 "pick out the Levites instead 45 of all the eldest males in Israel, and the cattle of the Levites instead of their cattle, and the Levites shall be mine: I am the Eternal. To redeem the 46 two hundred and seventy-three among the eldest males of Israel, over and above the number of the Levites, you must pay 47

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twelve shillings a head for them (reckoning by the sacred shekel, 48 that is, twenty gerahs), handing over the price of this extra number to Aaron and his sons.” 49 So Moses took the redemption money from these extra men, over and above the number of 50 the Levites; he took from the eldest born of Israel a hundred and sixty-three pounds sixteen shillings (reckoning by the sacred 51 shekel), and this redemption-money Moses handed over to Aaron and his sons, as the Eternal had told him, as the Eternal had ordered Moses.

4 The Eternal told Moses and 2 Aaron to count up the total number of the Kohathites, among the Levites, clan by clan, family by 3 family, all between thirty and fifty years of age, who entered the service for work in the Trysting 4 tent. The duties of the Kohathites with regard to the sacred fabric of the tent were to be as 5 follows. When the camp started on the march, Aaron and his sons were to enter the tent, take down the curtain that screened off the 6 the Presence, wrapping a leather sheet over it, laying a violet pall on the top, and inserting the 7 poles into the ark. They were to spread a violet pall over the table of the Presence, placing on it the dishes, saucers, chalices, and flagons for pouring libations, 8 along with the perennial bread, laying a scarlet pall on the top, and wrapping a leather sheet over it, besides inserting the poles 9 in the table. They were to lay a violet pall over the lampstand, with its lamps, ash-trays, snuffers,

and oil-cans, wrapping all up in 10 a leather sheet, and placing the things on a stretcher. They were 11 to lay a violet pall over the golden altar, covering it with a leather sheet, and inserting the poles in the altar; also they were to 12 wrap up all the sacerdotal utensils in a violet pall, covering the whole with a leather sheet, and placing them on the stretcher. After 13 removing the ashes, they were to lay a crimson pall over the other altar, placing upon it all the 14 utensils of the sacerdotal service, the fire-pans, the prongs, the shovels, and the bowls, wrapping all up in a leather sheet, and inserting the poles in the altar. Once Aaron and his sons had 15 finished covering up the sanctuary and all its contents, then, as the camp marched forward, the Kohathites were to come forward and carry the load—but without touching the sacred objects themselves; that would be fatal to them. Such were the duties of the Kohathites in the Trysting tent. Eleazar the son of Aaron 16 the priest was to be responsible for the oil required for the lighting, the fragrant incense, the perennial cereal-offerings, and the oil required for anointing; he was to take charge of all the Dwelling and its contents, the sanctuary and all its furnishing. The Eternal 17 told Moses and Aaron to treat the 18 Kohathites in this way, in order to prevent their clan and families from being destroyed as Levites, in order that they might live, and 19 not die, in handling the sacred objects. Aaron and his sons were to enter the sacred precincts, but the Kohathites, in dis- 20

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charging all their appointed tasks and duties, were not to set eyes for a second upon the sacred objects, since that would be fatal to them.

21 The Eternal also told Moses  
22 to count up the total number of  
the Gershonites, family by family,  
23 clan by clan, all between thirty and  
fifty years of age, who entered  
the service for work in the Tryst-  
24 ing tent. The duties of the  
Gershonites as attendants and  
bearers were to be as follows.  
25 They were to carry the curtains  
of the Dwelling, the hangings and  
the leather wrappers for the  
Trysting tent, the curtain for the  
26 entrance of the Trysting tent,  
the hangings of the courtyard, the  
veil for the entrance of the court-  
yard that surrounds the Dwelling  
and the altar, with all the ropes  
and equipment, attending to  
everything connected with these.  
27 Aaron and his sons were to have  
full authority over the Gershonites  
as attendants and bearers, specify-  
ing for them their duties in detail.  
28 Such was to be the position of the  
Gershonites in serving the Tryst-  
ing tent, and they were to be  
supervised by Ithamar the son of  
Aaron the priest.  
29 As for the Merarites, Moses  
was to number them clan by  
30 clan, family by family, counting  
everyone between thirty and  
fifty years of age who entered the  
service for work in the Trysting  
31 tent. The duties falling to them  
in the due course of this service  
were to be the transport of the  
frames, bars, columns, and pedes-  
32 tals of the Dwelling, as well as of  
the columns of the surrounding  
courtyard, their pedestals, pegs,

and ropes, and all connected with  
the framework; they were to be  
told off one by one to the object  
each had to carry. Such was to 33  
be the position of the Merarites  
in serving the Trysting tent, under  
the supervision of Ithamar, the  
son of Aaron the priest.

Moses and Aaron and the 34  
leaders of the community then  
counted up the Kohathites, clan  
by clan, family by family, reckon- 35  
ing everyone between thirty and  
fifty years of age who entered the  
service for work in the Trysting  
tent; and the total number was 36  
two thousand seven hundred  
and fifty. These were all the 37  
Kohathites who served in the  
Trysting tent, numbered by  
Moses and Aaron as the Eternal  
had sent orders through Moses.  
As for the Gershonites, numbered 38  
clan by clan, family by family,  
the total number of those between 39  
thirty and fifty years of age who  
entered the service for work in the  
Trysting tent amounted to two 40  
thousand six hundred and thirty.  
These were all the Gershonites 41  
who served in the Trysting tent,  
numbered by Moses and Aaron,  
as the Eternal had ordered. As 42  
for the Merarites, numbered clan  
by clan, family by family, the 43  
total number of those between  
thirty and fifty years of age who  
entered the service for work in  
the Trysting tent amounted to 44  
three thousand two hundred.  
These were all the Merarites,  
numbered by Moses and Aaron as  
the Eternal had sent orders 45  
through Moses. The total num- 46  
ber of Levites, whom Moses and  
Aaron and the leaders of Israel  
counted clan by clan, family by

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47 family, men between thirty and fifty years of age, men who entered the service as attendants and bearers in connexion with the Trysting tent—their total amounted in all to eight thousand five hundred and eighty. 49 As the Eternal had given orders, they were assigned their respective tasks and duties by Moses, who numbered them as the Eternal had ordered him.

5 The Eternal said to Moses, 2 “Order the Israelites to shut out from their camp any leper, anyone suffering from a discharge, and anyone defiled by contact 3 with a corpse; male or female, out with them—put them outside the camp! They are not to pollute the camp within which I 4 dwell.” The Israelites obeyed, they put such persons outside the camp; the Israelites did as the Eternal gave orders to Moses.

5 The Eternal gave Moses this 6 order for the Israelites. “If a man or woman commits any of the crimes into which men fall, breaking faith with the Eternal 7 and incurring guilt, they must confess their sinful act and restore their ill-gotten gains in full, adding a fifth of its value as a present to the person they have 8 wronged. Should that person have died, leaving no next-of-kin to whom restitution can be made, the restored property falls to the priest for the Eternal, in addition to the ram required for the sacrifice of expiation. Indeed, every contribution made by Israelites, every sacred gift presented to a priest, shall belong to that priest; 10 a man’s sacred offerings shall belong to the priest; whatever

anyone gives to a priest, his shall it be.”

The Eternal gave Moses this 11 order for the Israelites. “If a 12 man’s wife goes wrong and proves unfaithful to him, if another man 13 lies with her, unknown to her husband, if she remains undetected although she has defiled herself, if there is no witness against her since she was not caught in the act, then, if he has a fit of sus- 14 picion, suspecting his wife, even although she may not have defiled herself, he must take his wife 15 before the priest, bringing the requisite offering of seven pints of barley meal (but pouring no oil over it and adding no frankincense to it, since it is a cereal-offering of suspicion, a cereal-offering meant to recall sin). The 16 priest shall place her in front of the Eternal; he shall put some 17 holy water in an earthen jar and drop into the water some dust from the floor of the Dwelling; then the priest shall loosen the 18 woman’s hair and make her hold the cereal-offering that is a memento of sin, the cereal-offering of suspicion, he himself holding the water that causes pain, that brings a curse with it. The priest 19 shall then say to the woman, ‘If no man has lain with you, if you have not turned to unclean courses as a married woman, then may no harm come to you from this water that causes pain, that brings a curse with it! But if, 20 as a married woman, you have gone wrong, if you have defiled yourself and let another man besides your husband lie with you, then—’ adjuring the woman 21 with a solemn curse, the priest



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shall add—'May the Eternal make an example of you, may he make you accursed among your people, by causing your thighs to shrivel and your belly  
22 to swell! May this water that brings a curse with it enter your womb, causing your thighs to shrivel and your belly to swell!' 'So be it,' shall the woman say,  
23 'so be it.' Then the priest shall write the curses down and wash the writing into the water that  
24 causes pain; he shall make the woman drink the water that causes pain, that brings a curse with it, so that the water which brings a  
25 curse with it may pass into her and cause pain. Then shall the priest take the cereal-offering of suspicion from the woman and wave the cereal-offering in front of the Eternal, bringing it up to  
26 the altar and burning a handful of it on the altar as a memento.  
27 Once he has made the woman drink the water, if she has defiled herself and been unfaithful to her husband, then the water that brings a curse with it shall pass into her and cause pain, till her belly swells and her thighs shrivel and she becomes accursed among  
28 her people. But if she has not defiled herself, if she is a pure woman, then she shall remain unharmed, and she can still bear  
29 children. Such is the law in cases of suspicion, when a married woman goes wrong and defiles  
30 herself, or when a fit of suspicion comes over a man, till he is suspicious of his wife; he shall make her stand in front of the Eternal, and the priest shall deal with her  
31 in terms of this law. The husband shall incur no guilt, but the

woman must be punished for her sin."

The Eternal gave Moses 6 this order for the Israelites. "If 2 a man or a woman makes a special vow, the vow of a Nazirite, setting himself apart for the Eternal, he must abstain from 3 wine and liquor, drinking neither vinegar made from wine nor vinegar made from liquor nor any grape-juice, and eating neither fresh grapes nor raisins; so long as he remains a Nazirite, 4 he shall not eat any part of a grape, from pip to skin. No razor 5 shall trim his head, while he remains set apart; till the days are over for which he set himself apart to the Eternal, he must count as one consecrated, and let his hair grow. Nor shall he go 6 near a corpse, during all the time he has set himself apart for the Eternal; he must not incur such 7 defilement over his father or mother, his brother or sister, should they die; for he is set apart for the Eternal, and bound by that. He counts as one con- 8 secrated to the Eternal, all the time he is set apart. If anyone 9 suddenly dies beside him, so that his person is defiled and desecrated, he must shave his head on the seventh day, when he regains his cleanness, and on the 10 eighth day he must take a pair of turtle-doves or young pigeons to the priest at the entrance of the Trysting tent; one of these the 11 priest shall offer as a sin-offering and the other as a burnt-offering by way of expiation for his sin incurred with regard to the corpse; that same day he must consecrate his head again and renew the 12

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- over to the Gershonites for their 8 work, and four waggons with eight oxen he handed over to the Merarites for the work they had to do under the supervision of Ithamar the son of Aaron the 9 priest. To the Kohathites he gave nothing, for they were in charge of sacred objects which they had to carry on their shoulders.
- 10 On the day that the altar was anointed the chieftains also brought their dedication gift, presenting their offerings before 11 the altar; whereupon the Eternal told Moses that the chieftains were to present their offerings one after another, day by day, for the dedication of the altar.
- 12 He who offered on the first day was Nahshon the son of Amminadab, belonging to the clan of Judah, 13 and his offering was a silver dish weighing about five pounds, a silver bowl weighing nearly three pounds (on the sacred scale of weights), both of them full of fine flour mixed with oil as a 14 cereal-offering, a golden saucer weighing nearly five ounces, full 15 of incense, a young bullock, a ram, and a yearling male lamb 16 as a burnt offering, a he-goat as 17 a sin-offering, and, by way of sacrifice for a recompense-offering, two oxen, five rams, five he-goats, and five yearling male lambs. Such was what Nahshon the son 18 of Amminadab offered. On the second day Nathaniel the son of Zuar, chieftain of Issachar, made 19 his offering. He presented for his offering a silver dish weighing about five pounds, a silver bowl weighing nearly three pounds (on the sacred scale of weights), both of them full of fine flour mixed with oil as a cereal-offering, a golden saucer weighing nearly five ounces, full of incense, a 20 young bullock, a ram, and a yearling male lamb as a burnt-offering, a he-goat as a sin-offering, and, by way of sacrifice 21 for a recompense-offering, two oxen, five rams, five he-goats, and five yearling male lambs. Such was what Nathaniel the son 22 of Zuar offered. On the third day Eliab the son of Helon, chieftain of Zebulun, made his offering. He presented for his offering 23 a silver dish weighing about five pounds, a silver bowl weighing nearly three pounds (on the sacred scale of weights), both of them full of fine flour mixed with oil as a cereal-offering, a golden 24 saucer weighing nearly five ounces, full of incense, a young 25 bullock, a ram, and a yearling male lamb as a burnt-offering, a 26 he-goat as a sin-offering, and, by 27 way of sacrifice for a recompense-offering, two oxen, five rams, five 28 he-goats, and five yearling male lambs. Such was what Eliab the son of Helon offered. On the 29 fourth day Elizur the son of Shedeur, chieftain of Reuben, made his offering. He presented 30 for his offering a silver dish weighing about five pounds, a silver bowl weighing nearly three pounds (on the sacred scale of weights), both of them full of fine flour mixed with oil as a cereal-offering, a golden saucer weighing 31 nearly five ounces, full of incense, a young bullock, a ram, and 32 a yearling male lamb as a burnt-offering, a he-goat as a sin-offering, 33 and, by way of sacrifice for a 34 and, by way of sacrifice for a 35

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whole period of his consecration, offering a male yearling lamb for his guilt; his previous period of consecration does not count, since it has been defiled.

- 13 It is the law of the Nazirite that, on the day his period of consecration is over, he shall be taken to the entrance of the
- 14 Trysting tent, where he shall present to the Eternal one yearling male lamb without a blemish as a burnt-offering, one yearling ewe lamb without a blemish as a sin-offering, one ram without a blemish as a recompense-offering,
- 15 and a basket of unleavened bread, of cakes made of fine flour mixed with oil, and unleavened pancakes smeared with oil, besides the ordinary cereals and libations for
- 16 sacrifice. These the priest shall offer on his behalf, sacrificing the sin-offering and the burnt-offering,
- 17 and the ram as a recompense-offering to the Eternal, along with its cereals and libations, and the basket of unleavened bread.
- 18 Then the Nazirite shall shave his consecrated head at the entrance of the Trysting tent, and lay the hair cut from his consecrated head upon the fire that is burning under the sacrifice of the recompense-offering. The priest shall
- 19 take the cooked shoulder of the ram, along with one unleavened cake and one pancake from the basket, placing them in the hands of the Nazirite after he has
- 20 shaved; then the priest shall wave them before the Eternal as a waved offering, and they shall form a hallowed gift for the priest, in addition to the breast of the waved offering and the right thigh of the animal contri-

buted. Thereafter the Nazirite may drink wine. Such is the 21 law for the Nazirite who takes a vow—such is the offering he makes as one set apart for the Eternal, besides anything else that he can afford.”

The Eternal gave Moses this 22 order for Aaron and his sons, 23 “You shall bless Israel in these words:

‘May the Eternal bless you and 24 protect you!

May the Eternal smile on you 25 and favour you!

May the Eternal befriend you 26 and prosper you!’

So shall they ensure my pres- 27 ence among Israel, that I may bless them.”

Now on the day when Moses 7 finished the erection of the Dwelling, anointing it and consecrating it, and also anointing and consecrating all its belongings and the altar with all its belongings, the chieftains of Israel who 2 were heads of families (that is, the leaders of the clans, at the head of the men who had been registered) brought their offerings 3 before the Eternal, six large waggons and twelve oxen, a waggon for every two chieftains and one ox for every chieftain; these they presented in front of the Dwelling, and the Eternal 4 told Moses to accept the gift 5 from them, that the waggons might serve for moving the Trysting tent; he was to hand them over to the Levites, as they required them for their special duties. So Moses accepted the 6 waggons and the oxen and handed them over to the Levites: two 7 waggons and four oxen he handed

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saucer weighing nearly five ounces,  
63 full of incense, a young bullock,  
a ram, and a yearling male lamb  
64 as a burnt-offering, a he-goat as  
65 a sin-offering, and, by way of  
sacrifice for a recompense-offering,  
two oxen, five rams, five he-goats,  
and five yearling male lambs.  
Such was what Abidan the son  
66 of Gideoni offered. On the tenth  
day Abiezzer the son of Ammi-  
shaddai, chieftain of Dan, made  
67 his offering. He presented for  
his offering a silver dish weighing  
about five pounds, a silver bowl  
weighing nearly three pounds  
(on the sacred scale of weights),  
both of them full of fine flour  
mixed with oil as a cereal-offering,  
68 a golden saucer weighing nearly  
69 five ounces, full of incense, a  
young bullock, a ram, and a  
yearling male lamb as a burnt-  
70 offering, a he-goat as a sin-  
71 offering, and, by way of sacrifice  
for a recompense-offering, two  
oxen, five rams, five he-goats, and  
five yearling male lambs. Such  
was what Abiezzer the son of  
72 Ammishaddai offered. On the  
eleventh day Pagiel the son of  
Oehran, chieftain of Asher, made  
73 his offering. He presented for his  
offering a silver dish weighing  
about five pounds, a silver bowl  
weighing nearly three pounds (on  
the sacred scale of weights), both  
of them full of fine flour mixed  
with oil as a cereal-offering, a  
74 golden saucer weighing nearly  
75 five ounces, full of incense, a  
young bullock, a ram, and a  
yearling male lamb as a burnt-  
76 offering, a he-goat as a sin-  
77 offering, and, by way of sacrifice  
for a recompense-offering, two  
oxen, five rams, five he-goats, and

five yearling male lambs. Such  
was what Pagiel the son of  
Oehran offered. On the twelfth  
78 day Ahira the son of Enan, chief-  
tain of Naphtali, made his offer-  
ing. He presented for his offering  
79 a silver dish weighing about five  
pounds, a silver bowl weighing  
nearly three pounds (on the  
sacred scale of weights), both of  
them full of fine flour mixed with  
oil as a cereal-offering, a golden  
80 saucer weighing nearly five ounces,  
full of incense, a young bullock,  
81 a ram, and a yearling male lamb  
as a burnt-offering, a he-goat as  
82 a sin-offering, and, by way of  
83 sacrifice for a recompense-offering,  
two oxen, five rams, five he-goats,  
and five yearling male lambs.  
Such was what Ahira the son of  
Enan offered. Such were the  
84 gifts presented by the chieftains of  
Israel at the dedication of the  
altar, on the day it was anointed;  
twelve silver dishes, twelve silver  
bowls, and twelve golden saucers,  
each dish weighing about five  
85 pounds, each bowl nearly three  
pounds, the total weight of silver  
(on the sacred scale) being close  
upon a hundred pounds, and the  
86 weight of gold in the twelve  
saucers full of incense being  
about five pounds; the animals  
87 for the burnt-offering amounted  
to twelve bullocks, twelve rams,  
twelve yearling male lambs with  
the ordinary cereal-offerings, and  
twelve he-goats for a sin-offering,  
the total number of animals for  
88 the recompense-offering being  
twenty-four bullocks, sixty rams,  
sixty he-goats, and sixty yearling  
male lambs. Such were the gifts  
presented at the dedication of the  
altar, on the day it was anointed.

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recompense-offering, two oxen, five rams, five he-goats, and five yearling male lambs. Such was what Elizur the son of Shedeur offered. On the fifth day Shelumiel the son of Zurishaddai, chieftain of Simeon, made his offering. He presented for his offering a silver dish weighing about five pounds, a silver bowl weighing nearly three pounds (on the sacred scale of weights), both of them full of fine flour mixed with oil as a cereal-offering, a golden saucer weighing nearly five ounces, full of incense, a young bullock, a ram, and a yearling male lamb as a burnt-offering, a he-goat as a sin-offering, and, by way of sacrifice for a recompense-offering, two oxen, five rams, five he-goats, and five yearling male lambs. Such was what Shelumiel the son of Zurishaddai offered. On the sixth day Eliasaph the son of Reuel, chieftain of Gad, made his offering. He presented for his offering a silver dish weighing about five pounds, a silver bowl weighing nearly three pounds (on the sacred scale of weights), both of them full of fine flour mixed with oil as a cereal-offering, a golden saucer weighing nearly five ounces, full of incense, a young bullock, a ram, and a yearling male lamb as a burnt-offering, a he-goat as a sin-offering, and, by way of sacrifice for a recompense-offering, two oxen, five rams, five he-goats, and five yearling male lambs. Such was what Eliasaph the son of Reuel offered. On the seventh day Elishama the son of Ammihud, chieftain of Ephraim, made his offering. He presented for his offering a silver dish weighing about five pounds, a silver bowl weighing nearly three pounds (on the sacred scale of weights), both full of fine flour mixed with oil as a cereal-offering, a golden saucer weighing nearly five ounces, full of incense, a young bullock, a ram, and a yearling male lamb as a burnt-offering, a he-goat as a sin-offering, and, by way of sacrifice for a recompense-offering, two oxen, five rams, five he-goats, and five yearling male lambs. Such was what Elishama the son of Ammihud offered. On the eighth day Gamaliel the son of Pedahzur, chieftain of Manasseh, made his offering. He presented for his offering a silver dish weighing about five pounds, a silver bowl weighing nearly three pounds (on the sacred scale of weights), both of them full of fine flour mixed with oil as a cereal-offering, a golden saucer weighing nearly five ounces, full of incense, a young bullock, a ram, and a yearling male lamb as a burnt-offering, a he-goat as a sin-offering, and, by way of sacrifice for a recompense-offering, two oxen, five rams, five he-goats, and five yearling male lambs. Such was what Gamaliel the son of Pedahzur offered. On the ninth day Abidan the son of Gideoni, chieftain of Benjamin, made his offering. He presented for his offering a silver dish weighing about five pounds, a silver bowl weighing nearly three pounds (on the sacred scale of weights), both of them full of fine flour mixed with oil as a cereal-offering, a golden

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89 . . . And when Moses entered the Trysting tent to talk with Him, he heard the Voice speaking to him from above the cover on the ark of the Presence, between the two kherubs ; and the Eternal said to him . . .

8 The Eternal gave Moses this order for Aaron, that when he hung up the lamps, the seven lamps were to light up the wall opposite the lampstand. Aaron saw to this : he hung up the lamps in front of the lampstand, as the Eternal had told Moses. (The lampstand was wrought in beaten gold, from base to branches—beaten gold entirely ; Moses made the lampstand after the pattern which the Eternal had shown him.)

5 The Eternal said to Moses, 6 "Set aside the Levites in Israel and cleanse them ; cleanse them 7 thus. Sprinkle them with water, to purify them ; have all their bodies shaved, and make them wash their clothes and be clean.

8 Then let them take a young bullock and the usual cereal-offering, some fine flour mixed with oil, while you take another young 9 bullock as a sin-offering ; bring the Levites in front of the Trysting tent, where you must convene the whole community of Israel, presenting the Levites before the

10 Eternal ; whereupon the Israelites shall lay their hands upon the 11 Levites, and Aaron shall formally make them over to the Eternal as Israelites who are to do the

12 Eternal's work. The Levites shall lay their hands on the bullocks, and you must sacrifice them to the Eternal as expiation for the Levites, one as a sin-offering, the other as a burnt-offering.

You shall place the Levites before 13 Aaron and his sons, making them over formally to the Eternal, and 14 singling out the Levites from Israel to belong to me. Then the 15 Levites can enter upon their duties in the Trysting tent, cleansed and made over to me, 16 as Israelites who belong to me. I have taken them instead of all 17 the first-born, the eldest children of the Israelites—for all the eldest children of the Israelites, the first-born of men as well as of cattle, belong to me ; when I killed the eldest born in the land of Egypt, I consecrated them to me. And now I take the Levites 18 instead of them, assigning the 19 Levites to Aaron and his sons as Israelites who shall perform Israel's service in the Trysting tent and avert any plague of my anger from breaking out upon the Israelites in their approach to the sacred place." So Moses 20 and Aaron and all the community of Israel did exactly as the Eternal had ordered them to do to the Levites ; the Levites purged 21 themselves from sin and washed their clothes, Aaron formally made them over to the Eternal, sacrificing on behalf of their cleansing, and then the Levites 22 entered upon their duties in the Trysting tent in presence of Aaron and his sons. The Israelites did with them exactly as the Eternal had ordered Moses. The 23 Eternal also said to Moses, "The 24 rule for the Levites is, that after twenty-five they must enter on their attendance in the Trysting tent, but after fifty everyone must 25 withdraw from active service and give up his position ; he may 26

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help his fellows to look after things within the Trysting tent, but he is not to have any work of his own. This is how you must arrange the Levites' duties."

- 9 In the first month of the second year after leaving Egypt, the Eternal said to Moses in the 2 desert of Sinai, "The Israelites must keep the passover at its 3 proper time; you must keep it at the proper time, on the fourteenth day of the month, towards evening, and keep it according to the due rules and all the ritual."
- 4 So Moses told the Israelites that they were to keep the passover, 5 and they kept the passover on the fourteenth day of the first month, towards evening, in the desert of Sinai; the Israelites did exactly as the Eternal had ordered Moses.
- 6 Some, however, could not keep the passover on that day, as they had been defiled by contact with a corpse. So they came to Moses 7 [[and Aaron]] that day saying, "We are defiled by contact with a corpse; but why should we be prevented from offering sacrifice to the Eternal at the proper time 8 in Israel?" Moses answered, "Wait till I hear what the Eternal 9 has to say about you." And the 0 Eternal gave Moses this injunction for the Israelites. "If anyone of you or of your descendants is either defiled by contact with a corpse or absent on a journey, he can still keep a passover in 1 honour of the Eternal. Such persons shall keep it on the fourteenth day of the second month, towards evening, using unleavened bread 2 and bitter herbs, leaving not a morsel of it over till next morning, and breaking not one bone of the

lamb; they must follow all the rules of the passover. But if any 13 man, who is neither unclean nor absent on a journey, fails to keep the passover, that person shall be outlawed from his kinsfolk, because he has not offered to the Eternal at the proper time: that man must take the consequences of his sin. If an alien settles 14 among you and keeps the passover in honour of the Eternal, he must follow the rule and ritual of the passover; you must have only one rule for the alien and for the native."

Now on the day when the 15 Dwelling was erected, the cloud covered the Dwelling, that is, the tent of the Presence, while in the evening something like shining fire hung over the Dwelling until the morning. It was always so; 16 the cloud used to cover it by day and the shining fire by night. Whenever the cloud rose above 17 the Dwelling, then the Israelites moved forward, and when the cloud stopped the Israelites encamped; at the bidding of the 18 Eternal the Israelites moved forward, and at the bidding of the Eternal they encamped. Any 19 day that the cloud remained over the Dwelling, they remained in camp; even when the cloud 20 stayed over the Dwelling for a number of days, the Israelites obeyed the behest of the Eternal and did not move forward. Sometimes the cloud remained over the Dwelling only for a few days; then, as the Eternal ordered, they remained in camp: sometimes 21 the cloud was there from evening to morning and rose in the morning, so that they moved forward;

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22 sometimes the cloud would remain for a day and a night, sometimes for two days or for a month or 23 longer. But the Israelites always encamped at the bidding of the Eternal and moved forward at the bidding of the Eternal; they obeyed the behest of the Eternal, as he conveyed it through Moses.

10 "Make two silver bugles," 2 said the Eternal to Moses, "make them of beaten silver, and use them to summon the community 3 and to start the march. When both are sounded, all the community shall gather round you at the entrance of the Trysting 4 tent; when only one is sounded, the chieftains at the head of the septs of Israel shall gather round 5 you. When a full blast is blown, those encamped on the eastern 6 side shall move on; at a second blast, those encamped on the south side shall move on; and so with the others, a blast is to be blown whenever they are to move 7 on. But when you convoke the assembly you must sound the bugles without blowing a blast. 8 (The sons of Aaron, the priests, shall sound the bugles, and the use of them shall hold good for ever among you, generation after 9 generation.) When you engage in war against any invader of your country, you must blow a blast on the bugles, to remind the Eternal your God of your plight, and so to be saved from the foe.

10 Also at your festivals, on your days of celebration, and on the first day of the month, you must sound the bugles over what you sacrifice as burnt-offerings and recompense-offerings; that will serve as a reminder of you for your

God: I am the Eternal your God."

On the twentieth day of the 11 second month of the second year, the cloud rose from above the Dwelling of the Presence, and the 12 Israelites set out from the desert of Sinai, marching stage by stage, till the cloud settled down in the desert of Paran. This was the 13 first time they started a march at the bidding of the Eternal through Moses. The company 14 of the Judahites marched in front, division after division, headed by Nahshon the son of Amminadab; the battalions of the clan of 15 Issachar were led by Nathaniel the son of Zuar, and the battalions 16 of the clan of Zebulun by Eliab the son of Helon. Then, after 17 the Dwelling had been taken down, the Gershonites and the Merarites moved forward, carrying the tent. The company of the Reubenites 18 followed, division after division, led by Elizur the son of Shedeur; the battalions of the clan of 19 Simeon were headed by Shelumiel the son of Zurishaddai, and the 20 battalions of the clan of Gad by Eliasaph the son of Reuel. Then 21 came the Kohathites, carrying the sacred objects (the other Levites used to erect the Dwelling for them). The company of the 22 Ephraimites came next, division after division, headed by Elishama the son of Ammihud; the bat- 23 talions of the clan of Manasseh were led by Gamaliel the son of Pedahzur, and the battalions of 24 the clan of Benjamin by Abidan the son of Gideon. The rear was 25 brought up by the company of the Danites, marching in their divisions, and led by Ahiezer the



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26 son of Ammishaddai ; the battalions of the clan of Asher were led by Pagiel the son of Ochran,  
 27 and the battalions of the clan of Naphtali by Ahira the son of Enan. Such was the order of  
 28 march for the divisions of Israel.  
 29 *Moses said to his father-in-law Hobab, the son of Reuel the Midianite, "We are starting for the country which the Eternal has promised to give us ; come along with us and share in our prosperity, for the Eternal has promised to*  
 30 *prosper Israel."* "I will not go," he answered, "I will depart to my native country and my kinsfolk."  
 31 *But Moses said, "Pray do not leave us, for you know where we can camp in the desert ; come and*  
 32 *be a pair of eyes for us, and as the Eternal prospers us, so will we prosper you."*  
 33 *They marched from the mountain of the Eternal for three days, and the ark with the Eternal's compact went in front of them all the time, to find*  
 34 *out where they were to camp ; whenever they started from camp, the cloud of the Eternal was over*  
 35 *them all day. When the ark started, Moses would say,*

*Up, O Eternal,  
 for the scattering of thy foes,  
 for the routing of those who thee oppose !*

36 *When it halted, he would say,*

*Come back, Eternal,  
 to the myriad clans of Israel !*

11 [Now the people were like folk bewailing misfortune, in the hearing of the Eternal ; and when the Eternal heard it, his anger blazed up, his fire burned among them, raging on the outskirts of the

camp. So the people cried to 2 Moses, who prayed to the Eternal, and the fire abated. Hence the 3 spot was called Tabêrah (Burning), because the fire of the Eternal had burned among them.]

*Now the riff-raff among them 4 craved flesh as food, and the very Israelites wailed again, "O for flesh to eat ! We remember the 5 fish we ate free in Egypt, and the cucumbers and melons and leeks and onions and garlic. But now 6 our appetite is starved ; there is no food to be seen at all, nothing but this manna !" (The manna was 7 like grains of coriander seed, resembling pearls ; the people used 8 to wander about and gather it, grinding it between millstones or pounding it in a mortar, boiling it in a pot and making it into cakes ; it tasted like a cake baked with oil. When the dew fell on the camp by 9 night, the manna fell along with it.) Moses heard every family of the 10 people weeping, every man at the door of his tent. [Then said Moses 11 to the Eternal, "Why hast thou been so hard upon thy servant ? Why have I not found favour in thine eyes ? Thou art leaving me to bear the burden of all this people ! Did I conceive them ? 12 did I give birth to them ? that thou shouldest order me to carry them in my arms, as a nurse carries an infant, to the land which thou hast sworn to their fathers to give them ? I cannot 14 carry this people single-handed ; the burden is too heavy for me." So the Eternal said to Moses, 16 "Gather seventy of the sheikhs of Israel, men whom you know to be sheikhs of the people and authorities ; bring them to the*

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17 Trysting tent, to stand beside you; I will come down and talk to you there, and I will endue them with part of your spirit; they shall share the burden of the people with you, instead of you bearing it by yourself." So he gathered seventy of the sheikhs of the people, and placed them round the tent. The Eternal came down in the cloud and talked to him, enduing the seventy sheikhs with his spirit; as the spirit caught them, they suddenly prophesied—then stopped. Two men had remained within the camp, however, one called Eldad and the other Medad. The spirit caught them also, and they prophesied inside the camp—for although they had been registered among the seventy, they had not gone outside to the tent. Whereupon a young man ran to tell Moses, "Eldad and Medad are prophesying inside the camp!" And Joshua the son of Nun, who had served Moses ever since he was a youth, broke out, "My lord Moscs, put a stop to them!" But Moses answered, "Are you jealous on my account? Would that the people of the Eternal were all prophets! Would that the Eternal would endue them all with his spirit!" Then Moses and the sheikhs of Israel returned to the camp.] *He resented it.* "How can I get flesh to feed all this people?" he asked the Eternal; "they oppress me by weeping and crying for flesh to eat. If this is to be thy treatment of me, pray kill me and be done with it—do me that favour! Leave me not to face my trouble." The Eternal's anger blazed out in 18 fury; he bade Moses tell the people,

"Hallow yourselves in readiness for to-morrow, and you shall eat flesh. You have let the Eternal hear you weeping and crying, 'O for flesh to eat! we were all right in Egypt!' So the Eternal will give you flesh to eat; you shall eat flesh not one day nor two days nor five days nor ten days nor twenty days, but a whole month, till you cannot bear the smell of it, till you loathe it—since you have spurned the Eternal who is in your midst, weeping before him and wailing that you ever left Egypt!" "What!" said Moses, "the people with me are six hundred thousand, as they stand, and you promise them flesh as food for a whole month? Can flocks and herds enough be slaughtered for them? Can all the fish of the sea be gathered to satisfy them?" The Eternal answered, "Is the Eternal's power too small? You shall see now whether my promise comes true or not." So Moses went out side and told the people what the Eternal said. And a wind blowing from the Eternal brought up quails from the sea, dropping them near the camp, about a day's journey on each side of it, all round the camp, about three feet above the ground. All that day and night and all the next day the people were gathering quails; he who gathered least gathered over a hundred bushels weight of them. They were spread out to be cured all round the camp. But as the people were munching this food, before the supply gave out, the anger of the Eternal blazed out in fury against them, and he slaughtered them with a terrible plague. Hence they called the spot Kibroth-hattaavah (graves-of-the-greedy), since they buried there the

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*people who had been greedy for flesh.*  
 85 *From Kibroth-hattaavah the people marched to Hazeroth, where they settled.*

**12** [Miriam and Aaron attacked Moses [[for having married an Ethiopian woman—his wife was 2 an Ethiopian]], asking, “Has the Eternal spoken to Moses alone? Has he not spoken to us as well?” The Eternal heard what they said. 3 (Now the man Moses was a most devout creature, the most pious 4 of all men upon earth.) Suddenly the Eternal told Moses, Aaron, and Miriam, these three, to come outside the camp to the Trysting tent. The three went 5 out, and the Eternal came down in a column of cloud and stood at the entrance of the tent, calling Aaron and Miriam to come forward. “Hear what I say,” he told them; “to any prophet among you I make myself known by visions, I talk to him in 7 dreams. Not so with my servant Moses, so faithful in all my household; I speak to him directly, openly, with no dark sayings, and he sees the very form of the Eternal. Why, then, were you not afraid to attack my servant 9 Moses?” And the Eternal’s anger blazed against them; he departed, and as soon as the cloud had withdrawn from the tent, there was Miriam leprous, as white as snow! When Aaron looked at Miriam, there she was, 1 all leprous! “O my lord!” Aaron cried to Moses, “let us not bear the penalty of this wicked 2 folly we have committed. Let her not turn like a corpse, like one born with a body half wasted.” 3 So Moses called to the Eternal,

“Nay, heal her, pray heal her!” The Eternal answered, “If her 14 father had done no more than spit in her face, would she not hide for seven days in shame? Let her be isolated for seven days outside the camp; then she can come back.” So for seven days 15 Miriam was isolated outside the camp, and the people did not march till Miriam was recalled.

*Then the people marched from 16 Hazeroth and encamped in the desert of Paran.*

The Eternal told Moses to **13** send some men to spy out the 2 country of Canaan which he was handing over to the Israelites; he was to send a man for every clan, all of them leading men. 3 So Moses despatched them from the desert of Paran, as the Eternal ordered, all of them men in authority over Israel. Their 4 names were Shammua the son of Zakkur from the clan of Reuben, Shaphat the son of Hori from the 5 clan of Simeon, Caleb the son 6 of Jephunnah from the clan of Judah, Igal the son of Joseph 7 from the clan of Issachar, Hoshea 8 the son of Nun from the clan of Ephraim, Palti the son of Raphu 9 from the clan of Benjamin, Gad-10 diel the son of Sodi from the clan of Zebulun, Gaddi the son of Susi 11 from the clan of Joseph (that is, from the clan of Manasseh), Ammiel the son of Gemalli from 12 the clan of Dan, Sethur the son of 13 Michael from the clan of Asher, Nahbi the son of Vophsi from the 14 clan of Naphtali, and Geuel the 15 son of Machi from the clan of Gad. These are the names of the men 16 whom Moses despatched to spy out the land. (Hoshea the

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son of Nun was called Joshua by  
 17 Moses.) When Moses despatched  
 them to spy out the land of  
 21 Canaan, then from the desert of  
 Zin to Rehob, in the direction of  
 25 Hamath, they spied it out, re-  
 turning at the end of forty days.  
 26 When they reached Moses,  
 Aaron, and all the community of  
 the Israelites in the desert of  
 32 Paran, they gave the Israelites  
 a bad report of the land they had  
 spied out; "the land over which  
 we have gone as spies," they  
 said, "is a land that starves  
 14 its inhabitants to death." At  
 1a this, all the community wailed  
 2 aloud, and all the Israelites  
 grumbled against Moses and  
 Aaron; the community all said  
 to them, "Would that we had  
 died in Egypt! Or would that  
 we had died here in the desert!"  
 5 Then Moses and Aaron fell on  
 their faces before all the assembled  
 6 gathering of the Israelites, while  
 Joshua the son of Nun and Caleb  
 the son of Jephunneh, who had  
 been among the spies, tore their  
 7 clothes and told all the assembly  
 of the Israelites, "The land over  
 which we have gone as spies is a  
 10 right fertile country." The com-  
 munity were all on the point of  
 stoning them, when the majesty  
 of the Eternal appeared at the  
 Trysting tent to all the Israelites,  
 26 and the Eternal said to Moses  
 27 and Aaron, "How long will this  
 wicked community dare to  
 28 grumble against me? Tell them  
 that as surely as I live—the  
 Eternal has said it—I will do  
 with you as I have heard you  
 29 desire: your corpses shall fall in  
 this desert, and not one of your  
 number, not one over twenty

on your register, who has grumbled  
 against me, not one shall enter 30  
 the land where I solemnly swore  
 to settle you—none except Caleb  
 the son of Jephunneh and Joshua  
 the son of Nun. [[Your children, 31  
 who would be seized, you thought,  
 I will bring in, to let them hold  
 the land you despise.]] But as 32  
 for the rest of you, your corpses  
 shall fall in this desert, and your 33  
 children must be wandering shep-  
 herds in the desert for forty years,  
 paying the penalty of your un-  
 faithfulness, till the last of your  
 corpses falls in the desert. For 34  
 every day spent in spying out the  
 land, you shall spend a year being  
 punished for your evil-doing,  
 forty years for forty days; that  
 will teach you what it is to have  
 me against you. I the Eternal 35  
 have said it; this is what I will  
 certainly do to all this wicked  
 community who have conspired  
 against me: in this desert to the  
 last man they shall fall and die."  
 The men despatched by Moses to 36  
 spy out the land, who on their  
 return made all the assembly  
 grumble against him by giving a  
 bad report of the land, these men 37  
 died by a stroke before the Eter-  
 nal; but Joshua the son of Nun 38  
 and Caleb the son of Jephunneh  
 remained alive, out of the men  
 who had gone to spy out the  
 land.

. . . and he told them to 131  
 "Go up, then, into the Negeb, enter 17b  
 the highlands, and see what the 18-  
 land is like, and whether the natives  
 are strong or weak, few or many;  
 see whether the country is good or 19-  
 bad, and whether the inhabitants  
 live in camps or in strongholds, see 20-  
 whether the land is rich or poor,

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and whether it is wooded or not. Also do your best to bring back some fruit of the country." So they went up into the Negeb and reached Hebron (Hebron was built seven years before Zoan in Egypt), where the giant clans of Ahiman, Sheshai, and Talmái lived. It was the season for early grapes, and when they came to the wady of Eshcol, they cut a branch with a single cluster of grapes, which two of them carried back on a stretcher, along with some pomegranates and figs. The spot came to be called Eshcol (Cluster) from the cluster which the Israelites took there. Then they brought back word to all the community of Israel at Kadesh, showing them the fruit of the country. They reported to him: "We reached the land to which you sent us; it does abound in milk and honey; and here are its fruits. Still, the natives are strong, the cities are fortified and powerful, and we saw giant clans there; Amalekites live in the Negeb, the highlands are held by Hittites, Jebusites, and Amorites, and Canaanites dwell on the coast and by the banks of the Jordan. All the people we saw there were men of huge size. We saw the Nephílim there (the giant clans belong to the Nephílim); they made us feel like grasshoppers, and grasshoppers we were to them."

1b That night the people wept, "Why is the Eternal taking us to this land, only to fall by the sword? Our wives and children will be seized. Should we not rather return to Egypt? Better appoint some captain and return to Egypt!" Caleb silenced this clamour of the people in presence of Moses,

by saying, "We ought to march up at once and seize the land; for we are well able to master it." But 31 the men who had accompanied him said, "We are not able to march against the natives; they are too strong for us." Caleb answered, 14 "If the Eternal is pleased with us, 8 he will bring us to this land and give it to us, a land abounding in milk and honey. Only rebel not 9 against the Eternal. And have no fear of the natives—we shall eat them up; their protection has failed, and the Eternal is with us; fear them not." Then said the Eternal 11 to Moses, "How long is this people to despise me? How long are they 12 to distrust me, in spite of all the proofs I have shown them? I will smite them with pestilence and destroy them, and out of you I will make a nation greater and mightier than they." "But," said Moses 13 to the Eternal, "the Egyptians will hear of it and tell the natives of the land that thou didst bring this people out of Egypt by thy might. They 14 have heard that thou the Eternal art among this people, for thou the Eternal art seen clearly by them; thy cloud stands over them, and thou goest before them in a column of cloud by day and in a column of fire by night. Now if thou killest 15 off this people to a man, then the nations who have heard of thee will say that the Eternal destroyed this people in the desert because he could 16 not bring them to the land that he had sworn to give them. Ah, let the 17 power of my Lord be displayed in carrying out thy promise that the 18 Eternal is slow to be angry, rich in love, forgiving iniquity and transgression, but one who will never acquit the guilty, one who avenges

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*the sins of fathers on their children, down to the third and the fourth generation. Pray pardon the sin of thy people, as thy love is rich, and as thou hast forgiven this people ever since they left Egypt."* The Eternal answered, "I pardon them as you have asked; but as surely as I live, and as surely as the whole earth shall one day be full of the glory of the Eternal, not one of the men who have seen my glory and the proofs I wrought in Egypt and in the desert and who yet have put me to the proof over again, refusing to listen to me, not one of them shall live to see the land I swore to their fathers to give them; not one who has despised me shall see it. But my servant Caleb is of another spirit; he has been devoted to me, and him will I bring to the land he once entered as a spy, and his descendants shall own it. [[Meantime, as the Amalekites and Canaanites are living in the valleys, turn away to-morrow into the desert in the direction of the Gulf of Akâbah.]]" Moses told this to all Israel, and the people lamented it bitterly. In the morning they started to make their way up, saying, "We have sinned, but here we are, ready now to march to the place of which the Eternal spoke." Moses replied, "Why will you break the Eternal's orders? Your plan will not prosper. Do not start, only to be beaten by your enemies; for the Eternal is not with you. Yonder lie the Amalekites and Canaanites in front of you; you will be cut to pieces, for you have given up following the Eternal, and therefore the Eternal will not be with you." Though neither the ark of the Eternal nor Moses left the camp, the people

dared to start on the way up; where-  
 upon down came the Amalekites and  
 the Canaanites who inhabited the  
 highlands and drove them in defeat  
 as far as Hormah.]] [[When the  
 Canaanites who lived in the Negeb  
 heard that Israel were advancing  
 by the caravan route, they at-  
 tacked the Israelites and took  
 some prisoners. But Israel vowed  
 to the Eternal that if he would  
 hand over this people to them,  
 they would doom their towns.  
 The Eternal listened to them; so  
 he handed over the Canaanites to  
 the Israelites, who doomed and  
 destroyed both them and their  
 towns. Hence the name of the  
 place was called Hormah or  
 Doom.]]

The Eternal gave Moses  
 these orders for the Israelites.  
 "When you enter the home-land  
 which I assign you, and make an  
 offering to the Eternal, whether  
 a burnt-offering or a sacrifice in  
 fulfilment of some vow or a free-  
 will offering or an offering at some  
 stated festival, to send a soothing  
 odour up to the Eternal from  
 some sacrifice of the herd or of  
 the flock, then the man who makes  
 his oblation to the Eternal must  
 present as his cereal-offering seven  
 pints of fine flour mixed with three  
 pints of oil, as well as a libation of  
 three pints of wine, to go with  
 every lamb that is sacrificed. In  
 the case of a ram, you must  
 furnish as a cereal-offering four-  
 teen pints of fine flour mixed with  
 four pints of oil, and a libation  
 of four pints of wine, for a soothing  
 odour to the Eternal. When you  
 prepare a young bullock as a  
 burnt-offering or as a sacrifice in  
 fulfilment of some vow or as a

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recompense-offering to the Eternal, along with the bullock one and a quarter pecks of fine flour mixed with three quarts of oil  
 10 must be furnished as a cereal-offering, together with a libation of three quarts of wine, in sacrifice, for a soothing odour to the Eternal.

1 This is what must be done in the case of a single ox or ram or male  
 2 lamb or kid, for each animal you  
 3 sacrifice, however many. Such is the rule for you natives, in burning any sacrifice to send up a soothing odour to the Eternal ;  
 4 and any alien who has settled among you, anyone who may come to live with you, must do exactly as you do, in burning any sacrifice to send up a soothing  
 5 odour to the Eternal. All members of the community, both yourselves and your resident aliens, shall be under the same rule, a settled rule for all time ; both you and the resident aliens shall be alike before the Eternal ;  
 6 one and the same law, one set of regulations, for you and your resident aliens."

7 The Eternal also gave Moses  
 8 these orders for the Israelites.

"When you enter the land to  
 9 which I bring you, you must reserve a contribution for the Eternal out of your food from  
 10 the land. You must reserve a cake as a contribution, out of your first batch of groats, and make it over to him as a contribution from your threshing-floors ;  
 1 part of the first batch of your groats you must make over as a contribution to the Eternal, for all time.

2 When by mistake you fail to carry out any of the orders given

by the Eternal to Moses, any 23  
 command of the Eternal given by Moses ever since the Eternal has been giving orders to you, then for this unintentional 24  
 offence, of which the community has had no knowledge, the community shall all prepare to sacrifice a young bullock as a soothing odour for the Eternal, along with its usual cereal-offering and libation, and one he-goat as a sin-offering ; the priest shall make 25  
 expiation for all the community of Israel, and they shall be forgiven, because it was an oversight and because they brought their oblation to the Eternal, burning it in sacrifice and presenting a sin-offering for their mistake. All 26  
 the assembly of Israel and their resident aliens shall be forgiven (for the oversight involved all the people). If any individual sins 27  
 by mistake, he shall bring a yearling she-goat as a sin-offering, and the priest shall make expia- 28  
 tion for him who has erred by sinning unintentionally before the Eternal, making expiation for him that he may be forgiven, whether 29  
 he is a native born in Israel or an alien resident in Israel ; you must have one and the same law for both in a case of oversight. But 30  
 anyone who sins wilfully, be he native or alien, has insulted the Eternal, and that person shall be killed out of this people for having 31  
 despised the word of the Eternal and broken his command ; that person shall be outlawed from his kinsfolk, he must bear the guilt of his sin."

When the Israelites were in the 32  
 desert, a man was caught gathering wood for fuel on the sabbath

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83 day. Those who caught him gathering fuel brought him before Moses and Aaron and all the 34 community, who put him under arrest, as there was no clear law about how he was to be punished. 35 But the Eternal said to Moses, "The man must certainly be put to death; the community must all stone him to death outside the camp." So the community all took him outside the camp and stoned him till he died, as the Eternal had ordered Moses. 37 The Eternal also gave Moses 38 these orders for the Israelites. "Tell them to put tassels at the corner of their robes, attached by a violet thread. This shall be for 39 all time. The tassel will serve to catch your eye and remind you to obey all the commands of the Eternal, not to follow your own 40 wandering desires and fancies, but to remember and obey all my commands, and be consecrated 41 to your God. I am the Eternal your God, who brought you from the land of Egypt in order to be your God; I am the Eternal your God."

16, 1b [*Now Dathan and Abiram the sons of Eliab (son of Pallu and 2 grandson of Reuben), men of good standing, rebelled against Moses. 12 Moses summoned Dathan and Abiram, the sons of Eliab, to appear before him, but they said, "No, we 13 are not coming; are you not satisfied with having taken us away from a land abounding in milk and honey only to kill us in the desert? And you would make yourself a 14 prince over us? You have not brought us to a land abounding in milk and honey, nor have you put us in possession of fields and vine-*

*yards. Will you throw dust in the eyes of these men? No, we are not coming before you!" Moses was 15 enraged; he said to the Eternal, "Disregard any offering they make; I have not robbed them of a single ass, I have not injured any of them!" Then Moses went to 25 Dathan and Abiram, followed by the sheikhs of Israel; and when 27 Dathan and Abiram, with their wives and little children, came out and stood at the entrance to their tents, Moses told the people to with- 26 draw from the tents of these evil men and to touch nothing that belonged to them; "lest," he said, "you are swept to ruin along with their sins." Moses added, "This will convince 28 you that the Eternal has sent me to act, and that I am not acting on my own impulse: if these men die 29 an ordinary death and suffer as all men suffer, then the Eternal has not sent me; but if the Eternal does 30 something new, if the ground yawns and swallows up them and theirs, and they go down alive to the grave, then you may be sure that these men have despised the Eternal." He had just finished speaking when 31 the ground split under their feet; the earth did yawn and swallow 32 up them and their households. So 33 they and all theirs went down alive to the grave, the earth closed over them, and they vanished from the community. Then all the Israelites 34 around fled at their shrieks, thinking the earth might swallow them also.]*

Now Korah the son of Izhar 16 (son of Kohath and grandson of 1a Levi) and some Israelites, two 2 hundred and fifty chieftains of the community who were coun- cillors, gathered to oppose Moses 3 and Aaron, saying to them,



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"Enough of you and your pretensions, O Levites! The whole community are consecrated, every man of them, and the Eternal is among them; why do you raise yourselves higher than the assembly of the Eternal?" When Moses heard this, he fell on his face; then he said to Korah and all his companions, "In the morning the Eternal will show who belong to him; he will allow those who are really consecrated to approach him, he will allow the men of his own choice to approach him. Do this: take your fire-pans, put burning coals on them and incense on the top, in presence of the Eternal to-morrow; and he whom the Eternal chooses, he shall be the consecrated man." Moses said to Korah, "Listen to me, you Levites. Is it not enough for you that the God of Israel has singled you out from the community of Israel and allowed you near his presence to do the work of the Eternal's Dwelling, and to be servants of the community, allowing you and all your fellow-Levites to approach him? You want to be priests as well? Such a gathering of you and all your companions is against the Eternal. For what has Aaron done that you should murmur against him? To-morrow," Moses added, "do you and all your company appear before the Eternal, you and they and Aaron together. Let each of you take his fire-pan and put incense in it, bringing them up to the Eternal, all the two hundred and fifty fire-pans; you bring your fire-pans and Aaron his." So each of them

took his fire-pan, put burning coals on it and incense on the top; then they took their place at the entrance of the Trysting tent, along with Moses and Aaron. Korah had collected all 19 the assembly to confront them at the entrance of the Trysting tent, and the majesty of the Eternal appeared to the whole community; the Eternal said to 20 Moses and Aaron, "Separate 21 yourselves from this community that I may destroy them in one instant." But they fell on their 22 faces, crying, "O God, the God of all spirits of mankind, shall one man sin and wilt thou be angry with the whole community?" So the Eternal bade Moses tell the 23 community to move away from 24 the Dwelling. They did with- 27 draw from the Dwelling, all round, and then fire issued from 35 the Eternal, destroying the two hundred and fifty men who had offered the incense, even all the 32 followers of Korah and all their goods. Then the Eternal bade 36 Moses tell Eleazar the son of 37 Aaron the priest to pick up the fire-pans out of the blaze—"and do you scatter the burning coals far and wide, for the fire-pans of 38 these men whose sin has cost them their lives are forfeit to the sanctuary; have them beaten into plates to cover the altar; they were presented before the Eternal, and therefore they are forfeit to the sanctuary. That will be an object-lesson to the Israelites." So Eleazar the priest 39 picked up the bronze fire-pans presented by the men who had been burned, and they were beaten flat to form a covering for

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40 the altar, to remind the Israelites that no layman, who did not belong to Aaron's family, was to venture near to offer incense before the Eternal, else he would fare like Korah and his company. This Eleazar did as the Eternal

41 had told him by Moses. But next day the community of Israel all grumbled against Moses and Aaron, complaining that it was they who had slain some of the

42 Eternal's people. As the community gathered against Moses and Aaron, they turned to face the Trysting tent, and there was the cloud covering it!—the Eternal's

43 majesty appeared. When Moses and Aaron stepped in

44 front of the Trysting tent, the Eternal said to Moses, "Withdraw from this community, that I may destroy them in one instant." They fell on their faces.

46 Then said Moses to Aaron, "Take your fire-pan, put some burning coals on it from the altar and lay incense on the top, then carry it quickly into the community and make expiation for them; for wrath has issued from the Eternal,

47 the death-stroke has begun." So Aaron did as Moses told him, he took the fire-pan and ran among the people; the death-stroke had begun, but with his incense he made expiation for the people;

48 he stood between the living and the dead, and the attack was

49 checked. Those who died of it numbered fourteen thousand seven hundred, in addition to those who died in Korah's rebellion.

50 Then, the death-stroke having been checked, Aaron went back to Moses at the entrance of the Trysting tent.

Then the Eternal gave 17  
Moses these orders for the Israel-2  
ites. "Take one stick for every  
clan, from all the chiefs of the  
clans, twelve sticks in all; write  
each man's name on his stick,  
and Aaron's name on the stick 3  
of Levi (for one stick is to represent the families of Levi). Lay 4  
them inside the Trysting tent,  
in front of the ark of the Presence,  
where I meet with you; and the 5  
man whom I choose, his stick  
shall sprout. Thus will I stop  
and silence any grumbling on the  
part of the Israelites." So Moses 6  
spoke to the Israelites, and their  
chiefs gave him a stick each, as  
representing their clans, twelve  
sticks in all, with Aaron's stick  
among them. Moses put the 7  
sticks down before the Eternal  
inside the tent of the Presence,  
and next morning, when Moses 8  
entered the tent, lo and behold  
Aaron's stick, representing the  
clan of Levi, had sprouted,  
budding and flowering and bearing  
ripe almonds! Moses then 9  
brought all the sticks out from  
the presence of the Eternal, before  
all the Israelites; they looked at  
them, and each man took his  
stick. And the Eternal said to 10  
Moses, "Put Aaron's stick back  
in front of the ark of the Presence,  
to remain as an object-lesson for  
rebellious men, and to stop them  
from wearying me with their  
grumbling. Else they will die."  
Moses then did as the Eternal 11.  
bade him.

Once the Israelites cried to 12  
Moses, "We are undone! We  
are lost, all of us lost! Anyone 18  
who ever approaches the tent of  
the Eternal will die. Are we to

18 perish one and all?" So the Eternal said to Aaron, "You and your sons and your family shall answer for any guilt in connexion with the sanctuary; you and your sons shall answer for any guilt in connexion with your 2 priesthood. But take your fellows in the clan of Levi to join you and wait upon you as you and your sons minister in front of the tent 3 of the Presence; they shall attend to you and all the tent, but they must not come near the sacred vessels or the altar; else they 4 and you will perish. Let them join you and attend to all the business of the Trysting tent, to everything connected with it; for no layman must come near 5 you. The charge of the sanctuary and the duties of the altar must be your care; else wrath divine shall fall again upon the 3 Israelites. Well, then, I have selected your fellow-Levites from Israel, as a gift for you and as men made over to the Eternal, to look after the Trysting tent; 7 but you and your sons shall discharge as priests all the duties connected with the altar and what lies inside the curtain. That is your task; I bestow this priesthood on you, endowing you with the sacred service, and any layman who dares to interfere shall 8 die." The Eternal also said to Aaron, "I hereby assign you what is left over of the contributions offered to me, that is, of all the sacred gifts made by the Israelites; to you and to your sons I assign them as your share, as 9 your perpetual due. Out of the most sacred offerings left over from the altar-fire, you shall have

whatever people offer in the shape of cereals, all the animals they sacrifice as sin-offerings, and the guilt-offerings whereby they make restitution to me; all this shall be sacred to you and your sons, in a sacred spot you shall eat it, 10 every male among you; it belongs to you as a sacred gift. Yours 11 also shall be the reserved part of Israel's contributions in all the recompense-offerings; to you and your sons and daughters I assign them as your share, as your perpetual due, to be eaten by everyone in your family who is undefiled; the best oil and 12 wine and corn, the choicest of their gifts to the Eternal, I assign to you; the first ripe produce of 13 all that grows in their land shall be yours, as they bring it to the Eternal, to be eaten by everyone in your family who is undefiled. Then, everything throughout 14 Israel that is dedicated to me shall be yours. Also, the first-15 born of man or of beast, which they present to the Eternal, shall be yours, though you must take care to have the first-born children of men redeemed, the price for 16 each child of the age of one month being fixed by you at twelve silver shillings (on the sacred scale). You must have the first-born of 15 unclean animals redeemed, but 17 not the first-born of oxen, sheep, or goats; they are sacred, and you must splash their blood upon the altar and burn their fat in sacrifice as a soothing odour for the Eternal, though their flesh 18 belongs to you, like the breast and the thigh of animals presented for the recompense-offering. Thus 19 do I assign what is left of the

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sacred contributions offered by Israel to the Eternal, assigning them to you and your sons and your daughters as your share, as your perpetual due; it is a perpetual compact, valid before the Eternal for you and for your family.”

- 20 The Eternal also said to Aaron, “You shall hold no property in this land, you shall have no share in it; I am your property, I am your share in life, among the  
21 Israelites. To the Levites, however, I assign all the tithes in Israel as their property, in return for the work they have to do in the service of the Trysting tent.  
22 Never again shall any Israelites approach the Trysting tent and incur sin that would be the death  
23 of them; the Levites shall do the work inside the Trysting tent, and it is the Levites who shall answer for any fault there. This shall be a perpetual rule, for all time. And they shall hold no property  
24 in Israel, for I have assigned to the Levites, as their property, the tithes contributed by the Israelites as their offering to the Eternal; hence I have told them  
25 that they are to hold no property in Israel.” The Eternal also  
26 gave Moses these orders for the Levites. “Tell them that in taking from the Israelites the tithes I have assigned them as their property, they must set aside a special part of the tithes  
27 for the Eternal, and that this contribution of theirs will count as if it were corn taken from the threshing-floor or new wine from the  
28 vintage. Thus shall they set aside a share for the Eternal from all the tithes they get, and assign

the Eternal’s share to Aaron the priest; the share for the Eternal 29 is to be selected from all they receive, and they must consecrate the best of it all. Also tell them 30 that when they make this contribution to you, the rest of the tithes shall be reckoned to them as the tithed produce of the threshing-floor or the vintage; it may be eaten anywhere by 31 them or by their families, since it is their payment for the work they do in the Trysting tent. Provided 32 that they set aside the best part of it, they shall incur no sin; but they must not profanely grasp the sacred gifts of Israel, else they die.”

The Eternal gave Moses and 19 Aaron this ritual regulation laid 2 down by the Eternal himself. “Tell the Israelites to let you have a red cow, sound and whole, which has never been in harness, and hand it over to Eleazar the 3 priest, to be led outside the camp and slain there in his presence. Then Eleazar the priest must dip 4 his finger in its blood and splash some of the blood towards the front of the Trysting tent, seven times over. After which the cow 5 is to be burned in his presence, skin, flesh, blood, and even its dung, all burned; and the priest 6 shall throw some cedar wood and marjoram and scarlet thread into the burning body. He shall then 7 wash his robes and bathe his body before entering the camp, and till evening the priest shall remain unclean. The man who burned 8 the cow shall also wash his robes and bathe his body and remain unclean till evening. A man 9 who is clean shall gather the

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ashes of the cow and put them in some clean place outside the camp, to be kept for use by the community of Israel in water meant for removing pollution; the cow thus serves to put sin away. (The man who gathers the ashes of the cow shall wash his robes and remain unclean till evening.) Now the rule binding on the Israelites and their resident aliens for all time is this: anyone who touches a dead body, that is, a human corpse, shall remain unclean for seven days. On the third day and on the seventh day he must purify himself from the sin; if so, he shall be clean, but, if not, he shall not be clean. Anyone who touches a dead body, that is, a human corpse, and does not cleanse himself from the sin, has polluted the Dwelling of the Eternal, and shall be outlawed from Israel, since the water for removing pollution has not been splashed over him; he is unclean, his uncleanness clings to him. When a man dies inside a tent, the law is that anyone entering the tent and all who are already in the tent shall remain unclean for seven days; also, that every open vessel, whose lid is not fastened down, shall be unclean. Again, anyone who in the open touches the dead body of a man fallen in battle or of one who has died a natural death, anyone who touches even a bone or a grave, shall remain unclean for seven days. On behalf of the unclean man, some ashes of the sacrificed cow shall be taken, and fresh water poured over them in a vessel; then some clean man shall dip a bundle of marjoram in the water

and splash it over the tent and the furniture and all persons present, or on the man who has touched a bone or a corpse or a grave; the clean man shall splash the 19 water over the unclean man on the third day and on the seventh day, freeing him from sin on the seventh day, when he must wash his robes and bathe in water, and by evening he shall be clean again. But as for anyone who 20 becomes unclean and does not have himself cleansed from sin, that man shall be outlawed from the community, since he has polluted the sanctuary of the Eternal and had no water for removing pollution splashed over him—the unclean creature! This 21 shall be a regulation for all time among you. (The man who splashes the water for removing pollution shall wash his robes, and anyone who touches the water shall remain unclean till evening. Also, anything that 22 the unclean man touches shall become unclean, and anyone touching it or him shall remain unclean till evening.)”

*[While the people were staying 20 at Kadesh, Miriam died there and 1b was buried there. And the people 3a quarrelled with Moses, complaining, “Why have you brought 4 the community of the Eternal into this desert, only to let us die, both us and our cattle? Why did you 5 make us leave Egypt for this evil place? It is no place for seed, for figs, or for vines, or for pomegranates; and there is no water to drink!” Then said the Eternal 7 to Moses, “Take your staff, and 8 after convening the people bring water from the rock for them, to let*

10 *them and their cattle drink."* So  
 Moses said to them, "Listen, you  
 11 *rebels, must I bring you water from*  
*he struck the rock with his staff, till*  
*water gushed out, and the commu-*  
*ity and their cattle drank of it.*  
 13 *It is called the water of Meribah*  
*(Complaint), because there the*  
*Israelites complained of the Eternal,*  
*and there he vindicated himself.]*  
 1a *In the first month of . . . the*  
*Israelites, the whole community*  
*of them, entered the desert of Zin.*  
 2 *As there was no water for the*  
*community, they gathered against*  
 3b *Moses and Aaron, crying, "Would*  
*that we had died when our fellows*  
 6 *died before the Eternal!" Then*  
*Moses and Aaron withdrew to the*  
*entrance of the Trysting tent and*  
*fell on their faces; the Eternal's*  
 7 *majesty appeared to them, and he*  
 8 *said, "Do you and Aaron order*  
*the rock to yield its water before*  
 9 *the eyes of the people." Then, in*  
*obedience to the Eternal, Moses*  
*took the stick of Aaron from the*  
 10 *presence of the Eternal, and*  
*Moses and Aaron convened the*  
*community in front of the rock.*  
 12 . . . *So the Eternal said to*  
*Moses and Aaron, "Because you*  
*would not trust me and vindicate*  
*my honour before the Israelites,*  
*you shall not lead this community*  
*into the land that I have given*  
*them."*  
 14 *[From Kadesh Moses sent mes-*  
*sengers to the king of Edom from*  
*his "kinsmen the Israelites."*  
*The message was, "You know all*  
*the hardships that have befallen us,*  
 15 *how our fathers went down to*  
*Egypt, how we stayed long in Egypt*  
*and were badly treated, both we*  
*and our fathers, by the Egyptians ;*

*and how, when we cried to the* 16  
*Eternal, he listened to us and sent*  
*an angel and brought us out of*  
*Egypt. Now here we are at Kadesh,*  
*a town on the edge of your territory.*  
*Pray let us cross your land. We* 17  
*will not march over any field or*  
*vineyard, nor will we drink the*  
*water of your wells, but march*  
*along the royal highroad, turning*  
*neither to right nor to left, until we*  
*pass beyond your frontier." Edom* 18  
*answered Israel, "No, you shall*  
*not cross; if you do, I will attack*  
*you." The Israelites said to him,* 19  
*"We will keep to the highroad,*  
*and we will pay you for any water*  
*that we or our cattle drink; pray*  
*let us walk quietly across—there is*  
*no harm in that!" "No," said* 20  
*Edom, and sallied out to stop them*  
*with a large army in strong force.*  
*Thus Edom refused to let Israel* 21  
*cross his territory; Israel had to*  
*turn aside.]*

From Kadesh the Israelites set 22  
 out and came, the whole commu-  
 nity of them, to mount  
 Hôr. At mount Hôr on the 23  
 borders of Edom the Eternal said  
 to Moses and Aaron, "Aaron must 24  
 now rejoin his kinsfolk, for he is  
 not to enter the land I have given  
 to the Israelites, because you and  
 he were faithless to my orders at  
 the water of Meribah. Take 25  
 Aaron and his son Eleazar up  
 mount Hôr, strip Aaron of his 26  
 robes and put them on Eleazar;  
 Aaron shall depart and die  
 there." So Moses did as the 27  
 Eternal told him; they went  
 up mount Hôr before the eyes of  
 all the community, and, after 28  
 Moses had stripped Aaron of his  
 robes and put them on his son  
 Eleazar, Aaron died there on the

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mountain-top. Then Moses and Eleazar came down the mountain, 29 and when all the assembly saw that Aaron was dead, all Israel mourned for Aaron thirty days. 21 Then the Israelites set out from 4a mount Hôr and passed forward 10 to encamp at Oboth; setting 11 out from Oboth, they encamped 22 at Ije-abârim. Then the Israelites 1 set out and encamped on the steppes of Moab east of the Jordan opposite Jericho. 21 [They cast back to go round the 4b land of Edom by the Gulf of Akâbah, and the people grew impatient over 5 the route; they attacked God and Moses, crying, "Why have you brought us from Egypt to die in the desert? There is neither bread nor water, and we loathe this 6 wretched food." Then the Eternal sent stinging serpents among the people, that bit the people, till many 7 an Israelite died. So the people came and said to Moses, "We have sinned by attacking the Eternal and you; pray to the Eternal to take the serpents away from us." Moses 8 prayed for the people, and the Eternal told Moses to make a bronze serpent and erect it on a pole, so that any person who was bitten 9 might live by looking at it. Moses made a bronze serpent and erected it on a pole; and when anyone who had been bitten by a serpent looked at the bronze serpent, he lived. 12 Marching forward through the desert to the east of Moab, they encamped in the wady of Zered; 13 then marching forward they encamped north of Arnon in the desert that stretches to the east of the Amorite territory, for the Arnon is the northern boundary of Moab, between them and the Amorites.

*Hence the lines in the book of the 14  
"Battles of the Eternal"—*

*Through Wahab we swept,  
through the valleys of Arnon,  
o'er the slope of the valleys  
that stretches where Ar lies,  
that leans over Moab's edge.* 15

*Then they pushed onto Beër, the Beër 16  
where the Eternal said to Moses,  
"Gather the people and I will give  
them water"; and Israel sang this 17  
song,*

*Spring up, O well—  
ah, sing to the well  
that chieftains dug,  
that captains delved,  
wielding their wands,  
wielding their staves!* 18

*From Beër (Welltown) they pushed  
on to Mattânah, from Mattânah 19  
to Nahaliel, from Nahaliel  
to Bamoth, and from Bamoth to the 20  
wady in the region of Moab at the  
head of the Pisgah plateau that  
looks down upon the Jeshîmon.*

*Here Israel sent messengers to 21  
Sihon king of the Amorites, saying,  
"Let us cross your land; we will 22  
not turn aside into any field or  
vineyard, we will not drink any  
water from your wells, but will  
march along the royal highroad until  
we pass beyond your frontier."  
But Sihon would not allow Israel 23  
to pass across his territory. Sihon  
mustered all his forces and sallied  
out against Israel in the desert;  
he reached Jahaz and there attacked  
Israel, but Israel routed him, giving 24  
no quarter, and seized his country  
from Arnon to Jabbok on the north  
and the Ammonites on the east  
(Jazer marking the Ammonite  
frontier). Israel captured all the 25  
local towns and lived in all the  
Amorite towns, in Heshbon and all*

26 *its dependencies. Heshbon was the capital of Sihon king of the Amorites, who had fought against the former king of Moab and captured all his territory, from Jabbok*  
 27 *to Arnon. Hence the song and satire of the bards—*

*Come to Heshbon and rebuild it !  
 Repair the capital of Sihon,  
 if you can !*

28 *For the blaze began at Heshbon, at the capital of Sihon, till Ar of Moab was consumed, and Arnon's heights devoured.*

29 *Poor Moabites !  
 O forlorn folk of Kemôsh !  
 The god has left his sons to flight,  
 his daughters to a prisoner's plight,*

80 *their children have perished from Heshbon to Dibon ; and we ravaged till war's fire was blown to Medêba.*

31 *So Israel settled in the Amorite*  
 32 *land. Moses sent spies to Jazer, and Israel captured its dependencies and evicted the local Amorites.]*

33 *They turned to march in the direction of Bashan. Og the king of Bashan sallied out against them, he and all his forces, to give*  
 34 *battle at Edrei. But the Eternal said to Moses, "Fear him not, I put him into your hands, with all his forces and his land ; you shall handle him as you handled Sihon king of the Amorites at*  
 85 *Heshbon." Whereupon they routed him and all his forces, till not a man was left him ; then they seized his land.*

22 *[Now Balak the son of Zippor*  
 2 *watched all that Israel did to*  
 3a *the Amorites ; Moab was in dread of the people, they were in*  
 3b *such numbers.] Moab began to*  
 4 *loathe the Israelites, and Moab said to the sheikhs of Midian,*  
*"These hordes will lick up all the*

*pasture round us, as an ox licks up the grass in the field."* Balak the son of Zippor was king of Moab at that time ; [he sent messengers to Balaam the son of Beôr at Pethor on the Euphrates,] in the land of the Ammonites, with this summons : "Here is a people that has come from Egypt ! They have been swarming over the face of the earth, and here they are now, settled opposite me ! Pray come 6 and curse this people for me (for they are stronger than I am) ; then maybe I shall have power to defeat them and drive them out of the country. For I know that he whom you bless is blessed, and he whom you curse is cursed." So 7 the sheikhs of Moab and the sheikhs of Midian started off, taking the usual fee for cursing, and when they reached Balaam they gave him Balak's message[. He said 8 to them, "Stay here over-night, and I will give you whatever answer the Eternal sends me." So the chieftains of Moab remained beside Balaam. God 9 came and said to Balaam, "Who are these men with you ?" Balaam said to God, "Balak the 10 son of Zippor, king of Moab, has sent for me], saying, 'Here is this 11 people out of Egypt swarming over the face of the earth ! Pray come and curse them for me ; then maybe I can fight them and drive them out of the country[.'" God said to 12 Balaam, "You must not go with them ; you must not curse that people, for they are blessed." So 13 in the morning Balaam rose and told the chieftains of Balak to go back to their country, since the Eternal refused to let him go with them. The chieftains of Moab 14



went away back to Balak and told him that Balaam had refused to come. Then Balak sent a larger number of chieftains, more distinguished men, who came to Balaam with this appeal from Balak the son of Zippor, "Pray allow nothing to keep you from coming to me.] *I will pay you richly, and do whatever you tell me; pray come, then, and curse this people for me.*" Balaam replied to Balak's courtiers, "Though Balak were to give me his very house full of silver and gold, I could not do a single thing beyond what the Eternal my God bids me. [Do you remain over-night with me also, till I find out what the Eternal has to say to me further." In the night God came to Balaam and said to him, "As these men have come to call you away, go with them; only, you must do nothing except what I tell you." So Balaam rose in the morning, saddled his ass, and rode away with the chieftains of Moab.] *The anger of the Eternal blazed at him for going, and the Eternal's angel placed himself on the road to hinder him. He was riding on an ass, accompanied by two servants, and when the ass saw the Eternal's angel standing on the road with a drawn sword, she swerved aside to the open country. Balaam struck the ass, in order to turn her back into the road. Whereupon the Eternal's angel stood in a narrow lane between vineyards, with a fence on one side and a fence on the other; and when the ass saw the Eternal's angel there, she pressed against the wall and crushed Balaam's foot, till he struck her again. Then the Eternal's angel went further ahead and stood in a*

*place so narrow that there was no room to turn either to right or to left; when the ass saw the Eternal's angel there, she lay down under Balaam. Balaam's anger blazed; he struck the ass with his stick. But the Eternal opened the mouth of the ass, and she asked Balaam, "What have I done to you, that you have struck me these three times?" "You have played the fool with me," said Balaam; "if only I had had a sword, I would have killed you." The ass answered, "Am I not your own ass, the ass you have always ridden? have I ever been in the habit of playing the fool with you?" "No," he said. And then the Eternal opened his eyes; he saw the Eternal's angel standing on the road with a drawn sword. Bowing his head, he fell upon his face. The Eternal's angel said to him, "Why have you struck your ass these three times? Here am I, sent to hinder you, at the sight of your headlong ways. The ass saw me and swerved from me these three times; had she not swerved, I would certainly have slain you and spared her." Balaam answered the angel of the Eternal, "I have sinned; I did not know you were standing on the road to stop me. So now, if my going displeases you, I will turn back." ["Go with the men," said the angel of the Eternal, "but you shall only say what I tell you." So Balaam went with the chieftains of Balak. When Balak heard of Balaam's arrival, he went out to meet him at Ir of Moab on the Arnon frontier, at its eastern end. Balak said to Balaam, "Did I not send to summon you? Why did you not come? Am I not able*

- 38 to reward you ? ” And Balaam said to Balak, “ Well, I have come to you now. But have I the power to say a single word ? Whatever word God gives me, 39 that word I must speak. ” Then Balaam went along with Balak as far as Kiriath-huzzoth, where 40 Balak sacrificed oxen and sheep, sending portions of their flesh to Balaam and the chieftains with 41 him. Next morning Balak took Balaam up to the heights of Baal, where he could catch sight of the 23 fringe of Israel. “ Build seven altars for me here, ” said Balaam to Balak, “ and prepare seven 2 bullocks and seven rams. ” Balak did so, sacrificing on every altar 4b one bullock and one ram. “ Now, ” he said, “ I have prepared the seven altars and sacrificed on every altar one bullock and one 3 ram. ” Balaam then said to Balak, “ Remain here beside your sacrifice, and I will go apart ; perhaps God will come to meet me, and then I can tell you whatever he tells me. ” 4a So he went his way. God met 5 Balaam, and gave him a message, bidding him go back to Balak and 6 telling him what to say. When he got back he found Balak beside his sacrifice, Balak and all the 7 chieftains of Moab. Then he uttered these lines :
- From Aram am I brought by Balak,  
from eastern hills by Moab's king,  
to lay a curse on Jacob,  
and to denounce Israel.
- 8 But how can I curse whom God has not  
cursed,  
or denounce whom the Eternal has not  
denounced ?
- 9 From these cliffs I scan them,  
from the mount I mark them,  
a folk who live secure,  
who reckon themselves above all races.
- 10 Who can count up Jacob's numbers,

who can reckon Israel's myriads ?  
Be it mine to die as these just men shall  
die,  
be my last end like theirs !

“ What is this you have done ? ”  
said Balak. “ I brought you to  
curse my foes, and here you have  
done nothing but bless them ! ”  
Balaam answered, “ Must I not  
be careful to say whatever the  
Eternal gives me to say ? ” Balak  
cried, “ Pray come along to  
another place, to view them, and  
curse them for me there ! ” So  
he took him to Gazerfield on the  
Pisgah plateau, where he built  
seven altars, sacrificing a bullock  
and a ram on each. Balaam said,  
“ Remain here beside your sacrifice,  
while I meet God yonder. ”  
God met Balaam and gave him a  
message, bidding him go back to  
Balak and telling him what to  
say. When he got back he found  
Balak beside his sacrifice, Balak  
and the chieftains of Moab. Balak  
asked him what the Eternal had  
said, and he uttered these lines :

Balak, listen and attend,  
hear me, son of Zippor !  
God is no man to break his word,  
no mortal to change his mind ;  
he promises, and does he not perform ?  
does he not carry out his word ?  
He bids me bless,  
and bless I must—I cannot take it back.  
I see no scathe for Jacob,  
I mark no misery for Israel ;  
the Eternal their God is with them,  
they shout in honour of their King ;  
God who brought them out of Egypt  
bears all down before them.  
Jacob needs no omens,  
Israel tries no magic arts ;  
it is revealed to Jacob and to Israel  
what God will do.  
The nation rises like a lioness,  
rearing like any lion ;  
it never rests till it has crunched its prey,  
and drunk the victim's blood.

## NUMBERS XXIV

5 Balak then said to Balaam,  
 "Neither curse them nor bless  
 6 them at all!" But Balaam re-  
 plied, "Did I not tell you that I  
 must do exactly as God told me?"

4 So Balaam started for his  
 5 home, and Balak also went  
 away.]

3 [[Then Balak said to Balaam,  
 7 "Come and I will take you to  
 another place; perhaps God will  
 be pleased to let you curse them  
 8 for me there.']] *Balak took*

*Balaam to the top of the Pëor, look-  
 ing down upon the Jeshimon.*

9 "Build seven altars for me here,"  
 said Balaam to Balak, "and pre-  
 pare seven bullocks and seven rams."

0 Balak did so, sacrificing on every  
 altar one bullock and one ram.

4 And when Balaam saw that the  
 Eternal was pleased to bless Israel,  
 he had no recourse to omens as usual,  
 2 but gazed out on the desert; as he  
 looked, he saw Israel lying en-  
 camped, clan by clan, and the spirit  
 3 of God came over him, till he uttered  
 these lines:

*The oracle of Balaam son of Beör,  
 the oracle of the seer,*

4 *the oracle of him who hears God speak,  
 who sees a vision of the Almighty,  
 sleeping but awake in soul.*

5 *How fair, O Jacob, are your tents!*  
*how fair your homes, O Israel!*

6 *like glens that stretch afar,  
 like gardens by a river,  
 like oaks planted by the Eternal,  
 like cedars by a stream.*

7 *Let nations tremble at their might,  
 let many a people feel their power!*  
*Let their king be greater than Gog,  
 let their kingdom triumph!*

a *God who brought them out of Egypt  
 bears all down before them.*

a *They crouch, they lurk like a lion,  
 like a lioness—who dare rouse them?*

b *They eat up the opposing nations,  
 and they crush their conquerors.*

b *Blessed be all who bless you,  
 and cursed all who curse you!*

*This made Balak's anger blaze 10  
 against Balaam; he struck his  
 hands together in contempt and  
 told him, "I summoned you to  
 curse my foes, and here you have  
 blessed them these three times. Be 11  
 off with you; away home! I  
 meant to pay you richly, and the  
 Eternal has prevented you from  
 receiving a reward!" "But," 12  
 said Balaam to Balak, "did not I  
 tell your messengers that even if 13  
 Balak were to give me his very  
 house full of silver and gold, I  
 could not go beyond the word of the  
 Eternal to do anything of my own  
 accord, good or bad? Whatever  
 the Eternal says, I say. I go back 14  
 indeed to my own people, but let me  
 tell you what this people will do to  
 your people in after days." Then 15  
 he uttered these lines:*

*The oracle of Balaam son of Beör,  
 the oracle of the seer,  
 the oracle of him who hears God speak, 16  
 who knows what the most High knows,  
 who sees a vision of the Almighty,  
 sleeping but awake in soul!*

*I see them in the future far, 17  
 I mark them in the days to come;  
 a star of a king has come from Jacob,  
 a mace has risen from Israel,  
 crashing in Moab's head,  
 the skull of these proud creatures!*

*Edom falls a prey to him, 18  
 and Seir is dispossessed,  
 as Israel wins the day,  
 and Jacob tramples on his foes. 19*

[[When he looked at Amâlek he 20  
 uttered these lines:

*Amâlek headed the nations;  
 its end is to be destroyed.*

When he looked at the Kenites 21  
 he uttered these lines:

*Strong your seat is, Kenites,  
 your eyry in the rocks!*  
*Yet one day shall it be rifled. 22  
 For how long? . . .*

## NUMBERS XXV, XXVI

23 Sea-folk shall issue from the north,  
and ships swarm out of Cyprus,  
24 for the ruin of Assyria over the Euphrates,  
till it in turn is overwhelmed.]]

25 [*When Israel was at Shittim,*  
*the people began to wanton with*  
*2 the women of Moab, who invited*  
*them to the sacrifices of their gods ;*  
*the people partook of their feasts*  
*and paid homage to their gods[.*  
3 *Israel attached themselves to the*  
*Baal of Pëor,] till the Eternal's*  
4 *anger blazed against Israel, and the*  
*Eternal bade Moses seize all the*  
*leaders of the people and execute*  
*them in broad daylight before the*  
*Eternal, in order to avert the Eter-*  
5 *nal's hot anger from Israel. [So*  
*Moses told all the sheriffs to put to*  
*death throughout their jurisdictions*  
*the men who had attached them-*  
*selves to the Baal of Pëor.]*

6 Now one of the Israelites intro-  
duced into his family a Midianite  
woman, in face of Moses and all  
the community of Israel who  
were wailing at the entrance of the  
7 Trysting tent. When Phinehas  
the son of Eleazar, a grandson of  
Aaron the priest, saw this, he left  
8 the assembly, seized a spear, and  
following the Israelite into the  
tent stabbed the pair of them, the  
9 Israelite and the woman right  
through her belly. This stopped  
the death-stroke in Israel, the  
death-stroke by which twenty-  
10 four thousand had died. Then  
11 said the Eternal to Moses, " Phine-  
has the son of Eleazar, a grandson  
of Aaron the priest, has averted  
my wrath from the Israelites by  
resenting the sin among you even  
as I resent it ; hence I have not  
put an end to Israel in my resent-  
12 ment. So proclaim that I pledge  
13 him my favour, pledging him and

his descendants a perpetual priest-  
hood, for having resented sin on  
behalf of his God and having made  
expiation for the Israelites." The 14  
Israelite who was killed with the  
Midianite woman was called Zimri  
the son of Salu, a chieftain belong-  
ing to one of the families of  
Simeon. The Midianite woman 15  
who was killed was called Cozbi,  
the daughter of Zur, head  
of a clan or family in Midian.  
[[The Eternal said to Moses, 16  
" Attack the Midianites and 17  
crush them, for they made an 18  
attack on you with their subtle  
intrigues over Pëor and over their  
countrywoman Cozbi, the daugh-  
ter of a Midianite chief, who was  
killed when the death-stroke fell  
on account of Pëor."]]

After the death-stroke the 26  
Eternal bade Moses and Eleazar  
the son of Aaron the priest count 2  
the entire community of the  
Israelites over twenty years of  
age, clan by clan, all Israelites  
who were able for active service.  
So Moses and Eleazar the priest 3  
numbered them on the steppes  
of Moab beside the Jordan at  
Jericho, counting all over twenty, 4  
as the Eternal had commanded  
Moses. The Israelites who left  
Egypt were as follows : There was 5  
Reuben the first-born of Israel ;  
his sons were Hanök, head of the  
Hanökite sept, Pallu head of the  
Palluite sept, Hezron head of the 6  
Hezronite sept, and Karmi head  
of the Karmite sept ; these were 7  
the septs of Reuben, numbering  
forty-three thousand seven hun-  
dred and thirty men. (The 8  
son of Pallu was Eliab, and 9  
Eliab's sons were Nemüel,  
Dathan, and Abiram, the Dathan

## NUMBERS XXVI

and Abiram, selected from the community, who opposed Moses and Aaron along with Korah's company of rebels against the  
 10 Eternal. But the earth yawned and swallowed them up along with Korah, when that company perished, when fire burned up two hundred and fifty men, as a  
 11 warning. However, the sons of  
 12 Korah did not die out.) The sons of Simeon, sept by sept, were Nemûel head of the Nemûelite sept, Jamin head of the Jaminite sept, Jachin head of the Jachin-  
 13 ite sept, Zerah head of the Zerahite sept, and Shaul head  
 14 of the Shaulite sept; these were the septs of Simeon, twenty-two  
 15 thousand two hundred men. The sons of Gad, sept by sept, were Zéphon head of the Zéphonite sept, Haggi head of the Haggite sept, Shuni head of the Shunite  
 16 sept, Ozni head of the Oznite sept, Eri head of the Erite sept,  
 17 Arod head of the Arodite sept, and Arêli head of the Arêlite  
 18 sept; these were the septs of Gad, numbering forty thousand five  
 19 hundred men. The sons of Judah were Er and Onan (but they died  
 20 in Canaan), then Shelah the head of the Shelahite sept, Percz the head of the Perezite sept, and Zerah the head of the Zerahite  
 21 sept, with the sons of Perez, Hezron the head of the Hezronite sept and Hamul the head of the  
 22 Hamulite sept; these were the septs of Judah, numbering seventy-six thousand five hun-  
 23 dred men. The sons of Issachar, sept by sept, were Tola the head of the Tolaite sept, Puvah the  
 24 head of the Puvite sept, Jashub the head of the Jashubite sept,

and Shimron the head of the Shimronite sept; these were the 25 septs of Issachar, numbering sixty-four thousand three hundred men. The sons of Zebulun, 26 sept by sept, were Sered the head of the Seredite sept, Elon the head of the Elonite sept, and Jahleël the head of the Jahleélite sept; these were the septs of 27 Zebulun, numbering sixty thousand five hundred men. The 28 sons of Joseph, sept by sept, were Manasseh and Ephraim; Manas- 29 seh's son Machir, the head of the Machirite sept, was the father of Gilead the head of the Gileadite sept, and the sons of Gilead were 30 Jezer the head of the Jezerite sept, Helek the head of the Helekite sept, Asriel the head of 31 the Asrielite sept, Shechem the head of the Shechemite sept, Shemêda the head of the Shemê- 32 daite sept, and Hepher the head of the Hepherite sept (Zelophehad 33 the son of Hepher had no sons, only daughters, and his daughters were called Mahlah, Noah, Hoglah, Milkah, and Tirzah); these 34 were the septs of Manasseh, numbering fifty-two thousand seven hundred men. The sons of 35 Ephraim, sept by sept, were Shûthelah—the head of the Shûthelaite sept, Becher the head of the Becherite sept, and Tahan the head of the Tahanite sept, Shûthelah's son being Eran 36 the head of the Eranite sept; these were the septs of Ephraim, 37 numbering thirty-two thousand five hundred men. Such were the sons of Joseph, sept by sept. The sons of Benjamin, sept by 38 sept, were Bela the head of the Belaite sept, Ashbel the head of

the Ashbelite sept, Ahi-  
 39 ram the head of the Ahi-  
 Shephûpham the head of the  
 Shephûpham sept, and Hupham  
 the head of the Huphamite sept,  
 40 Bela being the father of Ard, the  
 head of the Ardite sept, and of  
 Naaman the head of the Naamite  
 41 sept; these were the septs of  
 Benjamin, numbering forty-five  
 42 thousand six hundred men. The  
 son of Dan was Shuham, head of  
 43 the Shuhamite sept; the Shu-  
 hamite sept numbered sixty-four  
 thousand four hundred men.  
 44 The sons of Asher were, sept by  
 sept, Imnah the head of the  
 Imnite sept, Ishvi the head of the  
 45 Ishvite sept, and Beriah the head  
 of the Beriite sept, Beriah being  
 the father of Heber head of the  
 Heberite sept, and of Malchiel  
 head of the Malchielite sept.  
 46 (Asher had a daughter called  
 47 Sarah.) These were the sons of  
 Asher, sept by sept, numbering  
 fifty-three thousand four hun-  
 48 dred men. The sons of Naphtali,  
 sept by sept, were Jahzeël head  
 of the Jahzeélite sept, Guni head  
 49 of the Gunit sept, Jezer head  
 of the Jezerite sept, and Shillêm  
 50 head of the Shillêmite sept; these  
 were the septs of Naphtali,  
 numbering forty-five thousand  
 51 four hundred men. The total  
 number of the Israelites was six  
 hundred and one thousand seven  
 hundred and thirty.  
 52 The Eternal ordered Moses  
 53 to have the country divided  
 up among them according to  
 54 their respective numbers; a  
 large clan was to receive a large  
 property, and a small clan a small  
 property, each being assigned a  
 holding according to the number

of its members. The country was 55  
 to be divided up by lot, and  
 individuals were to hold property  
 as members of their septs; the 56  
 common possession of Israel was  
 to be divided by lot between the  
 larger and the smaller clans.

In the census the Levites, sept 57  
 by sept, included the Gershonite  
 sept of Gershon, the Kohathite  
 sept of Kohath, and the Merarite  
 sept of Merari; the Levite septs 58  
 were the Libnites, the Hebronites,  
 the Mahlites, the Mushites, and  
 the Korahites. Kohath was the  
 father of Amram, who married 59  
 Jochebed a daughter of Levi, born  
 in Egypt, and she bore Aaron,  
 Moses, and Miriam their sister.  
 Aaron was the father of Nadab, 60  
 Abihu, Eleazar, and Ithamar  
 (Nadab and Abihu died for hav- 61  
 ing offered irregular fire before  
 the Eternal). Their total num- 62  
 ber was twenty-three thousand,  
 counting every male over a month  
 old. Their number was not in-  
 cluded in that of Israel, as they  
 received no property in Israel.

[[Such were the men counted 63  
 by Moses and Eleazar the priest  
 as they took the census of the  
 Israelites on the steppes of Moab  
 beside the Jordan opposite  
 Jericho. There was not a man 64  
 among them who had been in the  
 census taken by Moses and Aaron  
 the priest, when they counted the  
 Israelites in the desert of Sinai;  
 the Eternal had declared that 65  
 they would certainly perish in  
 the desert, and not a man of them  
 was left, except Caleb the son of  
 Jephunneh and Joshua the son of  
 Nun.]]

Now there came forward the 27  
 Manassite daughters of Zelophe-

had the son of Hephher, son of Gilead, son of Machir, son of Manassch, son of Joseph; their names were Mahlah, Noah, Hoglah, Milkah, and Tirzah. They appeared before Moses and Eleazar the priest and the chieftains and all the community at the entrance of the Trysting tent, with this plea: "Our father died in the desert, though he took no part in the rising of Korah with those who conspired against the Eternal; he died as an ordinary sinner, leaving no sons. Why should our father's name be dropped from his clan, simply because he left no son? Let us hold property among our fellow-clansmen." Moses laid their plea before the Eternal, and the Eternal answered Moses, "The daughters of Zelophehad are right; you must certainly let them hold property among their fellow-clansmen; let their father's share pass to them. And direct the Israelites to let a man's property always pass to his daughters, if he dies without leaving a son. If he leaves no daughter, his property shall go to his brothers, and, if he leaves no brothers, his property shall go to his father's brothers. If his father has left no brothers, then his property passes to the next-of-kin in his own clan. This is to be a fixed custom in Israel, by order of the Eternal through Moses."

12 Then said the Eternal to Moses, "Climb this hill of the Abârim and view the land I have assigned to the Israelites; when you have seen it, you shall rejoin your kinsfolk as Aaron your brother

did, since you and he were faithful to my orders when the community made complaints in the desert of Zin, where I ordered you to vindicate my authority in producing water before their eyes." (The water was the stream of Meribah-Kadesh in the desert of Zin.) Moses said to the Eternal, "Let the Eternal, the God of all human souls, appoint a leader for the community to manage all their affairs and enterprises, so that the community of the Eternal may not be like sheep without a shepherd." "Take Joshua the son of Nun," said the Eternal, "he is a capable man; lay your hands on him, place him in front of Eleazar the priest and all the community, and give him his commission before their eyes; invest him with some of your own authority that the community of Israel may all obey him. He shall appear before Eleazar the priest to receive directions from the Eternal by means of the sacred lot; at Eleazar's bidding he and all the community of Israel shall act and move." Moses did as the Eternal told him; he placed Joshua in front of Eleazar the priest and all the community, laid his hands on him, and gave him his commission, as the Eternal had directed by means of Moses.

The Eternal also gave these directions for the Israelites. "Bid them be careful about offering me at the due time my oblations, my food in burnt sacrifices, and the soothing odour of flesh. Tell them that this is what they must burn in sacrifice to the Eternal, for all time: two

male yearling lambs without  
 4 blemish, every day, one lamb to  
 be sacrificed in the morning, and  
 5 the other towards evening, along  
 with a cereal-offering of seven  
 pints of fine flour, mixed with  
 6 three pints of beaten oil. [[This  
 is the sacrifice to be burned for  
 all time, the sacrifice instituted  
 at mount Sinai to be a soothing  
 odour, a burnt-offering, for the  
 7 Eternal.]] The libation is to be  
 three pints of wine for the morning  
 lamb, a libation of liquor for the  
 Eternal which must be poured out  
 8 in the sacred court. The other  
 lamb is to be offered towards  
 evening, with the same cereal-  
 offering and the same libation as  
 in the morning, to be a burnt-  
 offering, a soothing odour, for the  
 9 Eternal. On the sabbath day  
 two male yearling lambs without  
 blemish are to be offered in addi-  
 tion, with fourteen pints of fine  
 flour mixed with oil as a cereal-  
 offering, and the usual libation ;  
 10 this is the sabbath sacrifice, in  
 addition to the ordinary sacrifice  
 11 and its libation. On the first day  
 of each month a burnt-offering  
 must be sacrificed to the Eternal,  
 two young bullocks, one ram,  
 and seven male yearling lambs  
 12 without blemish, with a cereal-  
 offering of twenty-one pints of  
 fine flour mixed with oil for every  
 bullock, fourteen pints of fine  
 flour mixed with oil for the ram,  
 and seven pints of fine flour mixed  
 13 with oil for every lamb ; this is  
 to be a sacrifice with a soothing  
 odour, a burnt-offering, for the  
 14 Eternal. The libations are to be  
 six pints of wine for every bullock,  
 four pints for the ram, and three  
 pints for every lamb. Such is

the monthly burnt-offering all  
 through the year. Also one he-  
 goat must be sacrificed to the  
 Eternal as a sin-offering, in addi-  
 tion to the ordinary burnt-offering  
 and libation.

The fourteenth day of the first 16  
 month is the Eternal's passover,  
 and a festival falls on the fifteenth 17  
 day ; for seven days unleavened  
 bread is to be eaten. On the 18  
 first day of the festival a sacred  
 gathering is to be held ; no field  
 work is to be done, but you must 19  
 burn in sacrifice to the Eternal  
 two young bullocks, one ram,  
 and seven male yearling lambs,  
 taking care that they are without  
 blemish ; also you must present 20  
 their cereal-offering of fine flour  
 mixed with oil, twenty-one pints  
 for each bullock, fourteen pints for  
 the ram, and seven pints for each 21  
 of the seven lambs, along with  
 one he-goat as a sin-offering in 22  
 expiation of your sins. All 23  
 this in addition to the sacrifice of  
 the morning lamb, the ordinary  
 sacrifice. For seven days you 24  
 must offer daily the Eternal's  
 food in sacrifice, as a soothing  
 odour, in addition to the ordinary  
 sacrifice and libation. On the 25  
 seventh day you must again hold  
 a sacred gathering, and do no  
 field work. You must also hold 26  
 a sacred gathering and do no  
 field work on the day of First-  
 fruits, when you make the Eternal 27  
 a cereal-offering from the new  
 grain at your festival of Weeks ;  
 burn as a sacrifice to the Eternal,  
 as a soothing odour, two young  
 bullocks, one ram, and seven male  
 yearling lambs, with the cereal- 28  
 offering of fine flour mixed with  
 oil, twenty-one pints for each



## NUMBERS XXIX

bullock, fourteen pints for the  
 29 ram, and seven pints for each  
 30 of the seven lambs, besides one  
 he-goat in expiation of your sins.  
 31 These animals (and they must  
 be unblemished) shall be sacrificed  
 with their due libations, in addition  
 to the ordinary daily sacrifice.  
 29 On the first day of the seventh  
 month you must also hold a sacred  
 gathering and do no field work ;  
 make that a day for the blowing  
 2 of the bugles, and burn in sacrifice  
 to the Eternal, as a soothing  
 odour, one young bullock, one  
 ram, and seven male yearling  
 3 lambs without blemish, with  
 the due cereal-offering of fine  
 flour mixed with oil, twenty-one  
 pints for the bullock, fourteen  
 4 pints for the ram, and seven pints  
 for each of the seven lambs ;  
 5 also one he-goat as a sin-offering  
 6 to expiate your sins ; and all in  
 addition to the burnt-offering in  
 honour of the new moon, and its  
 cereal-offering, and the ordinary  
 sacrifice with its cereal-offering  
 and libations in order due—as a  
 soothing odour, a sacrifice of fire,  
 7 to the Eternal. On the tenth day  
 of the seventh month you must  
 hold a sacred gathering, abstain  
 and fast, doing no field work at  
 8 all ; you must burn in sacrifice to  
 the Eternal, as a soothing odour,  
 one young bullock, one ram, and  
 seven male yearling lambs, taking  
 care that they are unblemished ;  
 9 also, their cereal-offering of fine  
 flour mixed with oil, twenty-one  
 pints for the bullock, fourteen  
 10 pints for the ram, and seven pints  
 for each of the seven lambs,  
 11 besides one he-goat as a sin-  
 offering, in addition to the sin-  
 offering of expiation and the

ordinary sacrifice, with their  
 cereal-offerings and libations.  
 On the fifteenth day of the seventh 12  
 month you must hold a sacred  
 gathering, doing no field work,  
 and hold a festival in honour of  
 the Eternal for seven days ; you 13  
 must burn in sacrifice to the  
 Eternal, as a soothing odour,  
 thirteen young bullocks, two  
 rams, and fourteen male yearling  
 lambs without blemish, together 14  
 with their cereal-offerings of fine  
 flour mixed with oil, twenty-one  
 pints for each of the thirteen  
 bullocks, fourteen pints for each  
 of the two rams, and seven pints 15  
 for each of the fourteen lambs,  
 besides one he-goat as a sin-offer- 16  
 ing ; and all in addition to the  
 ordinary sacrifice with its cereal-  
 offering and libation. On the 17  
 second day of that week you must  
 sacrifice twelve young bullocks,  
 two rams, and fourteen male year-  
 ling lambs without blemish, with 18  
 the due cereal-offering and liba-  
 tion for each of the bullocks, rams,  
 and lambs ; also one he-goat as 19  
 a sin-offering ; in addition to the  
 ordinary sacrifice with its cereal-  
 offering and libation. On the 20  
 third day, eleven bullocks, two  
 rams, and fourteen male yearling  
 lambs without blemish, with their 21  
 due cereal-offerings and libations  
 for bullock, ram, and lamb  
 respectively ; also, one he-goat 22  
 as a sin-offering ; in addition to  
 the ordinary sacrifice with its  
 cereal-offering and libation. On 23  
 the fourth day, ten bullocks, two  
 rams, and fourteen male yearling  
 lambs without blemish, with their 24  
 due cereal-offerings and libations  
 for bullock, ram, and lamb ; also 25  
 one he-goat as a sin-offering ; in

addition to the ordinary sacrifice  
 with its cereal-offering and liba-  
 26 tion. On the fifth day, nine  
 bullocks, two rams, and fourteen  
 male yearling lambs without  
 27 blemish, with their due cereal-  
 offerings and libations for bullock,  
 28 ram, and lamb; also one he-goat  
 as a sin-offering; in addition to  
 the ordinary sacrifice with its  
 29 cereal-offering and libation. On  
 the sixth day, eight bullocks, two  
 rams, and fourteen male yearling  
 30 lambs without blemish, with  
 their due cereal-offerings and  
 libations for bullock, ram, and  
 31 lamb; also one he-goat as a sin-  
 offering; in addition to the  
 ordinary sacrifice with its cereal-  
 32 offering and libation. On the  
 seventh day, seven bullocks, two  
 rams, and fourteen male yearling  
 33 lambs without blemish, with the  
 due cereal-offerings and libations  
 34 for bullock, ram, and lamb; also  
 one he-goat as a sin-offering; in  
 addition to the ordinary sacrifice  
 with its cereal-offering and liba-  
 35 tion. On the eighth day you  
 must hold a sacred festival, doing  
 36 no field work, but burning in  
 sacrifice to the Eternal, as a sooth-  
 ing odour, one bullock, one ram,  
 and seven male yearling lambs  
 37 without blemish, with their due  
 cereal-offerings and libations for  
 38 bullock, ram, and lamb; also one  
 he-goat as a sin-offering; in  
 addition to the ordinary sacrifice  
 with its cereal-offering and liba-  
 tion.  
 39 Such shall be your sacrifices to  
 the Eternal at your fixed festi-  
 vals, in addition to what you may  
 vow or offer of your own freewill,  
 by way of burnt-offerings, cereals,  
 libations, and recompense-offer-

ings.” Moses gave Israel all these 40  
 directions conveyed to him by the  
 Eternal.

Moses told the chiefs of the 30  
 clans of Israel that the Eternal  
 had given these directions: “If 2  
 any man vows anything to the  
 Eternal or takes an oath to  
 abstain from anything, he must  
 not break his word; he must  
 carry out whatever he has pro-  
 mised. If any woman vows any- 3  
 thing to the Eternal or pledges  
 herself to abstain from anything,  
 while she is young and living in  
 her father’s house, then, should 4  
 her father come to hear of her  
 vow or pledge and offer no objec-  
 tion, her vow is valid and her  
 pledge is binding; but, should her 5  
 father express disapproval, no  
 vow or pledge that she has taken  
 shall stand, and the Eternal will  
 forgive her, since her father dis-  
 approved. If she marries, when 6  
 bound by some vow or rash  
 pledge, and if her husband offers 7  
 no objection when he comes to  
 hear of it, then her vow is valid  
 and her pledge is binding; but 8  
 if her husband expresses dis-  
 approval when he comes to hear  
 of it, then this renders invalid her  
 vow or rash pledge, and the  
 Eternal will forgive her. [[But 9  
 the vow of a widow or of a divorced  
 woman, any pledge that she  
 makes, is binding on her.]] If she 10  
 has vowed a vow or taken an oath  
 to abstain from anything, while  
 in her husband’s house, should 11  
 he hear of it and offer no objection,  
 expressing no disapproval, then  
 any vow of hers is valid, any  
 pledge is binding; but if her 12  
 husband quashed them when he  
 came to hear of them, nothing she

has ever said by way of vow or pledge shall hold good; her husband has annulled them, and  
 13 the Eternal will forgive her. Any vow she takes, any pledge she makes on oath to abstain from food or anything else, may be rendered valid or invalid by her  
 14 husband. If her husband, from the day he hears of it, never makes any objection, he renders valid any vow or pledge she has taken; he renders them valid because he never objected to them when he  
 15 heard of them. But if he quashes them some time after he has heard of them, he must pay the penalty incurred by his wife.”  
 16 Such were the regulations bearing on a man and his wife, or upon a father and his young unmarried daughter, as given by the Eternal to Moses.  
 31 The Eternal then bade Moses  
 2 avenge the Israelites on the Midianites, before he rejoined his  
 3 kinsfolk. So Moses ordered the people, “Arm some of your number to go and fight against Midian, to execute the Eternal’s  
 4 vengeance on Midian; send a thousand soldiers from every  
 5 clan in Israel.” Moses did get a thousand from every clan, twelve thousand Israelites, armed for  
 6 war, and he sent them to fight, along with Phinehas the son of Eleazar the priest, who also went into battle carrying the sacred vessels and the bugles to  
 7 sound the charge. They attacked Midian, as the Eternal had given orders to Moses, and killed every  
 8 male among them; they killed the kings of Midian, amongst those slain in battle, Evi, Rekem, Zur, Hur, and Reba, these five kings of

Midian, and also put to death Balaam the son of Beór. The 9 Israelites further made prisoners of the women of Midian and their children, plundered all the Midianites’ cattle and flocks and goods, and burned up all the 10 towns and camps where they had settlements. Then they brought 11 all the spoil and all the booty, captives and cattle alike, to Moses 12 and Eleazar the priest and the community of Israel, bringing the captives and spoil and booty into the camp on the steppes of Moab beside the Jordan opposite Jericho. Moses and Eleazar the 13 priest and all the chieftains of the community went to meet them outside the camp, and Moses raged 14 at the officers of the army, at the generals and commanders, on their return from the expedition. “You have let all the women 15 live?” said Moses. “Why, by 16 the advice of Balaam, it was these women who led the Israelites to prove disloyal to the Eternal in the affair of Peór, till the death-stroke fell on the community of Israel! Come, kill every male 17 child, and kill every woman who has had intercourse with a man! But you may keep alive all the 18 girls who have never had intercourse with a man. Stay outside 19 the camp for seven days; and all of you who have killed anyone or touched a corpse must purify yourselves and your captives from the stain on the third day and the seventh. Also, you 20 must purify from the stain every garment, everything made of leather, everything made of goat’s hair, and everything wooden.” “This,” added Eleazar the priest 21

to the soldiers who had been on active service, "This is the strict rule given by the Eternal to  
 22 Moses, though as for gold, silver, bronze, iron, tin, and lead, any-  
 23 thing that can stand fire, you must put that through fire to cleanse it, and then purify it in the water meant for removing pollution; whatever cannot stand fire you must pass through water.  
 24 Wash your clothes on the seventh day and you shall be clean; then you may re-enter the camp."  
 25 The Eternal bade Moses count  
 26 up all the spoil of captives and cattle, aided by Eleazar the priest and the headmen of the  
 27 various clans; then he was to halve the booty between the troops who had taken part in the actual expedition and the rest of  
 28 the community, deducting a tax for the Eternal from the share of the soldiers, in the shape of one out of every five hundred human beings, cattle, asses, and sheep;  
 29 this was to be deducted from their half and handed to Eleazar the priest as a special contribution  
 30 for the Eternal; from the half assigned to the Israelites, one out of every fifty human beings, cattle, asses, and sheep was to be deducted, and handed to the Levites, who were in charge of the  
 31 Eternal's Dwelling. Moses and Eleazar carried out these instructions of the Eternal to Moses.  
 32 The available booty, out of all that the troops had captured, amounted to six hundred and seventy-five thousand small  
 33 cattle, seventy-two thousand  
 34 large cattle, sixty-one thousand  
 35 asses, and thirty-two thousand  
 36 maidens. The half which fell

to the troops was three hundred and thirty-seven thousand five hundred small cattle, yielding a 37 tax to the Eternal of six hundred and seventy-five; the 38 large cattle numbered thirty-six thousand, yielding a tax of seventy-two for the Eternal; the 39 asses numbered thirty thousand five hundred, yielding a tax of sixty-one for the Eternal; and 40 there were sixteen thousand maidens, yielding a tax of thirty-two for the Eternal. Moses 41 handed all this over, as the Eternal's special contribution, to Eleazar the priest, as the Eternal had given orders. Of the half 42 that fell to the Israelites, as distinct from the troops who had served (it amounted to three 43 hundred and thirty-seven thousand five hundred small cattle, thirty-six thousand large 44 cattle, thirty thousand five 45 hundred asses, and sixteen 46 thousand maidens), out of this 47 half, belonging to the Israelites, Moses took one-fiftieth in human beings and animals, and handed them over to the Levites who were in charge of the Eternal's Dwelling, as the Eternal had given him orders. The com- 48 manding officers, the generals, and captains of the army then came and told Moses, "We, your 49 servants have gone over the men who were serving in the army, and not a man is missing. So we 50 have brought this offering for the Eternal, each of us offering some gold ornament he has picked up, an armlet, a bracelet, a signet-ring, an ear-ring, or a necklace, to appease the Eternal for having counted our men." Moses and 51

Eleazar the priest took the gold from them, and the gold from these ornaments offered by the generals and captains to the Eternal came to about thirty-four thousand pounds. (The common soldiers had each taken his own plunder.) Moses and Eleazar the priest brought this gold of the generals and captains into the Trysting tent, to lie there and remind the Eternal of Israel.

The Reubenites and the Gadites had vast herds, and when they saw that the land of Jazer and the land of Gilead was good for grazing, the Gadites and the Reubenites appeared before Moses and Eleazar the priest and the chieftains of the community, saying, "This land of Atârôth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Sibmah, Nebo, and Meon, which the Eternal has laid low before the community, is good grazing country, and we your servants have herds; now," they added, "if we are in favour with you, let this land be assigned to your servants as their property; do not take us across the Jordan." "But," said Moses to the Gadites and the Reubenites, "are your kinsmen to engage in war while you sit here? Why would you discourage the Israelites from crossing to the land which the Eternal has given them? This is just what your fathers did, when I sent them forward from Kadesh-barnea to inspect the land. When they made their way up to the wady of Eshcol and saw the land, they discouraged the Israelites from entering the land that the Eternal had given them. That day the

Eternal's anger blazed, and he swore that not one of those who 11 had left Egypt, no man over twenty, would ever see the land he had sworn to Abraham, Isaac, and Jacob, to give them, since they had not been loyal to him, with the exception of 12 Caleb the son of Jephunneh the Kenizzite and Joshua the son of Nun, who had been loyal to the Eternal. So the Eternal's anger 13 blazed against Israel, and he made them wander up and down the desert for forty years, till all the generation that had done evil in the sight of the Eternal had perished. And here have you 14 risen to take your fathers' place, you brood of sinners, to fan into flame the anger of the Eternal against Israel! If you give up 15 following the Eternal, till he again abandons the people in the desert, you will have the whole nation destroyed." "But," they urged, 16 "we will build sheepfolds here for our herds and towns for our children, and then equip our- 17 selves to lead the vanguard of the Israelites till we conduct them to their settlements, leaving all our children in the fortified towns for protection from the natives. We will not return to our homes 18 till every Israelite has got possession of his own land. We our- 19 selves will not seek any possession with them across and beyond the Jordan; our own possessions have fallen to us on this the eastern bank of the Jordan." Moses an- 20 swered, "If you will do this, if you will equip yourselves to march under the eyes of the Eternal to battle, if every soldier 21 among you crosses the Jordan

under the eyes of the Eternal, till the Eternal evicts his foes before  
 22 him, and the land is subdued before him, then you may return home, quit of all obligation to the Eternal and Israel, and this country shall be yours to hold under the eyes of the Eternal.  
 23 But if not, then you have sinned against the Eternal, and be sure that punishment for your sin will  
 24 fall on you. Build towns for your children and folds for your sheep, but do what you have  
 25 promised." The Gadites and the Reubenites replied, "My lord, your servants will do your bid-  
 26 ding. Our children, wives, flocks, and all our cattle shall remain in the towns of Gilead,  
 27 but we your servants, all of us who are armed, will cross to fight under the eyes of the Eternal, as  
 28 my lord orders." So Moses gave these directions to Eleazar the priest, to Joshua the son of Nun, and to the chiefs of the septs, composing the clans of Israel:  
 29 "If all the Gadites and the Reubenites who are armed cross the Jordan along with you under the eyes of the Eternal," said Moses, "and you subdue the country, then let them hold the  
 30 land of Gilead. But if they will not cross with you under arms, then they must share the land of  
 31 Canaan with you." The Gadites and the Reubenites replied, "As the Eternal has ordered your  
 32 servants, so will we do. We will cross under arms into the land of Canaan, under the eyes of the Eternal, and hold as ours the country east of the Jordan."  
 33 Moses then assigned them, that is, the Gadites and the Reubenites

and the half-clan of Manasseh, Joseph's son, the realm of Sihon the Amorite king and the realm of Og king of Bashan, the whole country with all its towns and their districts. The Gadites built Dibon, Atâroth, Arôer, Atroth-Shophan, Jazer, Jog-  
 3 bchah, Beth-nimrah, and Beth-  
 4 haran, fortified towns with enclosures for sheep. The Reu-  
 5 benites built Heshbon, Elealeh, Kiriathaim, Nebo, and Baal-mëon  
 6 [[change the names of the two latter!]], and Sibmah, re-naming the towns they rebuilt. [[The  
 7 Machirites of the Manasseh clan went and seized Gilead, dislodging the local Amorites (Moses  
 8 assigned Gilead to Machir of Manasseh as a settlement); Jair  
 9 the Manassite was the conqueror of these townships, which were called Havvoth-jair (Jairtowns); it was Nobah who conquered  
 10 Kenath and its dependent townships, calling it Nobah after himself.]]

Here are the stages on the  
 1 route followed by the Israelites when their divisions left the land of Egypt under the leadership of Moses and Aaron; by order of  
 2 the Eternal Moses wrote down their starting-points from place to place, and here they are, one after another. Leaving Ramses  
 3 on the fifteenth day of the first month, the day after the passover, the Israelites marched confidently away in the sight of all the Egyptians, who were then burying all  
 4 their first-born children, slain by the Eternal (the Eternal had also punished their gods). Leaving  
 5 Ramses, the Israelites camped at Sukkoth. Leaving Sukkoth, they  
 6

camped at Etham on the edge of  
 7 the desert. Leaving Etham, they  
 turned back to Pihahiroth, east  
 of Baal-zëphon, and camped east  
 8 of Migdol. Leaving Pihahiroth,  
 they marched through the sea  
 into the desert, and after three  
 days' march through the desert  
 of Etham camped at Marah.  
 9 Leaving Marah, they reached  
 Elim, where there were twelve  
 fountains and seventy palm-trees ;  
 0 so they camped at Elim. Leav-  
 ing Elim, they camped beside the  
 1 Reed Sea. Leaving the Reed  
 Sea, they camped in the desert  
 2 of Sin. Leaving the desert of  
 Sin, they camped at Dophkah.  
 3 Leaving Dophkah, they camped  
 4 at Alush. Leaving Alush, they  
 camped at Rephidim, where the  
 people could get no water to  
 5 drink. Leaving Rephidim, they  
 camped in the desert of Sinai.  
 6 Leaving the desert of Sinai, they  
 camped at Kibroth-Hattaävah.  
 7 Leaving Kibroth-Hattaävah, they  
 8 camped at Hazëroth. Leav-  
 ing Hazëroth, they camped at  
 9 Rithmah. Leaving Rithmah,  
 they camped at Rimmon-perez.  
 0 Leaving Rimmon-perez, they  
 1 camped at Libnah. Leaving  
 Libnah, they camped at Rissah.  
 2 Leaving Rissah, they camped  
 3 at Kehêlathah. Leaving Kehê-  
 lathah, they camped at mount  
 4 Shepher. Leaving mount She-  
 pher, they camped at Haradah.  
 5 Leaving Haradah, they camped  
 6 at Makheloth. Leaving Makhe-  
 loth, they camped at Tahath.  
 7 Leaving Tahath, they camped at  
 8 Terah. Leaving Terah, they  
 9 camped at Mithkah. Leaving  
 Mithkah, they camped at Hash-  
 0 monah. Leaving Hashmonah,

they camped at Mosëroth. Leav- 31  
 ing Mosëroth, they camped at 32  
 Benë-jaakan. Leaving Benë- 33  
 jaakan, they camped at Hor- 34  
 haggidgad. Leaving Hor-haggid- 35  
 gad, they camped at Jotbathah.  
 Leaving Jotbathah, they camped 36  
 at Abronah. Leaving Abronah, 37  
 they camped at Ezion-geber.  
 Leaving Ezion-geber, they camped 38  
 in the desert of Zin (that is,  
 at Kadesh). Leaving Kadesh, 39  
 they camped at mount Hôr, on  
 the edge of the land of Edom.  
 (Aaron the priest went up mount 40  
 Hôr at the bidding of the Eternal  
 and died there, on the first day of  
 the fifth month of the fortieth  
 year after Israel had left the land  
 of Egypt ; when Aaron died on 41  
 mount Hôr he was a hundred  
 and twenty-three years old.)  
 Leaving mount Hôr, they 42  
 camped at Zalmonah. Leaving 43  
 Zalmonah, they camped at Punon.  
 Leaving Punon, they camped 44  
 at Oboth. Leaving Oboth, they 45  
 camped at Ije-abârim on the  
 frontier of Moab. Leaving Iyim, 46  
 they camped at Dibon-gad.  
 Leaving Dibon-gad, they camped 47  
 at Almon-diblathaim. Leaving 48  
 Almon-diblathaim, they camped  
 in the Abârim hills, east of  
 Nebo. Leaving the Abârim hills, 49  
 they camped on the steppes of  
 Moab beside the Jordan opposite  
 Jericho ; their camp lay along 50  
 the Jordan, from Beth-jeshimoth  
 to Abel-shittim on the steppes  
 of Moab.

On the steppes of Moab beside 50  
 the Jordan opposite Jericho, the  
 Eternal gave Moses these orders 51  
 for the Israelites : " When you  
 cross the Jordan into the land of  
 Canaan, you must evict all the 52

natives from the land, you must shatter all their figured stones and all their metal idols, and you must  
 53 demolish all their shrines; then take possession of the land and live there, for I have given you  
 54 possession of it. Divide the land among yourselves by lot, clan by clan, assigning more land to the larger clans and less to the smaller; as the lot falls for a man's sept, so he shall hold his property; the division is to be  
 55 made by clans. But if you will not evict the natives from the land, those you allow to remain will worry you like a speck in your eye or a thorn in your side, they will be a trouble to you in the  
 56 land, and as I meant to treat them, so will I treat you."

34 The Eternal also gave Moses  
 2 these directions for Israel: "When you enter the land of Canaan (the land that falls to you to possess, Canaan in its full  
 3 extent), your frontier to the south shall run from the desert of Zin along Edom, from the foot  
 4 of the Salt Sea eastward; then your frontier shall turn south of the Scorpion Pass and along to Zin, coming out south of Kadesh-barnea, stretching to Hazar-addur  
 5 and along to Azmon, where the frontier shall turn to the Wady-el-Arish and end at the Mediterranean  
 6 Sea. Your frontier on the west is to be the Mediterranean Sea  
 7 itself. As for your frontier to the north, you shall mark out the line from the Mediterranean to the  
 8 Hôr range in the direction of the pass of Hamath, reaching to  
 9 Zedad; then the frontier shall run to Ziphron, ending at Hazar-enan; such shall be your northern

frontier. Your frontier to the 10 east shall be drawn from Hazar-enan to Shepham, then down from 11 Shepham to Harbel east of Ain, and along the ridge flanking the lake of Kinnereth, till the frontier 12 reaches the Jordan, ending at the Salt Sea. Such is to be the full extent of your country with its frontiers." Thus did Moses 13 give his orders to the Israelites. "This," he said, "is the land you are to share by lot, assigned by order of the Eternal to the nine and a half clans. As for the clan 14 of Reuben, sept by sept, and the clan of Gad, sept by sept, as well as the half clan of Manasseh, these two and a half clans have 15 received their possessions on the eastern side of the Jordan, opposite Jericho."

The Eternal also named for 16 Moses the men who were to divide 17 up the country into holdings, Eleazar the priest and Joshua the son of Nun. A chieftain of every 18 clan was also to be chosen for the task of dividing the country; their names were to be Caleb the 19 son of Jephunneh from the clan of Judah, Samuel the son of 20 Ammihud from the clan of Simeon, Elidad the son of Chislon 21 from the clan of Benjamin, Bukki the son of Jogli a chieftain 22 from the clan of Dan, Haniel the 23 son of Ephod from the Joseph clan of Manasseh, Kemuel the son 24 of Shiphtan a chieftain from the Joseph clan of Ephraim, Eliza- 25 phan the son of Parnach a chief- tain from the clan of Zebulun, Paltiel the son of Azzan a chief- 26 tain from the clan of Issachar, Ahihud the son of Shelomi a 27 chieftain from the clan of Asher,



28 and Pedahel the son of Ammihud a chieftain from the clan of  
 29 Naphtali. These were the men ordered by the Eternal to divide up the land of Canaan into holdings for the Israelites.

35 On the steppes of Moab beside the Jordan opposite Jericho, the  
 2 Eternal also gave Moses these directions for the Israelites: "You must assign the Levites out of your allotted land towns to dwell in, as well as pasture-lands  
 3 round the towns; in the towns they are to live, and the pasture-lands are for their cattle and  
 4 herds and live-stock. The pasture-lands of a town for the Levites shall extend five hundred yards from the wall of the town;  
 5 you shall measure them out in a square, a thousand yards long on every side, the town lying in the middle of the squares. So much for the pasture-lands of a  
 6 town. As for the towns themselves, you must assign the Levites forty-two, in addition to six towns of refuge where a homicide may take sanctuary;  
 7 so that the towns you assign to the Levites shall be forty-eight in all, together with their pasture-  
 8 lands. In assigning them out of the land allotted to the Israelites, you shall take more from the larger districts and fewer from the smaller; each clan shall give towns to the Levites in proportion to the size of its  
 9 allotment." The Eternal also  
 10 gave Moses these orders for the Israelites: "When you cross the Jordan into the land of Canaan,  
 11 you shall select for yourselves some suitable towns as towns of refuge, so that any homicide who

kills a person by accident may take sanctuary there. These 12 towns will provide you with a refuge from the avenger, so that the homicide may not die before he has appeared before the community to be tried. There 13 shall be six towns of refuge; three 14 towns east of the Jordan, and three towns in the land of Canaan, you shall assign as towns 15 of refuge, for the Israelites, for foreigners, and for resident aliens among you; anyone who kills a person by accident may take sanctuary in them. But if he 16 struck the person with an iron tool, so that he died, the man is a murderer; the murderer must be put to death without fail. Or 17 if he lifted a stone to strike him a fatal blow, and he died, the man is a murderer; the murderer must be put to death without fail. Or, if he lifted something wooden 18 to strike him a fatal blow, and he died, the man is a murderer; the murderer must be put to death without fail. (He shall be 19 put to death by the avenger of blood, who may kill him whenever he catches him.) Also, if he 20 pushes a person because he hates him, or hides and throws anything at him, so that he dies, or 21 maliciously strikes him till he dies, the man who struck the blow must be put to death without fail; he is a murderer. (He shall be killed by the avenger of blood who catches him.) Only, if he has 22 given him a sudden push without any malice, or thrown something at him in the open, or thrown a 23 stone that might cause death and hit him accidentally so that he died, when there was no quarrel

between the two men and no  
 24 harm intended, then the com-  
 munity must decide between the  
 homicide and the avenger, guided  
 25 by these rules; the community  
 must free the homicide from the  
 avenger, the community must put  
 him back in the town of refuge  
 where he took sanctuary, and  
 there shall he stay till the death  
 of the consecrated high-priest.  
 26 If the homicide ever goes outside  
 the bounds of the town of refuge  
 where he has taken sanctuary  
 27 and is caught by the avenger  
 outside the bounds, then the  
 avenger may kill the homicide  
 28 without incurring any guilt; he  
 ought to have remained within  
 the town of refuge till the death  
 of the high-priest. When the  
 high-priest dies, then the homi-  
 29 cide may return home. This is  
 to be a fixed custom among you  
 for all time and all over the coun-  
 30 try. In a case of murder, the  
 murderer must be put to death on  
 the evidence of witnesses; the  
 evidence of a single witness shall  
 31 not carry sentence of death. No  
 money payment shall be accepted  
 on behalf of a murderer who has  
 been guilty of wilful murder;  
 he must be put to death without  
 32 fail. Nor shall any money pay-  
 ment be accepted in order to  
 allow a homicide in sanctuary to  
 return home before the death of  
 33 the high-priest. In this way you  
 shall keep your land undefiled,  
 for bloodshed profanes a country,  
 and there is no expiation for a  
 country with bloodshed except  
 by having the blood of the  
 34 murderer shed. None of you  
 is to pollute the land in which  
 you live, where I reside; for I

the Eternal reside among the  
 Israelites."

Then the chiefs of the septs 36  
 in the Gileadite clan of Machir,  
 the Manassite clan of Joseph,  
 appeared before Moses and the  
 chieftains of Israel's clans. "The 2  
 Eternal," they pled, "ordered  
 my lord to have the land divided  
 up by lot among the Israelites,  
 and to allow Zelophehad our  
 kinsman's property to pass to  
 his daughters. Well now, if they 3  
 marry any members of the other  
 clans in Israel, their property will  
 be taken out of our ancestral  
 property and added to the prop-  
 erty of the clan into which they  
 marry; this will deprive our  
 clan of their property. When 4  
 the jubilee year comes round for  
 Israel, their property will be  
 added to the property of the clan  
 into which they marry, and the  
 property of our ancestral clan  
 will suffer." So Moses, at the 5  
 Eternal's bidding, declared that  
 the plea of this Joseph-clan was  
 just, and announced the Eternal's 6  
 decision that while the daughters  
 of Zelophehad might marry as  
 they pleased, they must marry  
 kinsmen of their father's clan;  
 no property in Israel was to pass 7  
 from clan to clan; the Israelites  
 were all to keep the property of  
 their ancestral clan, and any 8  
 heiress in Israel must marry one  
 of her father's clan, so that the  
 clans of Israel might each pre-  
 serve their own property. The 10  
 daughters of Zelophehad obeyed  
 these instructions of the Eternal  
 laid down by Moses; Mahlah, 11  
 Tirzah, Hoglah, Milkah, and  
 Noah, the daughters of Zelophe-  
 had, married their cousins; they 12

## DEUTERONOMY I

married into families of the Manassite clan of Joseph, and so their property remained in their ancestral clan.

13 These are the commands and

regulations of the Eternal, laid down by Moses for the Israelites on the steppes of Moab beside the Jordan opposite Jericho.

## DEUTERONOMY

1 The following are the words which Moses spoke to all Israel east of the Jordan in the desert, in the wady of the Arâbah opposite Suph, between Paran on the one side and Tophel, Laban, Hazêroth, and Dizâhab on the other. (It was on the first day of the eleventh month of the fortieth year that Moses spoke to the Israelites in terms of all the commands that he had received for them from the Eternal.)  
4 After defeating Sihon king of the Amorites, whose capital was Heshbon, and Og king of Bashan, whose capital was Ashtaroth, at Edrei, Moses set himself to expound this code, east of the Jordan in Moab. He said:  
6 "The Eternal our God said to us at Horeb, 'You have stayed long enough among the hills here; move on, away into the highlands of the Amorites and all the surrounding country, the wady of the Arâbah, the highlands, the lowlands, the southern plains and the maritime plains where the Canaanites live, also the Lebânôn. I hand this land over to you, as far as the great river, the river Euphrates. There it lies; march in and take possession of the land that the Eternal swore he would give to your fathers, Abraham,

Isaac, and Jacob, and to their descendants.'

"Then it was that I told you, 9 'I cannot bear the burden of you single-handed. The Eternal your 10 God has multiplied you, till now your numbers are like the stars in the sky. (May the Eternal the 11 God of your fathers multiply you still a thousand-fold, and prosper you as he promised you!) How 12 can I possibly bear the heavy burden of you and your disputes, all by myself? Choose capable 13 men, intelligent and experienced, from each of your clans, and let me put them in charge of you?' Then you replied, 'What you 14 propose is the right thing to do.' So I took those capable and ex-15 perienceed men and put them in charge of your divisions of a thousand, of a hundred, of fifty, and of ten, as your prefects, along with officials for every clan. I 16 also charged your governors at that time, 'Listen to your fellow-clansmen, and see justice done between a man and his fellow or any resident alien; you must 17 never show partiality to any person in a case, you must listen equally to low and high, you must not be afraid of any man—for the judgment is God's. Any case that is too hard for you must be

## DEUTERONOMY I

brought to me, and I will hear  
18 it.' I gave you all your orders  
then.

19 "On setting out from Horeb we  
passed through that wide awful  
desert, as you saw, on our way to  
the Amorite highlands, in obedi-  
ence to the Eternal our God.

2 When we reached Kadesh-barnea  
(eleven days from Horeb by the  
mount Seir road) I said to you,  
20 'Now you have reached the  
Amorite highlands, which the  
Eternal our God is to give us ;

21 here is the Eternal your God  
handing over the land to you ;  
march in and take possession of  
it, as the Eternal the God of your  
fathers has told you ; fear not,

22 neither be dismayed.' Then you  
all came to me and proposed to  
send some men in front, to explore  
the land and bring back word  
about the route you should follow  
and the towns you would reach.

23 I thought this a good plan ; so I  
chose twelve men, one for each  
24 clan, and they made their way  
into the highlands as far as the  
wady of Eshcol, which they  
25 explored. Then, carrying some  
fruit of the country, they brought  
it down to us, with this report :

'It is a fine land that the Eternal  
26 our God is to give us.' But you  
would not march up ; you rebel-  
led against the orders of the

27 Eternal your God, and grumbled  
in your tents, 'It is because the  
Eternal hates us that he has  
brought us out of the land of  
Egypt to hand us over to the

28 Amorites, to be destroyed ! What  
is our fate to be ? Our friends  
have made our courage melt by  
telling us that the people are  
stronger and taller than ourselves,

and the towns large and walled up  
to the sky ; besides, they saw  
giants in the land !' Then I said 29  
to you, 'Dread them not, have no  
fear of them. The Eternal your 30  
God who goes in front of you, he  
will fight for you ; he will do it all  
for you, as you saw him do in  
Egypt, and also in the desert 31  
where you saw how the Eternal  
your God carried you forward, as  
a man carries his boy, all the long  
road till you reached this place.'

But, for all I said, you would not 32  
trust the Eternal your God, who 33  
had gone in front of you upon the  
road, by fire during the night and  
by a cloud during the day, to find  
out where you could pitch your  
camp, and to show you the road  
to take. When the Eternal heard 34

what you said, he was angry and  
swore that 'not a man of them, 35  
not a soul of this wicked genera-  
tion, shall ever see the fine land  
that I swore to give to your  
fathers, none except Caleb the 36

son of Jephunneh ; he shall see  
it, and to him will I give the land  
on which he has set foot, to him  
and to his children, because he has  
been loyal to me.' (The Eternal 37

was angry with me also on your  
account ; 'neither shall you  
enter,' said he, 'Joshua the son of 38  
Nun, your attendant, shall enter ;  
nerve him, for he is to put Israel  
in possession of the land.')

'Also 39  
the infants who would be seized,  
you thought, and the children  
who know no difference yet be-  
tween good and evil, they shall  
enter ; I will give the land to  
them, and they shall hold it. But 40

as for you, move back into the  
desert in the direction of the Gulf  
of Akabah.' You answered me, 41

## DEUTERONOMY II

'We have sinned against the Eternal, we ourselves will march up and fight, exactly as the Eternal our God has ordered us.' Every man of you put on his armour, and made little of marching into the highlands. But the Eternal said to me, 'Tell them not to march up nor to fight, lest you are beaten by your enemies ; 43 for I am not among you.' I told you this, but you would not listen, you rebelled against the orders of the Eternal, and in your presumption you did march into the 44 highlands. Then the Amorites who lived there attacked you, swarming out like bees and chasing you, from Seir to Hormah— 45 a crushing defeat. You came back and wept before the Eternal ; but the Eternal would not listen to your cry, he would not hearken to you.

46 Then, after you had made that long stay of many days at 2 Kadesh, we moved back into the desert in the direction of the Gulf of Akabah, as the Eternal had told me. For many a day we marched round the highlands of 2 Seir, till the Eternal said to me, 3 'You have marched long enough round these highlands ; turn to 4 the north. Tell the people they are going to cross the territory of their kinsfolk, the sons of Esau, who live in Seir ; they will be afraid of you, but you must be 5 careful never to engage in battle with them, for I have not assigned you any of their land, no, not a foot of it ; the highlands of Seir I have assigned to Esau as his 6 own. You may buy food from them, you may buy water from 7 them (for the Eternal your God

has always blessed your enterprise. Think how his care brought you through this wide desert ; the Eternal your God has been with you all these forty years, and never have you been in want).' So we passed through 8 our kinsfolk the sons of Esau, who live in Seir, from Elath and Ezion-geber on the Arâbah route ; we moved round in the direction of the plains of Moab. 'Fight 9 not with Moab,' said the Eternal to me, 'do not engage them in battle, for I will not let you hold any of their land ; Ar I have assigned to the sons of Lot as their own.' [[Long ago the Emim 10 used to live there, a strong and numerous race, as tall as giants ; like the giants they are generally 11 called Titans, but the Moabites call them 'Emim.' Long ago 12 also troglodytes used to live in Seir, but the sons of Esau dislodged them and killed them off, taking possession of their country just as the Israelites did with the land which the Eternal had assigned as their possession.]] 'Up now and cross the wady of 13 Zered.' We crossed the wady of Zered ; when we crossed that 14 wady of Zered thirty-eight years had passed since we left Kadesh-barnea, and all that generation (that is, the warriors) had died off, as the Eternal had sworn : the Eternal's hand had been 15 against them, routing them in disarray, till all had perished.

Now that all these warriors had 16 perished from the people, the 17 Eternal said to me, 'To-day 18 you are about to cross Ar, the territory of Moab. As you pass 19 close in front of the Ammonites,

## DEUTERONOMY III

do not fight with them, do not engage in battle with them, for I will not let you have any of the Ammonite country; I have assigned it to the sons of Lot as their own.' [[It also is generally called a land of the Titans; Titans used to live there long ago, whom the Ammonites call Zamzummin—a strong and numerous race, as tall as giants, whom the Eternal killed off before the Ammonites, the latter dislodging them and taking possession of their country, just as he had done for the sons of Esau who live in Scir, by killing off the troglodytes, whom they dislodged, taking possession of their country to the present day. So too the Avim who lived in villages as far as Gaza were killed off by the Cretans, who came from Crete and took possession of their country.]]

24 'Up, then, move across the wady of Arnon; I hand over to you Sihon the Amorite, king of Heshbon, him and his land; start to seize it and to engage him in

25 battle, and I will start this very day to put the terror of you and the dread of you upon all races under heaven; the news of you shall make them tremble in

26 anguish on account of you.' So I sent envoys from the desert of Kedemoth to Sihon king of Heshbon with this message of

27 peace: 'Let us pass through your land, we will go straight across, turning neither to the right nor

28 to the left. You shall sell us food for money and give us drinking water for money; only allow

29 us to walk through, as we were allowed by the sons of Esau who live in Scir and the Moabites who

live in Ar, till we cross the Jordan into the land which the Eternal our God is giving us!' But Sihon king of Heshbon would not let us pass through his land; the Eternal your God had stiffened his mind and made his heart stubborn, in order to put him into your hands, as is the case to-day.

Then the Eternal said to me, 31 'Here have I started to hand over to you Sihon and his land; start to seize it, that you may make his land your own.' And when Sihon 32 and all his host attacked us in battle at Jahaz, the Eternal our 33 God put him into our hands; we killed him and his sons and all his host, we captured all his 34 towns, and in every town we put the citizens to death, men, women, and children, sparing none, keep- 35 ing only the cattle as our prey, along with the plunder of the captured towns. From Arôer 36 on the edge of the wady of Arnon and from the town that lies in the wady, right across to Gilead, no town was too much for us; the Eternal our God put them all into our hands. Only, as the 37 Eternal had given strict orders, you never ventured near the land of the Ammonites, or anything that lay on that side of the wady of Jabbok, or near the highland towns.

We then moved up in the 3 direction of Bashan, and Og king of Bashan with all his host attacked us in battle at Edrei. But 2 the Eternal said to me, 'Do not fear him, for I hand him over to you, with all his host and his land; you shall do to him what you did to Sihon king of the Amorites who lived at Heshbon.'

## DEUTERONOMY III

3 So the Eternal our God put Og king of Bashan also into our hands, together with all his host; we defecated him, till not a survivor was left, and we captured all his towns—there was not a town that we did not take—sixty towns in all, in the region of Argob, Og's realm in Bashan.

5 All these towns, fortified with high walls, gates, and bars, besides many an open hamlet, we exterminated, as we did in the case of Sihon king of Heshbon, putting the citizens to death, men, women, and children, but keeping all the cattle and the plunder of the towns as our prey. Thus did we seize the land of the two Amorite kings east of the Jordan, from the wady of Arnon to mount Hermon (called Sirion by the Phœnicians, and Senir by the Amorites), all the towns of the table-land, all Gilead and all Bashan as far as Salechah and Edrei, towns belonging to Og's realm in Bashan. [[Og king of Bashan was the only survivor left of the Titans; his sarcophagus of basalt, is it not lying still at Rabbah-Ammon, fourteen feet long and six feet broad?]] Of this country which we captured at that time, I gave the Reubenites and the Gadites the land north of Arôer on the wady of Arnon and half of the highlands of Gilead, towns and all; the rest of Gilead and the whole of Bashan, Og's realm, the whole of the Argob region, I gave to the half-clan of Manasseh. [[This Bashan is all called a land of the Titans; it was Jair a Manassite who captured the whole of the Argob region to the frontiers of the Geshurites and the Maaca-

thites, calling this part of Bashan 'Havvoth-jair' after himself—a name that lasts to this day. To Machir I gave Gilead. To the Reubenites and the Gadites I gave the country from Gilead to the Arnon wady, with the middle of the wady as a boundary, as far north as the Jabbok wady, which bounds the Amorites, along with the Arâbah, bounded by the Jordan, from the lake of Kinnereth to the sea of the Arâbah, the Salt Sea, lying under the slopes of Pisgah to the east.]] I gave you these orders then: 'The Eternal your God has given you this land for your own; all your warriors shall march on under arms, in front of your fellow-Israelites. But your wives and children and cattle (and I know you have many cattle) shall remain here in the towns I have assigned you, till such time as the Eternal has settled not only yourselves but your fellows, till such time as they get possession of the land which the Eternal your God assigns them west of the Jordan. Then you can each go home to the land I have assigned you as your own.' I also gave these orders to Joshua then: 'Your eyes have seen all that the Eternal your God has done to these two kings; so shall the Eternal do to all the realms you are crossing to invade. Fear them not; it is the Eternal your God who fights for you.'

I also entreated the Eternal then, saying: 'O Eternal, my Lord, thou hast only begun to let thy servant see how great and strong thou art; what god in heaven or earth could do deeds like to thine, and mighty acts like

## DEUTERONOMY IV

25 thine? Ah, let me cross and see the fine land over the Jordan, the fair hill-country, and Lebânon.

26 But the Eternal was angry with me on your account and would not listen to me. 'Enough of this,' said the Eternal, 'say not

27 another word about it. Climb to the top of Pisgah and look round you, west, north, south, and east: look, for you shall

28 never cross this Jordan. But counsel Joshua, nerve him, strengthen him, for he shall lead the people across and he shall put them in possession of the land on

29 which you look.' We were in the valley opposite Beth-peôr.

4 And now, O Israel, listen to the rules and regulations that I teach you, and obey them, so that you may live and enter on possession of the land which the Eternal the God of your fathers

2 is assigning you. You shall not add one word to my commands, nor take one word from them; you shall obey the commands of the Eternal your God which I

3 enjoin upon you. You have seen for yourselves what the Eternal did at Baal-peôr; the Eternal your God has killed every man of you who followed the Baal of

4 Peôr, but those of you who held to the Eternal your God are all

5 alive to-day. Here am I teaching you, as the Eternal my God ordered me, the rules and regulations for what you are to do in the land you are entering to

6 possess it; keep them, obey them, for that will prove your wisdom and intelligence to the nations; when they hear all these rules they will say, 'This great nation is indeed a wise, intelligent race!'

For what great nation has a god 7 so near to it as the Eternal our God is whenever we invoke him? What great nation has rules and 8 regulations as just as all this code that I am putting before you now? Only be careful to watch 9 yourselves well, all through your life, lest you forget what you have seen for yourselves, and let it pass from your mind; impart it to your children and your children's children, the story of the day 10 when you stood before the Eternal your God at Horeb and the Eternal said to me, 'Gather the people round me, and I will let them hear my words, that they may learn to reverence me all the days of their life on earth, and that they may instruct their children in reverence'—the story 11 of how you approached and stood below the mountain that flamed up to the very heart of heaven, shrouded in darkness, cloud, and gloom, and how the Eternal 12 spoke to you out of the flames. You heard the sound of words, but you saw no shape; it was only a voice. He made known 13 to you his compact, the ten sayings which he ordered you to obey, writing them on two stone tablets. The Eternal then ordered 14 me to teach you rules and regulations to be followed in the land which you are entering to possess. Now, be careful. You saw no 15 shape on the day when the Eternal spoke to you out of the flames at Horeb; beware, then, of 16 depraving yourselves by carving an idol in the shape of any statue, either male or female, or like any 17 beast on earth, any bird that flies, any insect crawling on the ground, 18



## DEUTERONOMY IV

or any fish in the sea; beware of looking up to the sky and then, as you see the whole host of heaven, the sun and moon and stars, letting yourselves be allured to bend in worship of them. The Eternal your God has allotted them for worship to all nations under the broad sky, but the Eternal took you and lifted you from the iron furnace of Egypt, to be a people of his own, as it is to-day. Besides, while the Eternal was angry with me on your account and swore that I was not to cross the Jordan, nor to enter the fine country which the Eternal assigns to you as your possession, but that I must die here, instead of crossing the Jordan, you are to cross it and take possession of that fine country. So be careful never to forget the compact that the Eternal your God has made with you, never to carve an idol in the shape of anything forbidden by the Eternal your God. For the Eternal your God is a consuming fire, a jealous God.

When you produce children and children's children, if you lose your freshness in the land and deprave yourselves by carving an idol in the sight of the Eternal your God, and so vexing him, then here and now I call heaven and earth to witness against you that you shall soon be wiped out of the land which you are crossing Jordan to possess; you shall not live long there, you shall be wiped out. The Eternal will scatter you among the nations; few of you will be left among the nations where the Eternal exiles you, and there you

will have to worship hand-made gods, gods of wood and stone that neither see nor hear nor eat nor smell. Yet if there you seek 29 the Eternal your God, you shall find him, provided that you seek for him with all your mind and all your soul. When you are in 30 anguish, with all these woes upon you, in the end you shall come back to the Eternal your God and listen to his voice; for the 31 Eternal your God is a merciful God, he will not let you go, he will not destroy you, he will not forget the compact he swore to your fathers. Ask the days of 32 old, ere ever you were born, ask if anything as great has ever happened or been heard of, from one end of the world to another, ever since the day that God made man upon earth: did any nation 33 ever hear the voice of a god speaking from fire, as you have heard, and remain alive? Has 34 any god ever ventured to go and take a nation for himself out of another nation by a series of tests, by signal acts, by war, by sheer strength and main force, with awful terrors, as you saw the Eternal your God do for you in Egypt? You had all this shown to 35 you, to teach you that the Eternal is God and God alone. He let 36 you hear his voice out of heaven, for discipline, and on earth he let you see his mighty fire—you heard his voice out of the flames. And because he loved your fathers 37 and chose their descendants after them, because he brought you out of Egypt with his own presence and his mighty power, dispossess- 38 ing nations greater and stronger than yourselves that he might

## DEUTERONOMY V

bring you in to let you have their land for your own, as it is to-day, 39 therefore be sure of this, remind yourselves, that it is the Eternal who is God in heaven above and on the earth beneath, the only 40 God. You must obey his rules and orders which I command you this day, that all may go well with you and with your children after you, and that you may live long on the land which the Eternal your God assigns you."

41 Then Moses set apart three towns across the Jordan towards 42 the east, as a refuge for the homicide who had killed some neighbour unintentionally, not out of any previous feud; he might save his life by running to one of 43 those towns, to Bezer on the table-land (which was meant for the Reubenites), to Ramoth in Gilead (which was meant for the Gadites), or to Golan in Bashan (which was meant for the Manassites).

44 Here is the code which Moses 45 put before the Israelites: here are the decrees, the rules, and the regulations which Moses issued to the Israelites when they left 46 Egypt, when they were east of the Jordan, in the valley opposite Beth-peôr, in the land of Sihon king of the Amorites whose capital 47 was Heshbon, and whom Moses and the Israelites defeated after they left Egypt, taking possession of his land and also the land of Og king of Bashan, the two Amorite kings who lived to the east of 48 the Jordan, from Arôer on the edge of the Arnon wady as far as to mount Sion (that is, Hermon), 49 with all the Arâbah east of the Jordan down to the sea of the

Arâbah which lies under the slopes of Pisgah.

Moses summoned all Israel and 5 said to them: "O Israel, listen to the rules and regulations which I announce in your hearing this day, that you may learn them and be careful to obey them. The Eternal our God made a 2 compact with us at Horeb; the 3 Eternal made this compact, not with our forefathers but with ourselves, with us who are all here and now alive. The Eternal 4 spoke to you face to face out of the fire at the hill, while I stood 5 between the Eternal and you in order to report what the Eternal said—for you were terrified at the fire and would not ascend the hill. He said: 'I am the Eternal 6 your God, who brought you from the land of Egypt, that slave-pen.

You shall have no gods but me. 7

You shall not carve for your- 8 selves any idol, the shape of anything in heaven above or on the earth below or in the sea, you 9 shall not bow down to them nor worship them, for I the Eternal your God am a jealous God, punishing children for the sins of their fathers, punishing those who hate me to the third and the fourth generation, but showing kindness 10 to thousands of those who love me and obey my orders.

You shall not use the name of 11 the Eternal, your God, profanely, for the Eternal will never acquit anyone who uses his name profanely.

Keep the sabbath sacred, as the 12 Eternal your God has ordered you. Six days you may labour 13 and do all your business, but the 14 seventh day is the sabbath in

## DEUTERONOMY VI

honour of the Eternal, your God, and on it you must not do any business, neither you nor your son nor your daughter nor your slaves, male or female, nor your ox nor your ass nor any of your cattle, nor the alien who is among you. Your slaves, male and female, are to rest as well as yourselves. Remember you were once slaves in the land of Egypt, and that the Eternal your God brought you out by sheer strength and main force. Hence the Eternal your God has ordered you to keep the sabbath.

Honour your father and your mother, as the Eternal your God has ordered you, that you may have a long life and that all may go well with you in the land which the Eternal your God is giving you.

18 You shall not murder, nor commit adultery, nor steal, nor give false evidence against a fellow-countryman, nor lust after his wife, nor covet his household, his property, his slaves, male or female, his ox, his ass, or anything that belongs to a fellow-countryman.'

These sayings the Eternal spoke to all your gathering at the mountain, speaking with a loud voice out of the flames, the cloud, and the black darkness. He said nothing more. He wrote them on two stone tablets which he handed to me. And when you heard the voice out of the darkness, as the mountain was aflame with fire, you approached me, that is, all the chiefs of your clans and your sheikhs, saying, 'Here has the Eternal our God shown us his glory and greatness; we have heard his voice out of the

flames, we have seen to-day how a man can live after God has spoken to him. But why are we 25 to die? This great fire will burn us up; if we hear the voice of the Eternal our God any longer, we shall die. For what 26 mortal ever lived after hearing the voice of a living God out of the flames, as we have heard it? Do you approach the Eternal our 27 God, and hear all he has to say; then tell us whatever the Eternal our God tells you, and we will listen and obey.' The Eternal 28 heard what you said to me, and the Eternal said to me, 'I have heard what this people says to you; they are quite right. If 29 only they had always a mind like this to reverence me and obey all my orders, so that things might always go well with them and with their children! Tell them to 30 go home to their tents, but do you 31 stand beside me here, and I will tell you all the code, the rules and regulations, which you are to teach them to obey within the land which I am giving them for their own.' Be mindful, then, to 32 do as the Eternal your God has ordered you; you must not swerve to the right or to the left, but 33 always follow the straight road of life which the Eternal your God has laid down for you, that you may live, that things may go well with you, and that you may have a long life in the land that is to be your own.

Now here is the code, the rules 6 and regulations, which the Eternal your God has directed that you are to be taught to follow in the land which you are crossing to make your own, that you may 2

## DEUTERONOMY VI

reverence the Eternal your God by obeying all his rules and orders all your life, as I enjoin them upon you and your sons and your grandsons, that you may  
3 have a long life. Listen, then, Israel, and be mindful to obey, that things may go well with you, and that you may multiply greatly, as the Eternal the God of your fathers has promised you, in a land abounding with milk and honey.

4 Listen, Israel: the Eternal, the  
5 Eternal alone, is our God. And you must love the Eternal your God with all your mind and all your soul and all your strength.

6 These words you must learn by  
7 heart, this charge of mine; you must impress them on your children, you must talk about them when you are sitting at home and when you are on the road, when you lie down and when you rise  
8 up. You must tie them on your hands as a memento, and wear them on your forehead as a  
9 badge; you must inscribe them on the door-posts of your houses  
10 and on your gates. And when the Eternal your God brings you into the land which he swore to your fathers, Abraham, Isaac, and Jacob, that he would give you, with its great, splendid towns,  
11 which you never built, with houses full of all stores, which you never gathered, with reservoirs that you never dug, and with vines and olives that you never planted, when you eat and are  
12 satisfied, then beware of forgetting the Eternal, who brought you out of the land of Egypt, that  
13 slave-pen. You must reverence the Eternal your God, you must

worship him, and by his name you must swear. You must never follow any other gods, belonging to the nations round you (for the Eternal your God, who is among you, is a jealous God), lest the anger of the Eternal your God blaze out against you and wipe you off the face of the earth. You must not put the Eternal your God to the proof, as you did at Massah. You must be careful to obey the orders of the Eternal your God, the decrees and rules which he has enjoined upon you. You must do whatever the Eternal holds to be right and good, that things may go well with you, and that you may enter into possession of the fine country which the Eternal swore to your fathers that he would clear of all enemies for you, as he promised. When your son asks you, in time to come, about the meaning of the decrees and rules and regulations which the Eternal our God has enjoined upon you, then you must tell your son, 'We were once the Pharaoh's slaves in Egypt, but the Eternal brought us out of Egypt by sheer strength. The Eternal displayed signal acts, awful and heavy, against the Pharaoh and all his household before our very eyes, but he brought us out, to bring us into the land which he had sworn to our fathers that he would give us. And the Eternal ordered us to keep all these rules, and to reverence the Eternal our God, for our own lasting good, that he might keep us alive, as alive we are to-day. It will be the saving of us if we are mindful before the Eternal our God to do all these orders of his.'

## DEUTERONOMY VII

7 When the Eternal your God brings you into the land of which you are going to take possession, and clears it of many a nation for you, of the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, seven nations greater and stronger than  
2 yourselves, when the Eternal your God puts them into your hands and you rout them, then you must exterminate them, making no compact with them and showing them  
3 no mercy; you must not intermarry with them, you must never let your daughters marry their sons nor your sons their daughters,  
4 for they will seduce your sons from following me to worshipping other gods, and the anger of the Eternal will blaze out against you, till he  
5 destroys you rapidly. This is how you are to treat them: demolish their altars, break their obelisks, cut down their sacred poles, and burn up their carved  
6 idols. For you are a people sacred to the Eternal your God; the Eternal your God has chosen you to be his prized possession, out of all nations on the face of  
7 the earth. It was not because you were larger than any other nation, that the Eternal set his heart upon you and chose you; no, you were the smallest of the  
8 nations. It was because the Eternal loves you, because he meant to keep his oath to your fathers, that the Eternal has brought you out by sheer strength, rescuing you from that slave-pen, from the power of the Pharaoh,  
9 king of Egypt. Understand, then, that the Eternal your God is God indeed, a faithful God who carries

out his compact of kindness to those who love him and carry out his orders, for a thousand generations, a God who repays those 10 that hate him by destroying them personally—he never delays with anyone who hates him, he repays him personally. So keep the 11 orders, the rules, and the regulations which I enjoin you to-day and carry them out.

And as you listen to these regu- 12 lations, as you keep them and carry them out, the Eternal your God will carry out for you the compact of kindness which he swore to your fathers, he will 13 love you, prosper you, and multiply you, he will prosper the fruit of your womb and the fruit of your ground, your corn and wine and oil, the young of your cattle and the lambs of your flock, in the land which he swore to your fathers that he would give to you. You shall have more 14 prosperity than any nation; not a male or female shall be barren among you or among your cattle. The Eternal will also free you from 15 all sickness; he will not inflict upon you any of the evil diseases of Egypt that you know so well, but will inflict them upon all who hate you. And you must annihi- 16 late all the nations whom the Eternal your God puts into your hands, without pity; you must never worship their gods, for that will endanger you. If you say 17 to yourselves, 'But these nations are stronger than I am; how can I dispossess them?' never fear 18 them; be sure to remember what the Eternal your God did to the Pharaoh and to all Egypt, the 19 terrible tests you saw with your

## DEUTERONOMY VIII

- own eyes, the signal acts, the sheer strength and main force, by means of which the Eternal your God brought you out. So shall the Eternal your God do to all the nations of whom you are afraid.
- 20 Yes, the Eternal your God will send hornets among them, till their survivors hide and die off
- 21 before you. You must not dread them, for the Eternal your God is among you, a great and awful
- 22 God. The Eternal your God will only clear out these nations gradually; you are not to annihilate them all at once, lest wild beasts grow too numerous for
- 23 you. But the Eternal your God will put them into your hands and rout them in a crushing defeat,
- 24 till they are destroyed; he will hand over their kings to you, till you wipe out the very name of them under heaven; not a man shall be able to hold his own against you, till you destroy them.
- 25 Burn up the carved images of their gods; you must not covet the silver or the gold upon them, you must not keep it for yourselves, or you will be endangered; it is an abomination to the Eternal
- 26 your God, and you must not let any abomination into your houses and so share its doom; you must loathe it and detest it, as a doomed thing.
- 8 All that I order you to-day you must be mindful to do, that you may live and multiply and enter on possession of the land which the Eternal swore to your fathers,
- 2 and you must remember all about how the Eternal your God led you through the desert during these forty years, to teach you your need of him, to prove you, to find out if it was your purpose to obey his orders or not. So he 3 made you feel your need of him, he let you hunger and then fed you with manna, which neither you nor your fathers had ever known, that he might make you know that man lives not only by food but by every word that comes out of the lips of the Eternal. Your clothes never wore out, and 4 your feet never blistered, during these forty years. You must 5 keep this in mind, that the Eternal your God disciplines you as a man disciplines his son. You 6 must obey the orders of the Eternal your God by living his life and reverencing him, for the 7 Eternal your God is bringing you into a fine country, a country with streams of water, with springs and pools, welling up in valleys and on the hills, a country of 8 wheat and barley, of vines and fig-trees and pomegranates, of olive oil and honey, a country 9 where you can eat and never famish, where you shall lack for nothing, a country whose ore is iron and from whose hills you can dig copper. You shall eat 10 and be satisfied, and you shall bless the Eternal your God for the fine country he has given you. Beware of forgetting the Eternal 11 your God by failing to obey his orders and regulations and rules, which I enjoin upon you this day; lest, when you have eaten 12 and satisfied yourselves, when you have built grand houses to live in, when your herds and flocks 13 multiply and your silver and gold increase, and all you possess grows larger, then you turn 14 proud and forget the Eternal your

## DEUTERONOMY IX

God, who brought you out of the land of Egypt, from that slave-  
15 pen, who led you through the wide, awful desert, with its stinging serpents and scorpions and thirsty waterless ground, who brought you water out of the  
16 flinty rock, who fed you in the desert with manna, which your fathers had never known, that he might teach you your need of him and prove you, in order to make you prosper in the end.  
17 Beware of saying to yourselves, 'My own power and the strength of my own hand have won me  
18 all this wealth.' You must remember the Eternal your God, for it is he who gives you the power of gaining wealth, that he may ratify the compact which he swore to your fathers, as it is to-  
19 day. If ever you forget the Eternal your God and follow other gods, worshipping them and doing homage to them, then I testify against you this day that  
20 you shall be wiped out, wiped out like the nations which the Eternal is to wipe out before you, since you would not listen to the voice  
9 of the Eternal your God. Listen, Israel: you are to-day to cross the Jordan, to invade and dispossess nations stronger and more powerful than yourselves, to take possession of towns large and  
2 walled up to the sky, a tall, doughty race, the giants you know so well, and of whom you have heard it said, 'Who can stand  
3 up to the giants?' Be sure, then, this day, that it is the Eternal your God who goes in front of you as a consuming fire, to destroy them, to subdue them before you; so shall you drive them out

and kill them off quickly, as the Eternal has promised you. After 4 the Eternal your God has cleared them out before you, never say to yourselves, 'It is for my goodness that the Eternal has brought me in to possess this country.' For no goodness of yours, for no 5 integrity of mind, are you entering upon possession of their country; it is on account of the vice of these nations that the Eternal your God is dispossessing them before you, and in order to fulfil the oath which the Eternal swore to your fathers Abraham and Isaac and Jacob. Be sure of this, 6 it is not for your goodness that the Eternal your God is giving you this fine country; for you are an obstinate race. Re-7 member, never forget, how you provoked the Eternal your God to anger in the desert; from the day you left the land of Egypt to the day you arrived here, you have been rebels against the Eternal. Even at Horeb you 8 provoked the Eternal to anger; indeed, the Eternal was so angry with you that he meant to kill you. I had gone up the hill to 9 receive the stone tablets, the tablets of the compact which the Eternal made with you: I remained forty days and forty nights upon the hill, neither eating nor drinking [[and the 10 Eternal handed me the two stone tablets, on which the divine fingers had inscribed all the words spoken to you at the hill by the Eternal out of the fire, on the day of your gathering]]; then, 11 after the forty days and forty nights, the Eternal gave me the two stone tablets, the tablets of

## DEUTERONOMY X

12 the compact, and the Eternal said to me, 'Be quick, get away down, for your people whom you have brought out of Egypt have depraved themselves, they have been quick to swerve from the line of my orders, they have made  
 13 themselves a metal idol! I have watched this nation,' the Eternal added, 'and it is an obstinate  
 14 race. Not a word! Let me destroy them and blot out their name from under heaven; I will make you into a nation mightier  
 15 and larger than they are.' So I turned away down the hill, which was blazing with fire, the two  
 16 stone tablets in my hands, and when I looked, there you had sinned against the Eternal your God, you had made a molten calf, you had swerved quickly from the line of the Eternal's orders!  
 17 Seizing the two tablets I flung them from my hands and broke  
 18 them before your eyes. And I lay down before the Eternal for forty days and forty nights as before, neither eating nor drinking—for all the sin you had committed, in doing what was evil in the sight of the Eternal, vexing him and provoking him to anger.  
 19 (For I dreaded the anger and fierce wrath of the Eternal against you, to your destruction. But again the Eternal listened to me;  
 20 he was also angry with Aaron and would have destroyed him, but I prayed for Aaron also at  
 21 the same time. Then, taking the sinful calf you had made, I burned it up, breaking it to pieces and grinding it down till it was crushed into a fine powder, and I threw the dust of it into the stream that flowed from the hill.

At Tabêrah, at Massah, and at 22 Kibroth-hattaāvah also, you provoked the Eternal to anger. And 23 when the Eternal sent you forward from Kadesh-barnea, telling you to march up and take possession of the country which he had given to you, then you rebelled against the orders of the Eternal your God; you would not trust him or listen to what he said. You have 24 been rebels against the Eternal ever since I knew you.) Well, I 25 lay down before the Eternal for these forty days and forty nights, because the Eternal had threatened to destroy you; I prayed 26 to the Eternal, 'O Lord the Eternal, destroy not thy people, thine own people, whom thou hast rescued by thy might, whom thou hast brought out of Egypt by sheer strength. Remember 27 thy servants Abraham and Isaac and Jacob. Heed not the obstinacy of this nation, nor their wickedness, nor their sin, lest the land from which thou 28 didst bring us out may say, "The Eternal could not bring them to the land he promised them! The Eternal hated them; that is why he took them into the desert, to slay them!" And yet they are 29 thy people, thy very own, whom thou didst bring out by sheer strength and main force.'

The Eternal then said to me, **10** 'Cut two tablets of stone like the former ones, and come up the hill to me; make an ark of wood, and, when I have written on the 2 tablets what was written on the former tablets which you broke, then put them inside the ark.' So 3 I made an ark of acacia wood, cut two stone tablets like the



## DEUTERONOMY XI

former ones, and went up the hill, with the two tablets in my hand.

4 The Eternal wrote on the tablets as before, the ten sayings which the Eternal had spoken out of the fire to you at the hill on the day of your gathering. He handed

5 them to me, and going down the hill I did as the Eternal had ordered, I put the tablets inside the ark I had made, and there

6 they lie. [[The Israelites marched from the wells of Benê-jaakan to Mosêrah, where Aaron died and was buried, Eleazar his son succeeding him in the office of priest.

7 Thence they marched to Gudgôdah, and from Gudgôdah to Jotbathah, a district with streams of

8 water. Then the Eternal set apart the clan of Levi to carry the ark of the Eternal's compact, to serve the Eternal as his ministers, and to bless the others in his name, as they do to this day.

9 Levi therefore enjoys no property or possession like his brothers; his possession is the Eternal, as the Eternal your God has promised.]] As before, I remained

0 on the hill for forty days and forty nights and the Eternal again listened to me; the Eternal

1 would not destroy you. Then the Eternal said to me, 'Go on your way at the head of the people, till they enter on possession of the country which I swore to their fathers that I would give them.'

2 And now, Israel, what is the Eternal your God asking from you but to reverence the Eternal your God, always to live his life, to love him, to worship the Eternal your God with all your mind and

3 all your heart, and to obey the

orders and rules of the Eternal which I am enjoining you for your own good this day? Why, 14 although heaven, the highest heaven, belongs to the Eternal your God, and the earth with all it holds, yet the Eternal set his

15 heart in love upon your fathers, and chose their descendants after them, chose you out of all nations, as it is to-day. Devote your

16 heart, then, to him, and cease to be obstinate. For the Eternal your

17 God is the supreme God, the supreme Lord, the great God, mighty and awful, never partial, never to be bribed; he secures

18 justice for the orphan and the widow, and he loves an alien, giving him food and clothing. Love the alien, then: for once

19 you were aliens yourselves in the land of Egypt. You must rever-

20 ence the Eternal your God; you must worship him, you must be loyal to him, and by his name you shall swear. He it is whom

21 you must praise; he is your God, who has done for you the great and awful deeds which you saw with your own eyes. Your

22 fathers went down to Egypt, seventy in number; and now the Eternal your God has made you as numerous as the stars in the sky. So you must love the Eternal

11 your God and always do your duty to him, obeying his injunctions, his rules, his regulations, and his orders. And mark this

2 day his discipline. For you are not like your children, who have neither known nor seen the discipline of the Eternal your God, his might, his sheer strength and main force, and the proofs of power

3 he gave by what he did in Egypt to

## DEUTERONOMY XI

the Pharaoh king of Egypt and to  
 4 all his land, or what he did to  
 the horses and chariots of the  
 Egyptian army, how he made  
 the water of the Reed Sea over-  
 flow them as they chased you,  
 and how the Eternal destroyed  
 5 them finally, and how he treated  
 you in the desert till you reached  
 6 this place, and what he did to  
 Dathan and Abiram, the sons of  
 Eliab, Reuben's son—how the  
 earth yawned and swallowed them  
 up with their households, their  
 tents, and every animal in their  
 train, before the eyes of all Israel.  
 7 No, it is your eyes that have  
 seen all the great actions of the  
 8 Eternal. Therefore you must  
 obey all the orders I enjoin you  
 this day, that you may be strong  
 and enter upon possession of the  
 country which you are crossing to  
 9 make your own, and that your  
 life may be long upon the land  
 which the Eternal swore he would  
 give to your fathers and their  
 descendants, a land abounding in  
 10 milk and honey. For the land  
 which you are entering to make  
 your own is not like the land of  
 Egypt from which you have come,  
 a land where you sowed your seed  
 and then watered it by working  
 with your foot, as in a vegetable  
 11 garden; no, it is a land of hills  
 and valleys, which drinks water  
 12 as the rain falls, a land for which  
 the Eternal your God cares—the  
 eyes of the Eternal your God are  
 always on it, from the beginning  
 of the year to the end of the year;  
 13 [[and if you listen carefully to the  
 orders which I enjoin upon you  
 to-day, to love the Eternal your  
 God and worship him with all your  
 14 mind and all your heart]] he will

give rain to your land at the right  
 season, the spring rains and the  
 autumn rains, that you may gather  
 in your corn and wine and oil, and 1  
 he will put grass in your fields for  
 your cattle, and you shall eat and  
 be satisfied. Beware of letting 1  
 yourselves be fooled into swerv-  
 ing aside to the worship and  
 homage of other gods, till the 1  
 Eternal's anger blazes out against  
 you, and he shuts up the skies so  
 that no rain falls and your land  
 yields no produce, and you  
 quickly die off the fine country  
 which the Eternal gives you.  
 [[So you must lay to heart these 1  
 words of mine, you must tie them  
 on your hands as a memento and  
 wear them as a badge on your fore-  
 head; you must teach them to 1  
 your children, talking of them  
 when you are sitting at home and  
 when you are on the road, when  
 you lie down and when you rise  
 up: you must inscribe them on 2  
 the door-posts of your houses  
 and on your gates—that your life 2  
 and the life of your children may  
 be prolonged in the land which  
 the Eternal swore he would give  
 to your fathers as long as the sky  
 hangs over the earth.]] If you 2  
 are mindful to obey all that I am  
 ordering you to do, loving the  
 Eternal your God, always living  
 his life, and loyal to him, then 2  
 the Eternal will dispossess all  
 these nations before you, and you  
 shall take possession of nations  
 stronger and more powerful than  
 yourselves, every foot of ground 2  
 you tread shall be your own, and  
 your frontier shall stretch from  
 the desert to Lebánon, from the  
 River, the river Euphrates, to the  
 Mediterranean Sea; not a man 2

## DEUTERONOMY XII

shall be able to hold his own against you, for the Eternal will lay the terror of you and the dread of you upon all the land you tread—as he assured you.

- 6 Here I put before you this day  
7 a blessing and a curse : a blessing, if you listen to the orders of the Eternal your God which I enjoin  
8 upon you this day, and a curse, if you will not listen to the orders of the Eternal your God, but swerve from the line I lay down for you this day, following other gods who are strange to you.  
9 [[And it shall be that when the Eternal your God brings you into the land of which you are going to take possession, you must lay the blessing on mount Gerizim and  
10 the curse on mount Ebal. Are they not across the Jordan, west of it, lying on the western route through the land of the Canaanites, opposite the Gilgal, which is  
11 beside the oraacular oak ?]] For you are crossing the Jordan to enter upon possession of the land which the Eternal your God assigns you ; you shall  
12 take possession of it and live in it, being mindful to keep all the rules and regulations which I am putting before you this day.  
12 Here are the rules and regulations which you must be mindful to keep in the land which the Eternal your father's God has allowed you to possess, all the days of your life on earth.  
2 You shall destroy all the spots at which the nations whom you dispossess worshipped their gods, on high mountains, on hills, and  
3 under any leafy tree ; you must demolish their altars, break their

obelisks, burn up their sacred poles, and cut down the carved images of their gods, wiping their very name from the spot. Not 4 thus shall you worship the Eternal your God ; no, you shall resort 5 to the sacred spot which the Eternal your God shall choose amid all your clans as the seat of his presence ; thither shall you 6 go, thither shall you bring your offerings and sacrifices, your tithes and contributions, what you have vowed and what you offer voluntarily, the firstlings of your herd and flock ; there shall 7 you eat your sacrificial meal before the Eternal your God, you and your households, rejoicing over all the fruit of your labour with which the Eternal your God has blessed you. You shall not do 8 as we are doing here to-day, every man pleasing himself—for you 9 have not yet reached the resting-place and possession which the Eternal your God is to give you. No, when you cross the Jordan 10 and live in the land of which the Eternal puts you in possession, when he gives you rest from all your foes around, so that you can live in security, then to the sacred 11 spot which the Eternal your God chooses as the seat of his presence, shall you bring all that I bid you, your offerings and sacrifices, your tithes and contributions, and whatever you choose to vow to the Eternal ; and you 12 shall rejoice before the Eternal your God, you and your sons and your daughters, your male slaves and your female slaves, as well as the Levite belonging to your household (since he owns no property or possession in your land).

## DEUTERONOMY XII

- 13 Beware of sacrificing your burnt-offerings at any sacred spot you  
14 see; at the sacred spot which the Eternal chooses in one of your clans, there you shall sacrifice your burnt-offerings, there you  
15 shall do all that I bid you. [[Still, you may slaughter animals and eat their flesh to your heart's desire wherever you reside, as the Eternal your God has blessed you with his gifts; consecrated and unconsecrated alike may eat it, as they would a gazelle or a hart.  
16 Only, you must not eat it with the blood; pour out the blood  
17 like water on the ground.]] You must not eat at home your tithe of corn or wine or oil or the firstlings of your herd and flock, nor anything you have vowed, nor anything you offer voluntarily,  
18 nor your contributions; you must eat them before the Eternal your God at the sacred spot which the Eternal your God chooses, both you and your son and your daughter, your male slave and your female slave, and the Levite who belongs to your household, rejoicing before the Eternal your God over all the fruit of your  
19 labour. (Beware of neglecting the Levite, all the days of your  
20 life upon this land.) When the Eternal your God enlarges your territory, as he promised you, and you say to yourself, 'I will eat flesh' (since your heart longs to eat flesh), then you may eat flesh  
21 to your heart's desire. Should the sacred spot which the Eternal your God has chosen as the seat of his presence be too far away, then you may slaughter any ox or sheep which the Eternal has given you and eat at home to your heart's desire, as I have ordered you. You may  
22 eat it as you would eat a gazelle or a hart, consecrated and unconsecrated alike. Only, be sure  
23 never to eat it with the blood, for the blood is its soul, and you must not eat the soul along with the flesh; you must not eat it, you  
24 must pour it out like water on the ground. You must not eat  
25 it, that things may go well with you and with your children after you, as you do what is right in the eyes of the Eternal. But your  
26 sacred dues and votive offerings you must take to the sacred spot which the Eternal chooses, and  
27 sacrifice your burnt-offerings, flesh and blood, on the altar of the Eternal your God, pouring out the blood of your sacrifices on the altar of the Eternal your God and eating the flesh yourselves. Listen  
28 carefully to all these orders of mine, that things may go well with you and with your children after you for all time, as you do what is good and right in the eyes of the Eternal your God.
- When the Eternal your God  
29 puts an end to the nations before you, as you advance to dispossess them, and when you live in their land after dispossessing them, beware of letting yourself be  
30 beguiled into copying them, after they have been destroyed before you; beware of resorting to their gods, asking yourselves, 'How did these nations worship their gods?—that I may do the same.' You must not worship  
31 the Eternal your God thus; for they offered their gods all that is abominable and hateful to the Eternal, burning even their sons

## DEUTERONOMY XIII

and daughters to their gods.

**16** You must never plant a sacred  
**21** pole or any timber post beside the  
 altar of the Eternal your God  
**22** which you are erecting; nor must  
 you set up an obelisk, which the  
**17** Eternal your God hates. You  
 must not sacrifice to the Eternal  
 your God any animal, large or  
 small, which has a blemish or  
 anything amiss with it: that is  
 abominable to the Eternal your  
**2** God. If there happens to be any  
 man or woman among you, in  
 any of the townships granted you  
 by the Eternal your God, who  
 does evil in the sight of the Eternal  
 your God by breaking his com-  
**3** pact by going and worshipping  
 other gods, bowing down to them  
 or to the sun, the moon, or any of  
 the stars above—which I forbade;  
**4** if you are told of it, if you hear of  
 it, then you must look into it  
 thoroughly, and if the thing be  
 true, if it is certain that such an  
 abominable crime has been com-  
**5** mitted in Israel, you must take  
 the evildoer, man or woman,  
 outside the town and stone him  
**6** to death. On the evidence of  
 two witnesses or of three shall the  
 doomed man be put to death;  
 he shall not be put to death on  
 the evidence of a single witness.

**7** The witnesses shall be the first to  
 take a hand in killing him; then  
 all the people shall follow. So  
 shall you eradicate the evil from  
 your midst.

**2** Whatever I command you,  
**2** that you must be mindful to obey,  
 adding nothing to it, taking  
**3** nothing from it. If a prophet or  
 dreamer arises among you, offering  
 you some proof or portent, and  
 saying, 'Let us follow other gods

(gods that are strange to you) and  
 let us worship them,' even if the **2**  
 proof or portent comes true which  
 he promised you, you must not **3**  
 listen to what that prophet or  
 dreamer says; it is the Eternal  
 your God testing you, to see  
 whether you really love the  
 Eternal your God with all your  
 mind and all your heart. The **4**  
 Eternal your God you shall follow,  
 him you shall revere, his com-  
 mands you shall keep, his voice  
 you shall obey, him shall you  
 worship, and to him shall you be  
 loyal. As for that prophet or **5**  
 dreamer, he shall be put to death  
 for his talk of apostasy from the  
 Eternal your God who brought you  
 out of the land of Egypt and  
 rescued you from that slave-pen,  
 for attempting to allure you from  
 the path that the Eternal your  
 God has ordered you to follow.  
 So shall you eradicate the evil  
 from yourselves. If your half- **6**  
 brother or your full brother, your  
 son or your daughter, the wife of  
 your bosom or the friend who is  
 your other self, whispers to you  
 the enticing word, 'Let us go and  
 worship other gods' (gods who are  
 strange to you or to your fathers,  
 gods of the nations near or far **7**  
 away, from one end of the earth  
 to another), then you must refuse **8**  
 him, you must never listen to him,  
 you must have no pity on him,  
 you must not spare him, you must  
 not conceal his guilt, you must  
 denounce him; you shall be the **9**  
 first to take a hand in killing him,  
 and then all the people shall  
 follow, stoning him to death for **10**  
 having tried to allure you from  
 the Eternal your God, who brought  
 you out of the land of Egypt, that

## DEUTERONOMY XIV

- 11 slave-pen. So shall all Israel hear and fear and never again be  
 12 guilty of a crime like this. If you hear that in any of the towns which the Eternal your God has  
 13 given you to stay in, some low creatures have broken loose and allured their fellow-citizens with the cry, 'Let us go and worship other gods!' (gods who are  
 14 strange to you), then you must examine and investigate the matter, making a thorough inquiry; and if the thing be true, if it is certain that such an abominable crime has been committed in  
 15 your midst, you must slay the inhabitants of that town without quarter, exterminating the town and all in it, cattle and human  
 16 beings alike; you must gather all its spoil into the market-place and then burn up the town and all its spoil as a holocaust to the Eternal your God; the town shall lie in ruins for all time, never to  
 17 be rebuilt. Not one whit of what is doomed must be retained by you, that instead of breaking out in fierce anger the Eternal may be kind and pitiful to you and multiply you, as he swore to  
 18 your fathers, provided that you listen to the voice of the Eternal your God, to obey his commands which I enjoin upon you this day, to do what is right in the eyes of the Eternal your God.
- 14 You are sons to the Eternal your God: you must not gash yourselves nor shave your foreheads the dead; for you are a people sacred to the Eternal your God, and the Eternal has chosen you to be his prized possession, out of all nations on the face of the earth.
- 3 You must not eat any detestable food. Here are the animals you may eat: the ox, the sheep, the goat, the hart, the gazelle, the roe-buck, the ibex, the antelope, and the mountain-sheep. Also, you may eat any animal with a parted hoof, that has each hoof divided through, and that chews the cud. But of those that either chew the cud or have the hoof divided through, you must not eat the following: the camel, the hare, and the hyrax, which are unclean for you, since they chew the cud but have no divided hoof; also the pig, which is unclean for you because he has a divided hoof but does not chew the cud; of their meat you must not eat, their carcasses you must not touch. As for fish, you may eat anything in the waters that has fins and scales, but you must not eat anything that has not fins and scales; that is unclean for you. You may eat any clean bird, but the following you must not eat: the griffon, the vulture, the eagle, the glede, the buzzard, the kite of any species, the raven of any species, the ostrich, the nightjar, the sea-mew, the hawk of any species, the barn-owl and the eagle-owl, the water-hen, the pelican, the carrion-vulture, the cormorant, the stork, the heron of any species, the bittern, and the bat. Also, all winged insects are unclean for you; they must not be eaten. Any winged thing that is clean you may eat. You must not eat any creature that has died a natural death, for you are a people sacred to the Eternal your God; you may give it as food to any alien in your settlement, or sell it to a foreigner.

## DEUTERONOMY XV

You must not boil a kid in its  
22 mother's milk. Every year you  
must take a tenth of all the pro-  
23 duce from your property, and  
in presence of the Eternal your  
God, at the sacred spot which he  
chooses for his presence, you must  
eat the tithe of your corn, your  
wine, your oil, and the firstlings of  
your herd and flock, that you may  
learn always to revere the Eternal  
24 your God. If the road is too  
long, so that you cannot carry  
your tithe, if the sacred spot  
which the Eternal your God  
chooses for his presence is too far  
25 away, then, when the Eternal  
your God has prospered you,  
you must turn your tithe into  
money and carry it in your hand  
to the sacred spot chosen by the  
26 Eternal your God, where you may  
spend your money on whatever  
your heart desires, oxen, sheep,  
wine, or liquor—anything you  
27 have a craving for; there you  
must eat before the Eternal your  
God, you and your household,  
rejoicing; nor must you neglect  
the Levite belonging to your  
household, for he owns no prop-  
erty or possession in your land.

28 At the end of every three years  
you must take the full tithe of  
your produce for that year and  
29 deposit it at home; then the  
Levite (since he owns no property  
or possession in your land), the  
alien, the fatherless, and the  
widow in your community shall  
come and eat it till they are  
satisfied—that the Eternal your  
God may bless you in all the work  
to which you set your hand.

15 At the end of every seven years  
2 you must grant a remission, as fol-  
lows: every creditor shall remit

what he has lent to his fellow-  
Israelite, he shall not press his fel-  
low-Israelite or fellow-countryman,  
for a general remission has been  
proclaimed in honour of the  
Eternal. You may press a foreigner 3  
for payment, but you must remit  
any claim upon your fellow-  
countryman. Though indeed 4  
there should be no poor among  
you (for the Eternal your God  
will prosper you in the land which  
the Eternal your God assigns to  
you as your own possession), pro- 5  
vided that you are attentive to the  
voice of the Eternal your God,  
and mindful to obey all these  
commands laid down by me to-day.  
For the Eternal your God will 6  
prosper you as he promised; you  
shall lend to many a nation, but  
never need to borrow; you shall  
rule over many nations, but never  
shall they rule over you. If you 7  
have a poor man, one of your  
fellow-countrymen, in any town-  
ship of the land which the Eternal  
your God gives you, you must  
not harden your heart nor shut  
your hand against your poor  
brother; you must open your 8  
hand to him, lending him enough  
to meet his needs. Beware of 9  
letting the mean thought enter  
your head, 'But the seventh  
year, the year of remission is  
near!' so that you grudge help  
to your poor brother and give  
him nothing, till he cries to the  
Eternal against you, and you  
incur guilt. You must give to 10  
him and give cheerfully, for that  
will make the Eternal bless you  
in all your work and in whatever  
you undertake. Poor folk will 11  
never cease to be in the land;  
hence I command you to open

## DEUTERONOMY XVI

your hand to your fellows, to the destitute and needy in your land.

12 If anyone of your own race, a Hebrew man or woman, is sold to you, he shall serve you for six years, and in the seventh year you must set him free. And in setting him free you must not let him go empty-handed; you must make him a rich provision from your flock and threshing-floor and winepress, giving him a present as the Eternal your God

15 has prospered you. Remember you were once a slave in the land of Egypt, and that the Eternal your God rescued you; that is why I enjoin this upon you to-day.

16 If he says to you, 'I will not leave you,' because he is fond of you and your household, since

17 he has fared well with you, then you must take an awl and thrust it through his ear into the door; so shall he be your slave for all time. (And the same with your

18 female slave.) You must not think it hard to let him go free; for six years he has served you, at half the cost of a hired servant. So shall the Eternal your God prosper you in all you undertake.

19 You must consecrate to the Eternal your God all the male firstlings of your herd and flock; you must never do any work with a firstling ox, nor shear a firstling

20 sheep; these you and your household must eat year by year before the Eternal your God at the sacred

21 spot chosen by the Eternal. If it has any blemish, if it is lame or blind or if it has any bad flaw, you must not sacrifice it to the

22 Eternal your God, you must eat it at home; consecrated and unconsecrated alike may eat it, as

they would a gazelle or a hart. Only, you must not eat it with 23 the blood in it; you must pour out the blood like water on the ground.

Keep the month of Abib sacred 16 by holding the passover for the Eternal your God; for in the month of Abib the Eternal your God brought you out of Egypt by night. You must sacrifice an 2 animal from the flock or herd as a passover offering to the Eternal your God at the sacred spot which the Eternal chooses for his presence. You must not eat leavened 3 bread with it; for seven days you must eat it with unleavened bread, bread of distress (for you left the land of Egypt in alarm and haste), that you may remember the hour you left the land of Egypt all the days of your life. For seven days 4 not a trace of dough shall be seen in all your territory, and none of the flesh which you sacrifice on the evening of the first day is to be left over till morning. You 5 must not make the passover-sacrifice in any of the townships given you by the Eternal your God: at the sacred spot which the 6 Eternal your God chooses for his presence, there shall you offer the passover-sacrifice in the evening at sunset, at the hour you left Egypt. You must cook and eat 7 it at the sacred spot chosen by the Eternal your God; then in the morning you may set out for home. For six days you shall 8 eat unleavened bread; on the seventh there shall be a day of sacred festival to the Eternal, when you shall do no business. Seven weeks you must count up, 9 counting them from the time you begin to put your sickle to the



## DEUTERONOMY XVII

- 10 standing corn, and then you must hold the Weeks festival for the Eternal your God, offering him a freewill gift from your gains, as the Eternal your God has prospered you, and rejoicing before the Eternal your God, you and your son and your daughter, your male and female slaves, the Levite belonging to your household, the alien, the fatherless, and the widow in your community, at the sacred spot which the Eternal your God chooses for his presence. Remember you were once a slave in Egypt; you must be mindful to obey these rules.
- 13 After the ingathering from your threshing-floor and winepress you must hold the festival of Booths for seven days, rejoicing at your festival, you and your son and your daughter, your male and female slaves, the Levite, the alien, the fatherless, and the widow belonging to your community.
- 15 For seven days you must hold festival to the Eternal your God at the sacred spot chosen by the Eternal; for the Eternal your God will prosper you in all your produce and all your handiwork, to your utter joy. Three times a year shall all your male members appear before the Eternal your God at the sacred spot he chooses, at the festival of unleavened bread, at the Weeks festival, and at the festival of Booths. Nor shall they appear before the Eternal empty-handed; every man must offer what he can afford, according as the Eternal your God has made you prosper.
- 17 You shall appoint governors and officials throughout your clans to rule the people with right justice, in all the townships granted you by the Eternal your God. You must never tamper with justice, you must never be partial to anyone, and you must never accept a bribe—for a bribe blinds even men whose eyes are open, and it destroys the case of a good man. Justice, justice you must aim at, that you may live and possess the land given to you by the Eternal your God. If any case should arise which is too hard for you to decide, a decision between murder and accidental death, a question of property, or of compensation for injury, or some local dispute, then you must betake yourself to the sacred spot chosen by the Eternal your God and consult the priestly Levites and the presiding judge; ask them, and after inquiry they will let you know the right decision; you must be guided by the decision they announce to you from the sacred spot chosen by the Eternal, and you must be mindful to carry out all their directions; you must be guided by the instructions which they give you and the decision which they announce to you, swerving neither to right nor to left from their judgment. Any man who presumptuously refuses to listen either to the priest who serves there, ministering before the Eternal your God, or to the judge, that man must die; so shall you eradicate evil from Israel, and all the people shall hear and fear and never act presumptuously again.
- When you reach the country which the Eternal your God gives you and take possession of it and live in it, if you say to yourself, ' I

## DEUTERONOMY XVIII

must have a king over me, like all the nations around me,' then you may appoint a king whom the Eternal your God chooses. You must make one of your own countrymen king over you; you must not put a foreigner over you, who is not a fellow-countryman. Only, he must not multiply his war-horses, nor ally the nation again with Egypt in order to multiply war-horses; for the Eternal has forbidden you ever again to turn in that direction. Neither must he multiply wives for himself, lest his heart be estranged; neither must he multiply silver and gold for himself in excess. When he is seated on his royal throne, he must have a copy of this code written for himself, taken from the copy in charge of the priestly Levites; the book shall remain beside him, and he shall read it all the days of his life, that he may learn to revere the Eternal his God and obediently to keep all the injunctions and rules of this code, so that his heart may not be lifted proudly above his fellow-countrymen and that he may not swerve to right or to left from what is commanded, but that he and his children may have their life prolonged in the kingdom, within Israel.

**18** The priestly Levites, that is, the whole clan of Levi, shall not own any property or possession like the rest of Israel; they shall live by what is offered to the Eternal for burning and by his appointed dues. Levi shall not possess any property among his fellows; his possession is the Eternal, as the Eternal has promised. This is the priest's due from the people: those who

offer a sacrifice of any animal, large or small, shall let the priest have the thigh, the two cheeks, and the maw; also, you must give him the first of your corn, your wine, and your oil, with the first of the fleece from your sheep. For he has been chosen by the Eternal your God from all your clans, he and his sons for all time, to serve the Eternal by ministering. But if a Levite leaves his residence in any of your townships throughout Israel and, following all his heart's desire, comes to the sacred spot chosen by the Eternal, then he shall minister before the Eternal his God like all his fellow-Levites who are serving there before the Eternal; his share of food shall be the same as theirs, save in the case of one who has acted as a pagan priest and practised necromancy. When you reach the country which the Eternal your God assigns you, you must never learn to follow the abominable practices of the natives. There must be none among you who burns his son or his daughter alive, or who practises divination or soothsaying, no augur, no sorcerer, no one who weaves spells, no medium or magician, no necromancer. Anyone given to these practices is abominable to the Eternal; indeed, it is on account of such practices that the Eternal dispossesses these nations before you. Before the Eternal your God you must be blameless; for while these nations which you are dispossessing listen to mediums and magicians, the Eternal your God has not allowed you to do that. The Eternal

## DEUTERONOMY XIX

your God will raise up for you prophet after prophet like myself from among yourselves; and to  
 16 the prophet you must listen—just as when you appealed to the Eternal your God on the day when you were gathered at Horeb, 'Let me no longer hear the voice of the Eternal my God and see no longer  
 17 this great fire, lest I die'; then the Eternal said to me, 'They are  
 18 right; I will raise up a prophet for them from among themselves, like yourself; I will put my words into his lips and he shall tell them all the orders I give  
 19 him; anyone who will not listen to what he says from me, I myself will make him answer for it.  
 20 But any prophet who dares in his presumption to speak a word as from myself which I never bade him utter, or any prophet who speaks as from other gods, that  
 21 prophet shall die.' And if you say to yourselves, 'How can we know what word has not been  
 22 uttered by the Eternal?'—should the prediction of a prophet speaking as from the Eternal be not fulfilled, should the thing never happen, then that is a word which the Eternal never uttered: the prophet dared to utter it in his presumption, and you need not be afraid of him.  
 19 When the Eternal your God puts an end to the nations whose land the Eternal assigns you, and when you dispossess them and  
 2 live in their towns and houses, you must set apart three towns in the land of which the Eternal your God puts you into possession.  
 3 You must fix the lie of the towns by dividing the area of the country which the Eternal your

God allows you to hold into three parts, that any homicide may save his life. Here are the rules with  
 4 regard to a homicide who may save his life by running to one of these towns. Any man who kills his neighbour by mistake, having had no feud with him previously, as for example when a man goes  
 5 into the forest with his neighbour to cut wood, and, as his hand lets drive with the axe to fell a tree, the head slips from the helve and strikes his neighbour dead, the homicide may flee to one of these towns to save his life, lest  
 6 the avenger of blood in hot anger chase and catch the homicide, since the road is long, and strike him dead, although he did not deserve to die, because he had no feud against his neighbour. Hence  
 7 I command you to set apart three towns. And if the Eternal your  
 8 God enlarges your territory, as he swore to your fathers, and gives you all the land which he promised to give to your fathers (provided that you are careful  
 9 to obey all these orders of mine to-day, loving the Eternal your God and always living his life), then you must add three towns  
 10 more, to prevent an innocent man being murdered in the land— which would make you incur the guilt of bloodshed. But if any  
 11 man has a feud against his neighbour and lies in wait for him, attacking him and striking him till he dies, should the murderer flee to one of the towns of refuge, the sheikhs of his town shall send  
 12 to fetch him and hand him over to be slain by the avenger of blood; you must have no pity  
 13 on him, but purge the innocent

## DEUTERONOMY XX

man's blood from Israel, that all may go well with you.

14 In the possessions you hold in the land which the Eternal your God assigns you as your very own, you must never remove your neighbour's landmark erected by the men of old.

15 A single witness shall not count against a man, in connexion with any crime or sin; the charge shall only be valid on the evidence of

16 two or three witnesses. If a malicious witness appears against a man to accuse him of evil-doing,

17 then the two parties in the dispute shall appear before the Eternal, that is, before the priests and the

18 presiding judges; the judges shall investigate the matter carefully, and if it turns out that the witness is malicious and that he

19 has given false witness against his fellow, you must treat him as he meant his fellow to be treated;

so shall you eradicate evil from 20 your midst. The others shall hear and fear and never again

21 be guilty of such a sin. You must have no mercy upon him; life for life, an eye for an eye, a

tooth for a tooth, a hand for a hand, a foot for a foot.

20 When you set out to make war upon your enemies, and see war-horses and chariots and an army

larger than yourselves, you must not be afraid of them, for the Eternal your God who brought

you out of the land of Egypt is 2 on your side. When you open the campaign, a priest must approach

and address the army thus: 3 'Listen, Israel, you are opening

a campaign to-day against your enemies; do not lose heart, fear not, tremble not, be not afraid

of them, for the Eternal your God 4 goes with you, to fight for you against your enemies and to give

you the victory.' Then the 5 officers shall tell the army, 'Who

has built a new house and not dedicated it? Let him return

home, lest he die in battle and another man dedicate it. Who 6

has planted a vineyard and not enjoyed the fruit of it? Let him

return home, lest he die in battle and another man enjoy the fruit

of it. Who has betrothed a wife 7 and not taken her? Let him

return home, lest he die in battle and another man marry her.' The 8

officers shall tell the army further, 'Which of you is terrified and faint-hearted? Let him return

home, lest his fellows lose heart like himself.' Then, after address- 9

ing the army, the officers shall appoint commanders to lead the

forces. When you come to attack a 10

town, offer terms of peace. If 11 the town makes peace with you and opens to you, then all the

people to be found in it shall do forced labour for you and be

subject to you. But if it will not 12 make peace with you, if it makes

war with you, then you must besiege it, and, when the Eternal 13 your God delivers it up to you, then you must kill every male inhabitant without quarter; how- 14

ever, you may seize for yourselves the women and children and animals and all the plunder in the town, enjoying the plunder of your enemies which the Eternal your God has given to you. So 15 shall you treat all towns at a great distance from you, which do not belong to the nations around you.

## DEUTERONOMY XXI

6 But in the towns of the nations here, which the Eternal your God is giving you for your own, you must not leave a human soul  
 7 alive; you must put them all to death, Hittites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites, as the Eternal  
 8 your God has ordered you, that they may not teach you to follow all the abominable practices of the worship they offer to their gods. That would be a sin for you against  
 9 the Eternal your God. When you are besieging a town for long, in attacking it for the purpose of capture, you must never destroy its trees by taking an axe to them; you may eat their fruit, but you must not cut them down. Is a wild tree a human being that  
 10 you should lay siege to it? Only trees which you know are not fruit-trees may be destroyed and cut down, that you may build siege-works to reduce the town that makes war against you.

1 If a man is found killed on the ground which the Eternal your God has assigned to you, lying in the open, and if no one knows  
 2 who killed him, then your sheikhs and judges must go and measure the distance to the towns adjoining  
 3 the dead body, and the sheikhs of the town nearest the dead body shall take a heifer which has never been harnessed for work, a heifer which has never pulled in a yoke,  
 4 and bringing it to a wady with running water, which has never been ploughed nor sown, they shall break the heifer's neck there  
 5 in the wady; then the priests (that is, the Levites) shall approach (for as the Eternal your God has chosen them to minister

before him and to bless others in his name, so every strife and stroke is to be adjudged as they decide the matter), and all the 6 sheikhs of the town nearest to the dead body shall wash their hands over the heifer whose neck was broken in the wady, protesting, 7 'Our hands did not shed this blood, our eyes never saw the deed; clear Israel of guilt, clear 8 thy people whom thou hast rescued, O Eternal, and leave no innocent blood lying within thy people Israel.' So shall they be cleared of the guilt of murder, and 9 you shall eradicate the guilt of murder from you, by doing what the Eternal judges to be right.

When you set out to war against 10 your enemies, and the Eternal your God hands them over to you, and you take prisoners from them, if you see among the 11 prisoners a beautiful woman whom you desire and long to marry, take her home, let her 12 shave her head and pare her nails and throw off her prisoner's robe, 13 let her live in your house and bewail her father and mother for a full month; then you can have intercourse with her and be her husband, and she shall be your wife. After that, if you do not 14 care for her, let her go where she pleases; you must not sell her for money, you must not treat her as a slave, for you dishonoured her.

If a man has two wives, one 15 whom he loves and one whom he slights, and both have borne him children, both the loved one and the slighted, and if the first-born son belongs to the slighted wife, then in making over his 16

## DEUTERONOMY XXII

property to his sons, the man must not put the son of the loved one before the son of the slighted  
17 wife who is the first-born; he must accord the first-born first-born rights by giving the son of the slighted wife twice what the other gets of all his property, since he was born in the first flush of his father's manhood, and the  
18 first-born right was his. If a man has a stubborn and rebellious son, who will not obey his father or his mother, who will not listen to them even when they chastise  
19 him, then his father and mother shall lay hands upon him and bring him before the sheikhs of his town at the local gateway,  
20 telling the sheikhs of his town, 'This son of ours is a stubborn and rebellious fellow who will not obey our orders; he is a spend-  
21 thrift and a drunkard.' Whereupon all his fellow-citizens shall stone him to death. So shall you eradicate evil from you, and all Israel shall hear and fear.  
22 If any man has committed a sin deserving death and if he is put to death by being impaled upon a  
23 stake, his corpse must not remain all night upon the stake; you must be sure to bury him the same day, for an impaled man is under God's curse, and you must not pollute the land which the Eternal your God gives you for your own.  
22 You must not withhold your help from any ox or sheep of a fellow-countryman which you see going astray; you must be sure to take it back to your  
2 fellow-countryman. If he does not stay near you, or if you do not know who the owner is, take the animal home with you, and

keep it till your fellow-countryman claims it; then give it back to him. So with his ass, so with 3 his garment, so with anything which a fellow-countryman loses and which you find; you must not withhold your help. You 4 must not withhold your help from any ox or ass of your fellow-countryman which you see foundered by the wayside; you must be sure to help him to raise it up.

A woman must never wear any- 5 thing belonging to a man, nor must a man put on woman's clothes; for whoever does that is abominable to the Eternal your God.

If you happen to come upon 6 a bird's nest on a tree or on the ground, with young ones or eggs and the mother-bird sitting on the young ones or on the eggs, you must not take away the mother-bird along with her brood; what you must do is to 7 let the mother-bird go as you take the brood for yourself, that all may go well with you and that you may have a long life.

When you build a new house, 8 you must put a parapet round the roof, that you may not bring the guilt of blood upon your house by anyone falling from it.

You must not sow two kinds of 9 seed in your vineyard, otherwise the whole of its produce shall be confiscated for the sanctuary, the crop you have sown and the vintage itself.

You must never plough with 10 an ox and an ass, yoked together.

You must never wear any gar- 11 ment blended of wool and linen.

You must plait tassels on the 12 four corners of the robe that covers you.

## DEUTERONOMY XXIII

13 If a man marries a wife and has  
intercourse with her and then turns  
14 against her, making wanton  
charges against her, slandering  
her by saying, 'I took this woman,  
but when I handled her I did not  
15 find the evidence of virginity in  
her,' the father and mother of  
the girl shall spread the evidence  
of her virginity before the sheikhs  
16 of the town in the gateway; the  
girl's father shall say to the  
sheikhs, 'I gave my daughter to  
this man in marriage, and he has  
17 turned against her, he has made  
wanton charges against her,  
declaring that he did not find  
the evidence of virginity in her.  
And there lies the evidence of  
18 her virginity!' Whereupon the  
sheikhs of the town shall take and  
19 flog the man, fining him thirteen  
guineas to be paid over to the  
father of the girl, because the man  
had slandered a virgin of Israel;  
she shall remain his wife, he can-  
20 not divorce her as long as he  
lives. Only, if the charge be  
true, that the evidence of virginity  
was not to be found in the girl,  
21 she shall be taken to the door of  
her father's house and stoned to  
death by the men of the town for  
having committed an immoral  
scandal in Israel by turning her  
father's house into a harlot's. So  
shall you eradicate evil from you.  
22 If any man is caught lying with  
a married woman, both of them  
shall die, the man who lay with  
the woman and the woman her-  
self; so shall you eradicate evil  
from Israel.  
23 If a man comes across a girl  
in the town who is a virgin be-  
trothed to a husband and lies  
24 with her, you must take them

both out to the town-gate and  
stone them to death, the girl be-  
cause she did not call for help in  
the town, the man because he has  
violated another man's wife; so  
shall you eradicate evil from  
among you. But if the man 25  
comes across the betrothed girl  
in the open country and forces her  
to lie with him, then the man  
alone shall die; you must do 26  
nothing to the girl, there is nothing  
about the girl deserving death;  
the case is like that of a man  
attacking and killing a neighbour,  
for the man came across her in 27  
the open country, and when the  
betrothed girl cried for help there  
was no one to rescue her. If a  
man comes across a girl, a virgin 28  
who is not betrothed, and if he  
ravishes her and lies with her,  
and is caught, then the man 29  
who lay with her shall pay six and  
a half guineas to the girl's father,  
and she shall become his wife,  
since he violated her; he shall  
not divorce her as long as he  
lives. No man shall marry a 30  
wife of his father or have inter-  
course with her.

No eunuch, no man sexually 23  
mutilated, shall enter the gather-  
ing of the Eternal. No bastard 2  
shall enter the gathering of the  
Eternal; none of his descendants,  
even down to the tenth genera-  
tion, shall enter the gathering of  
the Eternal. No Ammonite or 3  
Moabite shall enter the gathering  
of the Eternal; no one belonging  
to them, even down to the tenth  
generation, shall ever enter the  
gathering of the Eternal; for they 4  
did not meet you with bread and  
water as you made your way  
out of Egypt, but hired Balaam

## DEUTERONOMY XXIV

- the son of Beôr from Pethor in Mesopotamia to curse you. (Yet 5 the Eternal your God would not listen to Balaam; the Eternal your God turned the curse into a blessing for you, since the Eternal your God loved you.)
- 6 Never in all your life shall you seek their welfare and well-being.
- 7 An Edomite you must not detest, for he is your kinsman; and an Egyptian you must not detest, for you were once an alien in 8 his land; children born to them, down to the third generation, may enter the gathering of the Eternal.
- 9 When you are in camp, at war with your enemies, you must keep yourselves clear of anything 10 offensive. Thus, if any man of you becomes unclean with an emission during the night, he must go outside the camp, he is 11 not to come inside; when evening comes he must bathe in water, and then, at sundown, he may 12 come inside the camp. Also, you must have a latrine outside the 13 camp and go outside to it; you must carry a spade among your weapons, and when you relieve yourself outside, you must dig a hole with it, to cover up your 14 filth. For the Eternal your God moves within your camp, to rescue you and to put your enemies into your power; hence your camp must be sacred—that he may not see anything indecent among you and turn away from you.
- 15 You must not hand back to his master any slave who has escaped 16 to you from his master; he shall live with you, wherever he chooses, in any of your townships, as he pleases; you must not be hard on him.

No woman of Israel shall be a 17 temple-prostitute and no man of Israel shall be a temple-prostitute. You must never pay a vow into 18 the house of the Eternal your God with money that is the hire of a prostitute or the wages of a catamite: both are abominable to the Eternal your God.

You must never exact interest 19 upon a loan from a fellow-Israelite, interest in money, food, or any thing else. From a foreigner you 20 may exact interest, but you must not exact interest upon a loan to a fellow-Israelite; that the Eternal your God may bless you in all the work to which you set your hand within the land you are entering as your own.

When you make any vow to 21 the Eternal your God, you must pay it without delay; for the Eternal your God will not fail to demand it, and to withhold it would be a sin. If you refrain 22 from making a vow, that is no sin for you; but you must be 23 careful to perform any promise you have made with your lips, anything vowed to the Eternal your God.

When you enter your neigh- 24 bour's vineyard, you may eat your fill of the grapes, but you must not put any in your bag. When 25 you pass your neighbour's standing corn you may pull some ears with your hand, but you must never put a sickle into your neighbour's standing corn.

When a man takes a wife and 24 marries her, if she displeases him because he has found her immodest in some way, and if he writes out a deed of divorce and



## DEUTERONOMY XXIV

2 puts it into her hand, dismissing her from his house, then if, on leaving his house, she goes and  
3 marries another man, and if this second husband turns against her and hands her a written deed of divorce, dismissing her from his  
4 house, or if he dies, her former husband, who dismissed her, may not take her to be his wife again, after she has been soiled; that would be abominable to the Eternal your God, and you must not bring guilt upon the land which the Eternal your God  
5 assigns you as your own. When a man takes a new wife, he shall not go on active service with the army, nor shall he be called upon for any enterprise; he shall be free at home for one year, to be happy with the wife he has taken.  
6 No man shall take a handmill or even an upper millstone in pledge for a debt; for that is to take life itself as a pledge.  
7 If any man is caught kidnaping a fellow-Israelite, treating him as a slave and selling him, that thief shall die; so shall you eradicate evil from among you.  
8 In any attack of leprosy be careful to carry out exactly all the directions of the priestly Levites; as I have given them orders, so you must be careful to obey them.  
9 Remember what the Eternal your God did to Miriam, as you were making your way up from Egypt.  
10 When you are lending anything to a fellow-Israelite, you must not go into his house to fetch his  
11 pledge; you must stand outside, and let the man to whom you are making the loan fetch out his  
12 pledge. If he is a poor man, you

must not sleep in the mantle he pledges; return it to him at sun-  
13 set, that he may sleep in his own mantle and bless you; it will be saving credit for you with the Eternal your God.

You must not defraud any  
14 hired labourer who is needy and poor, whether he is a fellow-Israelite or one of the aliens resident in your townships; you  
15 must pay him his wages by the day, nor let the sun go down upon it (for the man is poor and he wants his wages), lest he cries to the Eternal against you and you incur guilt.

Fathers shall not be put to death  
16 for their children, nor children for their fathers; everyone shall be put to death for his own sin.

You must never tamper in  
17 court with the rights of a resident alien or an orphan or a widow, nor take a widow's raiment in pledge for her debt; remember  
18 you were once a slave yourself in the land of Egypt, and the Eternal your God rescued you from it; therefore I lay this command upon you.

In reaping your harvest, if you  
19 forget a sheaf in the field, you must not go back to fetch it; it shall be for the alien, the orphan, or the widow, that the Eternal your God may bless you in all the work to which you put a  
20 hand. In knocking the fruit off your olive-trees, you must not go over the branches a second time; that fruit is for the alien, the orphan, or the widow. In  
21 gathering your grapes, you must not go over your vineyard again; that is to be left for the alien, the orphan, or the widow. You  
22

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must remember that you were once a slave yourself in the land of Egypt; therefore do I lay this command upon you.

- 25** In a lawsuit, when men come into court, and the judges decide between them, acquitting the innocent and condemning the guilty, if the guilty man deserves a flogging, the judge shall make him lie down and have him flogged in his presence, with lashes in proportion to his crime; forty lashes may be given, but not more, lest, if more are given and a number of extra lashes are inflicted, your fellow-Israelite may be publicly disgraced.
- 4** You must never muzzle an ox when it is treading out the corn.
- 5** When brothers are living together, if one dies leaving no son, the dead man's wife must not marry a stranger outside the family; her husband's brother shall go in to her and marry her, doing the duty of a husband's brother to her, and her first-born son shall succeed to the position of the dead man, to prevent his name being blotted out of Israel.
- 7** If the man does not care to marry his brother's wife, then his brother's wife must approach the sheikhs in the public assembly and declare, 'My husband's brother refuses to carry on his brother's name in Israel, he will not do the duty of a husband's brother to me'; whereupon the sheikhs of the town shall summon him, and if he comes forward saying that he does not care to marry her, then his brother's wife shall go up to him in presence of the sheikhs and loosen the sandal from his foot and spit in his face,

protesting, 'So shall it be done to the man who will not maintain his brother's family!' His family shall be called in Israel, 'the family of the unshod.'

When two men are fighting with one another, if the wife of one of them comes to the rescue of her husband and puts out her hand to seize his assailant by the private parts, you shall cut her hand off, you shall have no pity upon her.

You must not keep weights of different sizes in your bag, and you must not keep measures of different sizes in your house; you must keep a full, just weight, a full, just measure, that you may have a long life in the land which the Eternal your God is giving you. For everyone who acts thus dishonestly, everyone who practises injustice, is abominable to the Eternal your God.

Remember how Amâlek treated you on the road from Egypt, how reckless of God, he fell upon you when you were tired and faint, and cut off all who lagged and lagged behind in your rear. Therefore, when the Eternal your God has given you rest from all your foes around, in the land which the Eternal your God assigns to you as your possession, you shall blot Amâlek from the very memory of men; do not forget that.

When once you have entered on possession of the land which the Eternal your God is giving you, when you hold it and live in it, you must take some of all the first produce of the country that you gather from the land which the Eternal your God is giving you, and, placing it in a basket, go to the sacred spot

## DEUTERONOMY XXVII

which the Eternal your God  
3 chooses for his presence [[You must go to the presiding priest and say to him, 'I declare this day to the Eternal your God that I have reached the land which the Eternal swore to our fathers that he would  
4 give to us'; and the priest shall take the basket from your hand and place it in front of the altar  
5 of the Eternal your God]]. Then you must testify before the Eternal your God, 'My father was a wandering Aramæan, who went down to reside in Egypt, with a small household, and there he became a nation, great, mighty,  
6 and numerous; the Egyptians treated us harshly, oppressed us, and crushed us down in slavery,  
7 but we cried to the Eternal the God of our fathers, and the Eternal heard our cry and saw our affliction and toil and oppression;  
8 then the Eternal brought us out of Egypt by sheer strength and main force, with awful terrors, with  
9 signal acts; he has brought us to this place and given us this country, which abounds in milk  
0 and honey. Here then I bring some of the first produce of the land which thou hast given me, O Eternal.' You must place it before the Eternal your God, bowing down before the Eternal  
1 your God and rejoicing over all the good that the Eternal your God has given to you and to your household, with your Levites and  
2 resident aliens. Every third year, in the year of tithing, when you have taken all the tithe of your produce and given it to the Levites, the resident aliens, the orphans, and the widows in your community, that they may eat

their fill, then you shall declare before the Eternal your God, 'I have removed the sacred dues 13 from my house and given them to the Levite, the alien, the orphan, and the widow, exactly as thou hast commanded me; I have not broken any of thy commands, I have not forgotten them; I have 14 never eaten any of the tithe while I was in mourning, I have not removed them while unclean, I have not offered any for the dead; I have obeyed what the Eternal my God enjoined. I have followed all thine orders. Look 15 down from heaven, thy sacred dwelling-place, and bless thy people Israel, bless the country thou hast given us, as thou didst swear to our fathers, a land abounding in milk and honey.'

As the Eternal your God orders 16 you this day to obey these rules and regulations, so you must keep them and carry them out with all your mind and heart. This day 17 you have avowed the Eternal to be your God, promising to live his life and obey his rules and orders and regulations, listening to what he says; and this day the 18 Eternal has avowed you to be his very own people, as he has promised you, if you obey all his orders, engaging to lift you high 19 in praise and renown and honour over all other nations he has made, that you may be a people sacred to the Eternal your God, as he has assured you."

Moses and all the sheikhs of 27 Israel ordered the people to "obey all the commands I am enjoining upon you this day. And on the 2 day you cross the Jordan into the land which the Eternal your God

## DEUTERONOMY XXVII

is giving you, then you must erect some large boulders, putting a  
 3 layer of lime upon them and inscribing thereon all the words of this law, as soon as you have crossed; that you may pass forward into the land which the Eternal your God is giving you, a land abounding in milk and honey, as the Eternal the God of your fathers promised you.

4 Whenever you cross the Jordan, you must erect these boulders, as I command you this day, on mount Ebal, putting a layer of lime  
 5 upon them [*There you must build an altar to the Eternal your God, an altar of stones; you must not*  
 6 *use an iron tool to them, you must build the altar of the Eternal your*  
 7 *God with undressed stones, on which you shall offer burnt sacrifices to the Eternal your God and sacrifice recompense-offerings, of which you shall eat, rejoicing before the*  
 8 *Eternal your God*] and inscribing very distinctly on the boulders all the words of this law.”

9 Moses and the priestly Levites then said to all Israel, “Silence! listen, O Israel! to-day you become the people of the Eternal  
 10 your God; therefore you must obey what the Eternal your God orders, keeping his commands and rules which I enjoin upon you this  
 11 day.” Moses gave the people this charge on the same day:  
 12 “When you have crossed the Jordan, the following shall stand on mount Gerizim to bless the people, Simeon and Levi and Judah and Issachar and Joseph  
 13 and Benjamin; and on mount Ebal the following shall stand to pronounce the curse, Reuben and Gad and Asher and Zebulun and

Dan and Naphtali. The Levites 14 shall proclaim aloud to all the men of Israel: ‘A curse on the 15 man who carves or casts an idol—which the Eternal detests—the work of a craftsman’s hands, erecting it in secret!’ And all the people shall answer, ‘So be it.’ ‘A curse on the man who 16 dishonours his father or mother!’ And all the people shall answer, ‘So be it.’ ‘A curse on the man 17 who removes his neighbour’s landmark!’ And all the people shall answer, ‘So be it.’ ‘A curse on 18 the man who misleads a blind man on the road!’ And all the people shall answer, ‘So be it.’ ‘A curse on the man who tampers 19 with the rights of an alien, an orphan, or a widow!’ And all the people shall answer, ‘So be it.’ ‘A curse on the man who lies 20 with his father’s wife, because he has dishonoured his father!’ And all the people shall answer, ‘So be it.’ ‘A curse on the man 21 who lies with any kind of animal!’ And all the people shall answer, ‘So be it.’ ‘A curse on the man 22 who lies with his sister, whether she is the daughter of his father or of his mother!’ And all the people shall answer, ‘So be it.’ ‘A curse on the man who lies 23 with his mother-in-law!’ And all the people shall answer, ‘So be it.’ ‘A curse on the man who 24 murders his fellow-countryman secretly!’ And all the people shall answer, ‘So be it.’ ‘A curse 25 on the man who accepts a bribe to murder some innocent person!’ And all the people shall answer, ‘So be it.’ ‘A curse on 26 the man who will not give effect to the words of this law!’ And

## DEUTERONOMY XXVIII

all the people shall answer, 'So be it.'

**28** If only you will listen carefully to what the Eternal your God orders, mindful to carry out all his commands which I enjoin upon you this day, then the Eternal your God will lift you high above all the nations of the earth, **2** and all these blessings shall come upon you and overtake you, if only you listen to the voice of the **3** Eternal your God. You shall be blessed in town and in country; **4** blessed shall be the fruit of your body and of your ground, the young of your cattle and the lambs **5** of your flock; full shall your basket be, and your kneading-**6** trough; blessed shall you be as you start out and as you come **7** home. The foes who attack you the Eternal will rout before you; they may assail you all together, but they shall fly before you in **8** all directions. The Eternal will command you to be blessed in your barns and in every enterprise to which you put your hand, blessing you in the land which the Eternal your God assigns to you. **9** The Eternal will confirm your position as a people sacred to himself, as he swore to you, if you obey the orders of the Eternal **10** your God and live his life, so that when all nations on earth see you are owned by the Eternal they **11** may stand in awe of you. The Eternal will make you overflow with prosperity in the fruit of your body, of your cattle, and of your ground, the ground that the Eternal swore to your fathers **12** that he would give you. The Eternal will open his rich treasury of heaven for you, to bestow rain

in due season on your land, blessing all your labours, so that you shall lend to many a nation but never need to borrow from them. So shall the Eternal put you at **13** the head, not at the tail; you shall be always rising, never falling, as you listen to the commands of the Eternal your God which I enjoin upon you this day, and carry them out carefully, never **14** swerving to right or to left from any of the injunctions I lay upon you this day, by going after any other gods to worship them.

But if you will not listen to the **15** voice of the Eternal your God, if you will not be mindful to carry out all his commands and rules which I enjoin upon you this day, then shall all these curses come upon you and overtake you. Cursed shall you be in town and **16** in country; cursed your basket **17** and kneading-trough, cursed **18** the fruit of your body and your ground, the young of your cattle and the lambs of your flock; cursed shall you be when you **19** start out and when you return home. The Eternal will send the **20** curse on you, baffling you and thwarting you, whatever you put your hand to, until you are ruined and perish rapidly for your evil-doing in forsaking me. The **21** Eternal will make plagues cleave to you till he consumes you off the country which you are entering to possess; the Eternal will **22** strike you with consumption, fever, ague, and erysipelas, with drought, blasting, and mildew, that shall pursue you till you perish; the sky overhead shall **23** be brass and the earth underfoot shall be iron; the Eternal will **24**

## DEUTERONOMY XXVIII

turn the rain of your land into powder and dust, dropping from the sky upon you till you are  
 25 destroyed. The Eternal will have you routed in front of your foes ; you may assail them all together, but you shall fly before them in all directions, till all the realms of the earth shudder to see you ;  
 26 your carcasses shall be food for all the wild birds and beasts, and 27 none shall scare them off. The Eternal will strike you with Egyptian boils, with tumours,  
 35 scurvy, and itch incurable ; and the Eternal will strike your knees and legs with evil boils, incurable  
 28 boils from head to foot. The Eternal will strike your minds with mad-  
 29 ness, blindness, and dismay, till you grope at noon like a blind man in the dark, and fall into disaster ; you shall be utterly crushed and robbed continually,  
 30 with no one to rescue you. You shall betroth a wife and another man shall ravish her ; you shall build a house, but never live in it ; you shall plant a vineyard, and  
 31 get no use of the grapes ; your ox shall be killed under your very eyes, and you shall eat none of it ; your ass shall be seized by force under your very eyes, and never given back to you ; your sheep shall be handed over to your foes, with none to come to  
 32 your rescue ; your sons and daughters shall be handed over to a foreign folk, and all day long you will yearn for a sight of them and pine away, unable to do any-  
 33 thing ; a strange nation will eat up your crops and all the fruit of your labour, and you shall be utterly crushed and broken con-  
 34 tinually, till you are driven mad

by the sight of it all. The 36 Eternal will carry you and the king you set over you to a nation which neither you nor your fathers knew, and there you will have to worship foreign gods of wood and stone ; you shall become a 37 horror, a proverb, and byword among all the races where you are exiled. Much seed shall you 38 carry to the field, but little shall you reap, for the locust will devour the crop. Vineyards you 39 may plant and till, but you shall never drink or store the wine, for worms will spoil the grapes. You 40 may grow olive-trees all over your country, but you shall never anoint yourself with the oil, for your olives will drop off. [[You 41 may have sons and daughters born to you, but they shall not remain yours, they shall be carried off as exiles.]] Insects 42 will infest all your trees and crops. The alien who settles 43 among you will rise higher and higher above you, while you sink low ; he will lend to you, not you 44 to him, he will be at the head and you at the tail. All these 45 curses shall come upon you and pursue you and overtake you till you are destroyed, because you would not listen to the voice of the Eternal your God, keeping his commands and orders for you ; these curses shall be a mark and 46 portent upon you and your descendants for all time. Because 47 you have not served the Eternal your God with joy and with a glad heart for all your abundance, therefore with hunger and thirst 48 and nakedness and utter poverty shall you serve the foes whom the Eternal sends against you ; he

## DEUTERONOMY XXVIII

will put an iron yoke on your  
49 neck till you are destroyed. The  
Eternal will bring on you a nation  
from the far ends of the earth,  
swooping like a vulture, with a  
language you do not understand,  
50 with fierce looks, regardless of  
old folk and indifferent to the  
51 young; they shall eat up the  
young of your cattle and the  
crops of your ground, they shall  
leave you neither corn nor wine  
nor oil nor young cattle nor  
lambs, till they make an end of  
52 you. They shall besiege you in  
all your towns till the high forti-  
fied walls on which you relied are  
brought down, all over the land,  
as they besiege you in all your  
settlements all over the land that  
the Eternal your God has given  
53 you; you will have to eat your  
own children, the flesh of the sons  
and daughters which the Eternal  
your God has given you, in the  
strait of the siege as your foes  
54 are pressing you hard; he who is  
most tender and dainty among  
you will grudge the food even to  
his brother, to the wife of his  
bosom, and to his remaining  
55 children, till he refuses any of  
them any part of the flesh of his  
own children which he means to  
eat, since he has nothing else  
left for himself, in the strait of  
the siege as your foes are pressing  
56 you hard in all your towns; she  
who is most tender and dainty  
among you, who would not venture  
to put the sole of her foot to the  
ground—so tender and delicate  
is she—will grudge even to the  
husband of her bosom, to her  
57 son and to her daughter, the after-  
birth of her womb and the babes  
she has borne; these she will eat

herself in secret, so famished is  
she amid the strait of the siege  
as your foes are pressing you  
hard in all your towns. If you 58  
will not be mindful to carry out  
all the injunctions of this code  
written down in this book, re-  
vering the glorious and awful  
name of the Eternal your God,  
then the Eternal will inflict on 59  
you and your descendants amaz-  
ing plagues, severe plagues and  
prolonged, diseases sore and pro-  
longed; he will bring back upon 60  
you the diseases of Egypt that you  
once were afraid of, till they cleave  
to you; and the Eternal will also 61  
bring upon you any sickness and  
plague that is not mentioned in  
this book of the law, till you are  
ruined. Few of you shall survive, 62  
though once you were as numerous  
as the stars of the sky, because  
you would not obey what the  
Eternal your God ordered. As 63  
the Eternal took a delight in  
prospering and multiplying you,  
so shall the Eternal take a delight  
in making an end of you and  
destroying you, till you shall be  
torn from the land which you  
are entering to possess; the 64  
Eternal will scatter you among  
all nations from one end of the  
earth to another, and there you  
shall worship foreign gods of  
wood and stone, strange to you  
and to your fathers; you shall 65  
enjoy no ease among these  
nations, no not for the sole of  
your foot, but the Eternal will  
give you an anxious mind, eyes  
that fail with longing, and a  
spirit that languishes away; your 66  
life shall be lived in suspense,  
you shall be afraid by night and  
by day, unable to have any con-

## DEUTERONOMY XXIX

- 67 fidence in life; in the morning you shall cry, 'Would it were evening!' and in the evening, 'Would it were morning!'—for the terror that scares you and for
- 68 the sights you have to see. The Eternal will take you back to Egypt in slave galleys, by a route which I said you would never tread again, and there you shall let yourselves be sold as slaves to your enemies, but no one will buy you."
- 29 Such were the terms of the compact which the Eternal ordered Moses to draw up with the Israelites in the land of Moab, in addition to the compact which he had made with them at Horeb.
- 2 Moses then summoned all Israel and said to them, "You have seen for yourselves all that the Eternal did before your eyes in the land of Egypt to the Pharaoh and all his servants and all his
- 3 land, the awful tests you saw with your own eyes, the proofs
- 4 and awful portents; yet to this day the Eternal has not granted to you a mind to understand them, neither insight nor appreciation. 'For forty years I have led you through the desert, and your clothes have never worn out, your shoes have never worn out
- 6 upon your feet, no human bread has been your food, no wine or liquor has been your drink—and all to teach you that I am the
- 7 Eternal your God.' When you reached this spot, Sihon king of Heshbon and Og king of Bashan made an attack upon us, but we
- 8 defeated them, capturing their land and handing it over to the Reubenites and the Gadites and the half clan of the Manassites.
- Keep the terms of this compact, 9 then, obey them, that you may succeed in all you undertake. You stand here to-day before the 10 Eternal your God, all of you, chiefs, judges, sheikhs, and officials, even all the men of Israel, together with your child- 11 ren and your wives and the aliens belonging to you (whether they gather wood or draw water for you), that you may pass into the 12 compact of the Eternal your God under the oath which the Eternal your God swears to you this day, that he may confirm 13 your position this day as his people, and that he may be a God to you, as he promised you and as he swore to Abraham, Isaac, and Jacob, your fathers. Nor is 14 this compact and oath of mine for you alone, but for those who 15 are not here with us to-day, as well as for those who are [[for you 16 yourselves know how we once lived in the land of Egypt, and how we passed through yonder nations; you saw the detestable 17 fetishes of idols, made of wood and stone, of silver and gold, that were to be found among them]]. Never may there be man, woman, 18 family, or clan among you, whose heart turns from the Eternal our God to go and worship the gods of those nations! Never may there be any root within your soil that bears such bitter poison!— so that when a man listens to the 19 terms of this oath he may flatter himself by thinking he is quite safe, though he persists in his idolatry. That would mean the destruction of the moist grass with the dry. The Eternal will 20 not consent to pardon him; no,



## DEUTERONOMY XXX

the anger and resentment of the Eternal shall be ablaze against that man, every curse mentioned in this book shall cleave to him, the Eternal will blot out his name  
**21** from under heaven, and the Eternal will single him out from all the clans of Israel for doom, by all the curses of the compact inscribed in this book of the law.  
**22** Then the next generation, your children who rise up after you, and foreigners from a far land, shall cry out, when they see the plagues of that country and the diseases with which the Eternal  
**23** has afflicted it—the whole country a mass of brimstone and salt, a burning waste that grows nothing, no soil for any grass, but devastated like Sodom and Gomorrah, Admah and Zeboim, which the Eternal demolished in his anger  
**24** and fury—then indeed all nations shall cry out, ‘Why has the Eternal done this to the country? What does this heat of heavy  
**25** anger mean?’ And the answer will be, ‘It was because they abandoned the compact which the Eternal the God of their fathers made with them when he brought them out of the land of  
**26** Egypt, because they went and worshipped foreign gods, bowing down to gods who were strange to them, gods whom he had never  
**27** assigned to them; that was why the Eternal’s anger blazed against this country, bringing on it every curse mentioned in this book;  
**28** in anger, in fury, in heavy wrath, the Eternal uprooted them from their land, and flung them into a foreign land, as at this day.’  
**29** The hidden issues of the future are with the Eternal our God, but

the unfolded issues of the day are with us and our children for all time, that we may obey all the orders of this law.

When all this has befallen you, **30** the blessing and the curse which I have put before you, and when you reflect upon them among all the nations where the Eternal your God has driven you, if you come **2** back to the Eternal your God, you and your children, and obey what he says in all that I enjoin upon you this day, with all your mind and heart, then the Eternal **3** your God will restore your fortunes, taking pity upon you and gathering you again out of all the races where the Eternal your God has scattered you; even if **4** your outcasts are at the end of the earth, the Eternal your God will gather you and fetch you thence. The Eternal your God **5** will bring you into the land which your fathers possessed, and let you possess it; he will prosper you and multiply your numbers more than your fathers; the **6** Eternal your God will devote your mind and the mind of your descendants to love the Eternal your God with all your mind and heart, that you may live. All **7** these curses will the Eternal your God inflict upon your foes and on the enemies who persecuted you; but you shall once **8** more obey the Eternal’s orders, keeping all his commands which I enjoin upon you this day; and **9** the Eternal your God will make you overflow with prosperity in the fruit of your body, of your cattle, and of your ground, for the Eternal will again delight in prospering you as he did your

## DEUTERONOMY XXXI

10 fathers, if you will obey the orders of the Eternal your God by carrying out his commands and rules inscribed in this book of the law, if you turn with all your mind and heart to the Eternal your God.

11 For this command which I am enjoining upon you to-day is not beyond your power, it is not

12 beyond your reach ; it is not up in heaven, that you should say, ' Who will go up for us and bring it down to us and let us hear it, that we may do it ? '—nor is it

13 over the sea, that you should say, ' Who will cross the sea for us and bring it to us and let us

14 hear it, that we may do it ? ' No, the word is very near you, it is on your lips and in your mind, to be obeyed.

15 Here have I put before you this day life and welfare, death

16 and misfortune. If you listen to the orders of the Eternal your God which I enjoin upon you this day, to love the Eternal your God, to live his life, to follow his orders and rules and regulations, then you shall live and multiply, and the Eternal your God will bless you in the land which you

17 are entering to occupy. But if your heart turns away, if you will not listen, if you are allured to worship foreign gods, bowing down

18 to them, I tell you this day that you shall not live long in the land which you are crossing the Jordan

19 to enter and occupy ; here and now I call heaven and earth to witness against you that I have put life and death before you, the blessing and the curse : choose life, then, that you and your children

20 may live, by loving the Eternal your God, obeying his voice, and

holding fast to him, for that means life to you and length of days, that you may live in the land which the Eternal swore to Abraham, Isaac, and Jacob, your fathers, that he would give them."

When Moses had finished **31** these words to all Israel, he said **2** to them, " I am a hundred and twenty years old to-day ; I can no longer move about, and the Eternal has told me that I am not to cross this Jordan. It is the **3** Eternal your God who is to lead you over and destroy these nations before you whom you are to dispossess ; it is Joshua who is to lead you over, as the Eternal has said. The Eternal will treat **4** these nations as he treated Sihon and Og the Amorite kings and their country, destroying them ; the Eternal will put them into **5** your hands and you must deal with them exactly as I have ordered you. Be strong, be **6** brave, fear not, be not terrified of them ; for it is the Eternal your God who goes with you, he will never fail you nor forsake you." Then Moses summoned **7** Joshua and said to him in presence of all Israel, " Be strong, be brave, for you are to bring this people into the land which the Eternal swore to their fathers he would give them ; you are to put them in possession of it. It is the Eternal who leads you, **8** he will be with you, he will never fail you nor forsake you : fear not, neither be dismayed."

Moses wrote this code, handing **9** it to the priests, the sons of Levi, who carried the ark of the Eternal's compact, and to all the sheikhs of Israel. Moses gave them this **10**

## DEUTERONOMY XXXI

command, "At the end of every seven years, at the time fixed for the year of Remission, at the festival of Booths, when all Israel gathers to appear before the Eternal your God at the sacred spot he chooses, you must read this code aloud in the hearing of all Israel; 2 assemble the people, men, women, and children, and the aliens residing among you, that they may hear and learn it and revere the Eternal your God, being mindful to obey all the terms of this code; 3 also that your children, who have no experience, may hear and learn to revere the Eternal your God, as long as you live in the land which you are crossing the Jordan to occupy."

4 *[Then said the Eternal to Moses, "The day of your death is near; call Joshua and present yourselves in the Trysting tent, that I may commission him." So Moses and Joshua went and presented themselves in the Trysting tent; the Eternal appeared in a column of cloud which stood opposite the entrance to the tent, and commissioned Joshua the son of Nun, saying "Be strong, be brave, for you are to bring the Israelites into the land which I swore to give them, and I will be with you."]*

6 The Eternal said to Moses, "You are now to sleep with your fathers, but this people will start to desert me for the foreign gods of the country among whom they are going to live; they will forsake me and break the compact I have made with them. Then shall my anger blaze against them, and I will forsake them, withdrawing my favour from

them, till they are consumed, many an evil and trouble befalling them, so that they cry then, 'Have not these evils befallen us because our God is not among us?' I will indeed withdraw my 18 favour from them in these days, for all the evil they have done in turning to other gods. So write 19 this song and teach it to the Israelites, teach them to repeat it, that this song may be a witness for me against the Israelites. For when I have 20 brought them into the land, which I swore to their fathers, a land abounding in milk and honey, after they have eaten their fill and prospered in fat plenty, they will turn to worship other gods, despising me and breaking my compact. And 21 then, after many an evil and trouble has befallen them, this song shall confront them as a witness (for their descendants will not forget to repeat it); well do I know what they are after already, even before I have brought them into the land I swore to their fathers." So 22 Moses wrote the following song that very day, and taught it to the Israelites.

Now when Moses had finished 24 writing out the words of this song in a book, Moses gave this order 25 to the Levites who carried the ark of the Eternal's compact: "Take this song-book and place 26 it beside the ark of the compact of the Eternal your God, that it may lie there as a witness against you all. For I know your 27 defiant temper and your stubborn spirit; even while I am living among you, you have defied the

## DEUTERONOMY XXXII

- Eternal. And how much more  
 28 after my death! Assemble all  
 the sheikhs of your clans and  
 your officials, that I may let  
 them hear the words of this song,  
 calling heaven and earth to wit-  
 29 ness against you; for I know  
 that after my death you will be  
 sure to deprave yourselves by  
 swerving from the path I have  
 ordered you to follow; and in  
 after days evil will befall you  
 because you have done what is  
 evil in the sight of the Eternal,  
 vexing him with your practices.”  
 30 So Moses uttered the words of  
 this song from beginning to end,  
 in the hearing of all the assembly  
 of Israel.
- 32 Hearken to my song, O heaven,  
 let earth listen to my lips!  
 2 May my message drop like rain,  
 my speech distil as dew,  
 like mists on the green growth,  
 like showers upon the grass;  
 3 for I proclaim what the Eternal is—  
 O praise him for his greatness!  
 4 Steadfast—he rules aright,  
 his methods all in order due,  
 a God trusty and true,  
 upright and honest!  
 5 His sons—sons?—have depraved them-  
 selves,  
 to him they prove untrue,  
 a shifty crafty crew!  
 6 And this from you to the Eternal,  
 unfeeling, senseless folk?  
 Was not he your father,  
 who made and moulded you?  
 7 Remember the days of old,  
 review the years, age after age,  
 ask your sires to tell you,  
 ask your seniors to repeat,  
 8 how the Most High placed the nations,  
 parting out mankind,  
 how one by one he fixed the folks,  
 each with its guardian angel;  
 9 but Jacob became the Eternal's share,  
 Israel his very own.  
 10 He found them in a desert land,  
 a howling, empty waste,  
 circled round them, cared for them,  
 and kept them as the apple of his eye;
- as an eagle stirs its nestlings, 1  
 fluttering over its brood,  
 spreading its wings to catch them,  
 carrying them on its pinions,  
 so the Eternal alone was their leader, 1  
 and never a foreign god with him!  
 He made them masters of the highlands, 1  
 living off the hills,  
 sucking honey from the very crags  
 and oil from flinty rocks,  
 with curds from cows and milk from 1  
 sheep,  
 fat flesh of lambs and rams,  
 from bullocks of Bashan and from  
 goats,  
 with the finest flour of the wheat,  
 with the grapes' blood—you drank it  
 foaming!  
 Jacob ate their fill, 1  
 Jeshurun fattened and grew restive—  
 aye, you fattened, gross and gorged!  
 They forsook God who had made them,  
 scorned the Steadfast One, their suc-  
 cour,  
 stirred him to jealousy with their foreign 1  
 gods,  
 angered him with hateful idols;  
 they sacrificed to demons, to no-gods, 1'  
 to gods who were utter strangers,  
 to new-comers of gods,  
 whom your fathers never knew.  
 The Steadfast One, your Sire, you never 1{  
 heeded,  
 the God who bore you, him you forgot.  
 But when the Eternal saw it, he spurned 1{  
 them,  
 vexed with his sons and daughters;  
 “I will hide my face from them,” said he, 2{  
 “and see what will become of them;  
 for a self-willed race are they,  
 children devoid of loyalty.  
 They have made me jealous of what 2{  
 is no live god,  
 vexing me with their vanities;  
 so I will make them jealous of what  
 is not a nation,  
 vexing them with an impious folk. 22  
 My wrath has flared up,  
 flaming to the nether world itself,  
 burning up earth and all it bears,  
 setting the roots of the hills ablaze.  
 I will heap woes on them,  
 and ply all my arrows against them— 28  
 famine wasting them here,  
 plague and fever there— 24  
 sending wild beasts to tear them,  
 reptiles to poison them;  
 in the open, death by the sword— 25  
 inside the house, a panic—

## DEUTERONOMY XXXIII

for youths and girls alike,  
 for infants and grey hairs.  
 I had meant to finish them off,  
 to blot them from men's memory ;  
 but I feared their foes would vaunt,  
 their enemies would shout in error,  
 ' Our hand has won a noble victory ;  
 this deed was none of the Eternal's ! '

For a fatuous folk are the foe,  
 devoid of all sense ;  
 were they wise, they would understand,  
 they would see their own fate at the  
 end."

For how could a thousand be chased by  
 one man,  
 how could ten thousand be routed  
 by two,  
 unless their Steadfast One had sold them,  
 unless the Eternal had given them up ?  
 The foe's strength is not like our strength,  
 as the foe themselves admit ;  
 their vine comes from the stock of Sodom,  
 from gardens of Gomorrah,  
 poisonous are their grapes,  
 bitter their bunches,  
 their wine is reptile's venom,  
 the cobra's pitiless poison.

" Have I not stored up this their guilt ?  
 do I not hold it in reserve for them,  
 against the day of vengeance and  
 requital,  
 when they collapse ?  
 Aye, the hour of their disaster is at hand,  
 their doom is on them ! "

For the Eternal will vindicate his  
 people,  
 he will be sorry for his servants,  
 when he sees them powerless,  
 dispeopled to a man ;  
 he will ask, " What of their gods,  
 the steadfast ones they relied on ?—  
 who ate fat slices of their sacrifices  
 and drank the wine of their libations ?  
 Let them come to your aid !  
 let them protect you !  
 Ah, learn that I, I am the real God ;  
 there is no god but me ;  
 Mine is the power of death and life,  
 I heal the wounds I made.  
 I raise my hand to heaven  
 and swear that ( by my life eternal ! )  
 I will whet my flashing blade,  
 gripping justice by the hilt,  
 wreaking vengeance on my foes,  
 punishing my enemies ;  
 I drench my arrows in their blood,  
 my blade devours their bodies—  
 blood of the slain and prisoners,  
 of braves with flowing locks,"

Hail his people, O ye pagans ; 48  
 for he avenges the blood of his ser-  
 vants,  
 wreaking vengeance on his foes,  
 and purging his people's land.

Moses went and recited all this 44  
 song to the people, he and Joshua  
 the son of Nun. And when Moses 45  
 had finished reciting it all to all  
 Israel, he said to them, " Keep in 46  
 mind all that I have warned you  
 of, this day, that you may lay the  
 same charge on your children to  
 be careful in obeying all the terms  
 of this song. It is not useless, 47  
 it means life for you ; so shall  
 you live long in the land which  
 you are crossing the Jordan to  
 occupy." That very day the 48  
 Eternal said to Moses, " Go up to 49  
 yonder Abârim range, to mount  
 Nebo in the land of Moab east  
 of Jericho, and view the land of  
 Canaan which I am giving the  
 Israelites for their very own ;  
 and then die on the hill you 50  
 ascend, and be gathered to your  
 father's kin, as your brother  
 Aaron died on mount Hôr and  
 was gathered to his father's kin—  
 because you both broke faith with 51  
 me among the Israelites at the  
 waters of Meribah-Kadesh in the  
 desert of Zin, because you failed  
 to honour me among the Israelites.  
 The land you may view from afar, 52  
 but you shall not enter the land  
 which I am giving to the  
 Israelites."

Here is the blessing which 33  
 Moses the man of God pronounced  
 upon the Israelites before he  
 died. He said : 2

From Sinai came the Eternal,  
 from Seir he dawned on us,  
 from Paran's range he rayed out,  
 moving from Meribah-Kadesh,  
 blazing in fire from the south.

## DEUTERONOMY XXXIV

- 3 He loves his people,  
and holds safe their sacred host  
they fall in behind him,  
and accept his orders.
- 4 His domain is Jacob in array,  
5 he became king in Jeshurun,  
at the muster of the chiefs,  
of all Israel's clans together.
- 6 "Reuben—never may he die out;  
but may his men be few!"
- 8 Of Levi he said:  
"Give thine oracles to Levi,  
to thy man of favour,  
whom thou didst test at Massa,  
in the ordeal at Meribah's streams;
- 9 he said of father and of mother,  
'I regard them not,'  
he disowned his brothers,  
ignored his own children,  
to follow thy commands  
and to uphold thy compact
- 10 So the clan gives Jacob thy decisions,  
and Israel thy directions,  
sends up the smoke of sacrifice to thee,  
heaps holocausts upon thine altar.
- 7 O thou Eternal, listen to Simeon's cry  
and join him to the nation once again.
- 11 Judah fights for himself,  
and thou art the saving of him;  
O thou Eternal, bless his blows,  
and speed his strokes,  
cripple his foes,  
disable his opponents past opposing!"
- 12 Of Benjamin he said:  
"He is the Eternal's darling,  
he lives in security,  
the Most High ever encircles him,  
seated upon his slopes."
- 13 Of Joseph he said:  
"May the Eternal bless his land  
with the wealth of heaven above  
and water from the deep abyss,
- 14 with wealth of crops from the sunlight,  
with wealth of produce month by  
month,
- 15 with choice fruit from the ancient hills,  
with wealth from heights of yore!
- 16 The wealth of all the land contains,  
and the favour of Him who dwelt in  
the bush,  
may it all descend on Joseph,  
the prince of his brothers!
- 17 May his first-born be like a splendid bull,  
with horns like a wild ox,  
to gore the nations, all of them,  
to the far ends of earth!  
Such is Ephraim with his myriads,  
such Manasseh with his thousands."
- 18 Of Zebulun he said:
- "Rejoice in your outlets, O Zebulun,  
rejoice in your households, O Issachar!  
They call men to their hill-shrines, 19  
to share their dues of sacrifice;  
for the ocean is their rich support,  
with treasures taken from the sand."  
Of Gad he said: 20  
"Blessed be God for enlarging Gad!  
he lurks like a lion, all ready to crunch  
the arm and the scalp of a man!  
He looked out the pick of the land for 21  
himself,  
but went first with the nation's chiefs  
to execute the Eternal's justice  
and enforce his decrees, with Israel."  
Of Dan he said: 22  
"Dan is a lion's whelp,  
that makes his spring from Bashan!"  
Of Naphtali he said: 23  
"Naphtali, with the Eternal's ample  
favour,  
full of his blessing,  
shall hold the lake of Kinnereth and  
the south."  
Of Asher he said: 24  
"May Asher be a shire, a child, of  
fortune,  
a favourite with all his brothers,  
rich in his olive-trees!  
Basalt and bronze ward you from harm, 25  
and may your strength last like your  
days!"  
No God like the God of Jeshurun, 26  
who rides through heaven to your  
rescue,  
sublimely through the skies!  
God eternal is your home, 27  
and underneath you are the everlast-  
ing arms!  
He drove out foes in front of you,  
and doomed them;  
so Israel lived securely, 28  
Jacob's folk were undisturbed,  
within a land of corn and wine,  
dew dropping on it from God's heaven.  
O happy Israel! no folk like you, 29  
victorious through the Eternal!  
He is your shield of succour,  
the sword of your success,  
till your foes fawn on you,  
as you march across their heights.

From the steppes of Moab **34**  
Moses went up to mount Nebo,  
the headland of Pisgah, east of  
Jericho; where the Eternal  
showed him all the land, Gilead

## JOSHUA I

2 as far as Dan, all Naphtali, all the territory of Ephraim and Manas-  
sch, all the territory of Judah as  
3 far as the Mediterranean, the south country, and the basin or plain of Jericho (the town of palm-  
4 trees) as far as Zoar. "This," the Eternal told him, "is the land of which I swore to Abraham, Isaac, and Jacob, that I would give it to their descendants; I have allowed you to look upon it, but you shall not cross to it."  
5 So Moses the servant of God died there in the land of Moab, as the  
6 Eternal ordered; the Eternal buried him in the valley opposite Beth-peór within the land of Moab, but to this day no one knows his  
7 burying-place. Moses was a hundred and twenty years old when he died, but his eyes were undimmed and his vigour un-

abated. For thirty days the 8 Israelites wept over Moses in the steppes of Moab; this completed the days of weeping at the mourning for Moses. As Joshua 9 the son of Nun was full of sagacity (since Moses had laid his hands upon him), the Israelites obeyed him, carrying out the orders given by the Eternal to Moses. Since then no prophet 10 has ever appeared in Israel like Moses, a man with whom the Eternal had intercourse face to face—unequaled for all the 11 signal acts which the Eternal sent him to perform in the land of Egypt, on the Pharaoh and all his servants and all his land, as well as for all the mighty 12 deeds and awful power which Moses displayed in the sight of all Israel.

## JOSHUA

1 Now after the death of Moses the servant of the Eternal, the Eternal said to Joshua the son of Nun, the attendant of Moses,  
2 "Moses my servant is dead; come, cross the Jordan here, you and all this people, into the land which I assign to them, to the  
3 Israelites. Every foot of ground you tread I assign to you, as I  
4 promised Moses; your frontier shall stretch from the desert to Lebánon yonder, from the great River, the river Euphrates, over all the land of the Hittites, to the great Mediterranean Sea west-  
5 ward. Not a man shall be able to hold his own against you all the days of your life; as I was with

Moses, so I will be with you; I will never fail you nor forsake you. Be strong, be brave, for 6 you shall put this people in possession of the land which I swore to their fathers that I would give them. Only be 7 strong and brave, mindful to carry out all your orders from my servant Moses, turning neither to the right nor to the left, so that you may succeed wherever you go. This law-book you shall 8 never cease to have on your lips; you must pore over it day and night, that you may be mindful to carry out all that is written in it, for so shall you make your way prosperous, so shall you

## JOSHUA II

9 succeed. These are my orders : be firm and brave, never be daunted or dismayed, for the Eternal your God is with you wherever you go."

10 Then Joshua ordered the  
11 officers of the nation to go through the camp and command the people to "Prepare food, for within three days you are going to cross the Jordan here and enter into possession of the land which the Eternal your God assigns you for your very own."

12 Joshua also said to the Reubenites and the Gadites and the half  
13 clan of Manasseh, "Remember what Moses the servant of the Eternal commanded you when he told you that the Eternal your God would settle you here and

14 give you this region. Your wives, your children, and your cattle shall remain in this land which Moses assigned you east of the Jordan, but you must march across under arms in front of your kinsmen, every fighting man among you, to assist them,  
15 till the Eternal settles your kinsmen like yourselves, till they get possession of the land which the Eternal your God assigns to them; then you may return to your own region and occupy the land assigned you by Moses the servant of the Eternal on the eastern bank of the Jordan."

16 They answered Joshua, "Whatever you command us we will do, and wherever you send us we will

17 go. As we obeyed Moses in everything, so we will obey you; only may the Eternal your God be with you as he was with Moses!

18 Whoever rebels against your orders and will not listen to what you

say by way of command to him, that man shall be put to death. Only be firm and brave."

From Shittim Joshua sent two **2** men secretly as spies to explore the country and specially Jericho. When they arrived they went into the house of a harlot called Rahab and stayed there. The king of Jericho was told that **2** two men of Israel had come in that night to find out about the country; so he sent a message **3** to Rahab to "Bring out the two men who have come to you, who have entered your house, for they are here to find out all about the country." The woman, who **4** had taken the men and hid them, said, "Yes, the men did come to me, but I did not know where they came from, and just about **5** the hour for shutting the town-gate, when it was dark, the men went off. Where they went, I do not know. Quick, pursue them, for you will overtake them." Now she had taken them up to **6** the roof and hidden them under some stalks of flax which she had arranged on the roof. The **7** pursuers went by the road to the Jordan, as far as the fords, and as soon as they left the town the gate was shut. The two men **8** had not lain down before the woman came to them on the roof and said, "I know that the Eternal **9** has given you this country, and how the terror of you has fallen upon us, till all the natives are quivering before you. For we **10** have heard how the Eternal dried up the water of the Reed Sea before you when you left Egypt, and how you treated the two Amorite kings on the east



## JOSHUA III

of the Jordan, Sihon and Og, whom you wiped off the earth.

11 As soon as we heard it, our hearts quivered and everyone became utterly dispirited because of you, for the Eternal your God is God in heaven above and on the earth

12 below. Now then, since I have dealt kindly with you, pray swear to me by the Eternal that you will deal kindly with my family, and

13 give me a sure sign of it; swear that you will spare the lives of my father and my mother and my brothers and my sisters and all they have, saving us from death."

14 The men replied, "Our lives for yours—only you must not breathe a word about our errand; then we will deal kindly and honestly with you when the Eternal gives us the country."

17 The men told her, "We will not be bound by this oath to you, which you have made us swear, unless, when we enter the

18 country, you tie this cord of scarlet thread outside the window through which you let us down. You must gather your father and mother and brothers and all your

19 family inside your house; anyone who crosses the door of your house into the street, his blood be on his own head, we are not to blame; but if a hand is laid on anyone inside the house, then

20 his blood be on our head! But remember, if you breathe a word about our errand, we will not be bound by the oath you have

21 made us swear." "As you say," answered the woman, "so be it."

15 Then she lowered them by a rope out of the window, for her house was on the town-wall; she stayed

16 on the town-wall. She told them,

"Get away to the hills, lest the pursuers come across you; hide yourselves there for three days till the pursuers return, and then make your way back." So 21<sup>b</sup> away they went, while she tied the scarlet cord to the window. They went into the hills and 22 stayed there for three days, till the pursuers returned (the pursuers looked for them all along the road and could not find them). Then the two men came down 23 from the hills and crossed over to Joshua the son of Nun, telling him all that had befallen them. They said to Joshua, "The Eternal has put all the country into our hands. The natives are all quivering before us!"

In the morning Joshua rose, and 3 he and all the Israelites set out from Shittim and reached the Jordan, where they passed the night before they crossed over. Three days afterwards the officers 2 went through the camp and gave this order to the nation: "When 3 you see the ark of the compact of the Eternal your God being carried by the priestly Levites, then set out and follow it, so that 4 you may learn the ford by which you are to cross; for you have never crossed here before. Only, you must not come close to the ark; between it and you there must be a space kept of one thousand yards." Then Joshua 5 said to the people, "Consecrate yourselves, for to-morrow the Eternal will do wonders among you." To the priests he said, 6 "Lift the ark of the compact and go in front of the people." So they lifted the ark of the compact and went in front of the

## JOSHUA IV

people. And the Eternal said to Joshua, "This day I begin to exalt you in the sight of Israel, to let them see that as I was with Moses so I will be with you.

8 Order the priests who are carrying the ark of the compact to stand still in the Jordan as soon as they reach the edge of the water." The Eternal also said to Joshua, "Take 1b twelve men from the nation, a 2 twelve men from the nation, a 3 man from each clan, and order them to take twelve stones out of the Jordan from the spot where the feet of the priests stood firm ; they must carry these stones across and place them on the spot where you spend the night."

3 Then Joshua bade the Israelites 9 come and listen to the words of the Eternal, their God. Joshua 10 said, "This is to let you see that the living God is among you, and that he will without fail evict before you the Canaanite and the Hittite and the Hivite and the Perizzite and the Girgashite and the Amorite and the Jebusite.

11 See, the ark of the compact of the Lord of all the earth is crossing 12 the Jordan in front of you. Now choose twelve men from the clans of Israel, a man from each clan. 13 Whenever the soles of the feet of the priests who carry the ark of the compact of the Eternal, the Lord of all the earth, rest in the water of the Jordan, the waters of the Jordan shall be stopped ; the waters which are flowing down, they shall be dammed up."

14 And when the people left their tents to cross the Jordan, headed by the priests who carried the ark 15 of the compact, as soon as the bearers reached the Jordan and the feet of the priests dipped in

the water at the edge (for the Jordan overflows its banks all the time of harvest), the waters 16 that flow down stopped and were dammed up at a distance, at Adâmah (a town beside Zartan), while the waters that flow away to the sea of the Arâbah (the Salt Sea) were cut off and failed. In this way the people crossed, opposite Jericho. The priests 17 who carried the ark of the compact of the Eternal stood still on dry ground in the middle of the Jordan, and all Israel crossed on dry ground until the whole nation had finished crossing.

When the whole nation had 4 finished crossing the Jordan, 1a Joshua called the twelve men of 4 Israel whom he had ready, one from each of the clans ; Joshua 5 said to them, "Cross in front of the ark of the Eternal your God through the Jordan, each of you taking a stone on his shoulder, one for each of the clans of Israel. They are to be a sign for your 6 nation. When your children in after days ask what is the meaning of these stones, you shall tell 7 them it was because the waters of the Jordan were stopped before the ark of the compact of the Eternal, stopped when it crossed the Jordan ; these stones shall be a memorial for Israel for all time." The Israelites did as 8 Joshua gave orders ; they lifted twelve stones out of the Jordan, as the Eternal had commanded Joshua, one for each of the clans of Israel, and carried them over along with them to the spot where they spent the night, laying them down there. [[Joshua set 9 up twelve stones in the middle of

## JOSHUA V

the Jordan on the spot where the feet of the priests who carried the ark of the compact had stood ;  
10 they are there to this day. For the priests who carried the ark stood in the middle of the Jordan till all was finished that Joshua was told by the Eternal to enjoin upon the people, all that Moses  
11 had commanded Joshua.]] The people hurried over, and when all the people had finished crossing, the ark passed over, the priests advancing to the front  
12 of the people. The Reubenites, the Gadites, and the half clan of Manassch passed across under arms in front of the Israelites, as  
13 Moses had ordered them, about forty thousand men equipped for war, crossing under the eyes of the Eternal to the steppes of  
14 Jericho to fight. The Eternal exalted Joshua that day in the eyes of all Israel ; they stood in awe of him as they had stood in awe of Moses all the days of his  
15 life. Then the Eternal said to Joshua, " Order the priests  
16 who carry the ark of the Presence to step up from the Jordan."  
17 Joshua ordered the priests to  
18 step up from the Jordan, and whenever the priests who carried the ark of the compact of the Eternal came up from the Jordan, whenever the soles of the feet of the priests were lifted on to the dry ground, the waters of the Jordan flowed back into their place and overflowed their banks  
19 as before. It was on the tenth day of the first month that the people came up from the Jordan and encamped at Gilgal on the  
20 eastern side of Jericho. These twelve stones which they took

out of the Jordan were set up by Joshua at Gilgal. He said to the 21 Israelites, " When your children in after days ask their fathers what these stones mean, you shall 22 tell your children that ' Israel crossed the Jordan here on dry ground.' For the Eternal your 23 God dried up the waters of the Jordan before you till you had passed across, as the Eternal your God had done to the Reed Sea, which he also dried up before us till we passed across it—to let all 24 the nations on earth know how strong is the hand of the Eternal, that they may stand in awe of the Eternal your God for all time."

Now when all the Amorite 5 kings west of the Jordan and all the Canaanite kings by the Mediterranean heard how the Eternal had dried up the waters of the Jordan in front of the Israelites till they had got across, their hearts quivered and they were all dispirited, on account of the Israelites.

It was then that the Eternal 2 said to Joshua, " Make flint knives and circumcise the Israelites once more." So Joshua made 3 flint knives and circumcised the Israelites at the Hill of Foreskins. Then said the Eternal to Joshua, 9 " And now I have rolled off you the scorn of the Egyptians." Hence the name of the spot was called Rollstone (Gilgal), and is so called to this day. [[Joshua 4 circumcised them for this reason. All who had left Egypt, all the male warriors, had died during the journey through the desert after leaving Egypt. These who had 5 left Egypt were circumcised, but none of the people who had been

## JOSHUA VI

born in the desert after leaving  
**6** Egypt had been circumcised. For forty years the Israelites had journeyed in the desert until the whole nation of warriors who had left Egypt had perished, because they would not listen to what the Eternal said, and because the Eternal had sworn to them that he would not let them see the land which the Eternal had sworn to their fathers that he would give us, a land abounding in milk and  
**7** honey. So their children, whom the Eternal raised up instead of them, were circumcised by Joshua, since they had never been circumcised from time to time.  
**8** After the circumcising was over, the whole nation remained where they were in the camp till they had recovered.]]  
**10** When the Israelites were in camp at Gilgal they kept the passover on the evening of the fourteenth day of the month, on  
**11** the steppes of Jericho. The day after the passover they ate some of the produce of the land, unleavened cakes and roasted grain.  
**12** And that very day the manna ceased, once they ate the produce of the land; the Israelites no longer had manna, but ate hereafter the food of the land of Canaan.  
**6** Now Jericho had shut its gates  
**1** against the Israelites; no one left the town, and no one entered it.  
**5** Joshua was one day near Jericho  
**13** when he raised his eyes and saw a man standing before him, holding a drawn sword. Joshua went up to him and said, "Are you for us, or are you for our enemies?"  
**14** "No," he answered, "I am here as the captain of the host of the

Eternal." Then Joshua fell on his face to the ground and worshipped, saying, "And what has my Lord to say to his servant?" The captain of the **15** host of the Eternal said to Joshua, "Remove your sandals from your feet, for the place where you are standing is sacred." Joshua did so. Then the Eternal said to **6** Joshua, "I am putting Jericho **2** into your hands, with its king and all its fighting men. For six **3** days you and all your men at arms shall march round the town once a day, with seven priests carrying **4** seven rams' horns as trumpets in front of the ark. On the seventh day you shall march round the town seven times, and the priests shall blow a trumpet blast. As soon as they blow a **5** long trumpet blast on the horns, whenever you hear the sound, then all the people must raise a mighty shout, and the wall of the town will fall down flat, till every man of you can march in, straight in front of him." So **6** Joshua the son of Nun called the priests and told them to lift the ark of the compact and let seven priests carry seven rams' horns as trumpets in front of the ark of the Eternal. Then he told **7** the people, "Forward, march round the town, with the armed men in front of the ark of the Eternal; let the seven priests **8** with the trumpets of rams' horns go ahead in presence of the Eternal, blowing the trumpets, and followed by the ark of the compact of the Eternal. Let the **9** armed men go in front of the priests who blow the trumpets, and let the rearguard follow the

## JOSHUA VII

- 10 ark, the trumpets blowing." To the people Joshua said, "You must not shout nor cry, you must not say a word, until I tell you 11 to shout; then shout." He had the ark of the Eternal carried round the town, going round it once; then all retired to the camp and passed the night there.
- 12 Next morning Joshua rose, the priests lifted the ark of the 13 Eternal, and the seven priests carrying the seven rams' horns as trumpets kept on in front of the ark of the Eternal, blowing a blast, preceded by the armed men, with the rearguard after the ark, the trumpets blowing as 14 they went. On the second day they marched round the town once, and then retired to the camp.
- 15 This they did for six days. On the seventh day they rose at dawn and marched round the town seven times; this was the only day they marched seven 16 times round it. The seventh time, when the priests blew their blast, Joshua said to the people, "Shout, for the Eternal has given 17 you the town. It shall be doomed to destruction, the town and all in it; only Rahab the harlot shall be spared, she and all who are with her in her house, because she hid the messengers whom we sent.
- 18 As for you, hands off any of the doomed spoil, lest you desire it and take some of it! That would be the ruin and undoing of the 19 camp of Israel. No, all the silver and gold and articles of bronze and iron are sacred to the Eternal and must come to the 20 treasury of the Eternal." Then the people shouted, at the trumpet blast. And when the people heard the sound of the trumpet blast and raised a mighty shout, down the wall fell flat, till every man could march in, straight in front of him. In they marched and so they took the town. They 21 massacred all in the city, men and women, old and young alike, oxen, sheep, and asses, giving no quarter. But Joshua said to the 22 two men who had spied out the country, "Go to the harlot's house and fetch the woman out, with all she has, as you swore to her." So the young spies went 23 and brought Rahab out, with her father and mother and brothers and all she had, all her family; they placed them outside the camp of Israel. The town and 24 all in it they burned up; only the silver and gold and all the articles of bronze and iron they put into the treasury of the Eternal. Rahab the harlot and 25 her family and all she had, Joshua spared; she lived among the Israelites, as do her descendants to this day, because she hid the messengers whom Joshua sent to spy out Jericho. Joshua then 26 laid this oath upon the people: "Cursed before the Eternal be the man who starts to rebuild this town of Jericho! At the cost of his oldest son shall he lay its foundation, and at the cost of his youngest son shall he erect its gates." The Eternal was with 27 Joshua, and the fame of him spread all over the land.
- But the Israelites broke faith 7 with regard to the doomed spoil; Achan the son of Karmi, the son of Zabdi, the son of Zerach, who belonged to the clan of Judah, took some of it, and so the anger

## JOSHUA VII

of the Eternal blazed against the Israelites.

2 Joshua sent men from Jericho to Ai, which lies close to Bethaven on the east of Bethel, ordering them to go up and spy out the land. They went up and spied  
3 out Ai and came back to Joshua, saying, "All the nation need not go up; let only about two or three thousand men go up and attack Ai. Do not make all the nation toil up there, for there are  
4 few folk at Ai." So about three thousand men marched up. But they ran away from the men of  
5 Ai. The men of Ai killed about thirty-six of them, and chased them from their gates as far as Shebârim, killing some others at the descent. The hearts of Israel quivered and became weak  
6 as water, and Joshua tore his clothes and fell to the ground upon his face before the ark of the Eternal till evening, he and the sheikhs of Israel, with dust upon  
7 their heads. "Ah, Lord Eternal," said Joshua, "why didst thou ever bring this people across the Jordan, only to hand us over to the Amorites to be killed? Would that we had been content to stay on the other side of the Jordan.  
8 O Lord, what can I say, after Israel has run away from its  
9 enemies? The Canaanites and all the natives will hear of it and surround us and wipe us off the earth. Then what wilt thou do  
10 for thy great honour?" "Get up," said the Eternal to Joshua, "why are you lying on your face  
11 there? Israel has sinned; they have broken my compact which I commanded them to keep, they have taken some of the doomed

spoil, stolen it, acted deceitfully, and hidden it among their own goods. That is why the Israelites  
12 cannot stand up against their enemies and why they run from their enemies, because they have brought themselves under doom. I will never be with you again, unless you remove the doomed thing from among you. Go and  
13 consecrate the people. Tell them to consecrate themselves for tomorrow. Tell them this from the Eternal the God of Israel, 'There is a doomed thing among you, O Israel; you cannot hold your own against your enemies until you put the doomed thing away from you. So in the morning you  
14 shall be brought before me by your clans, and the clan which the Eternal takes by lot shall come with its septs, and the sept which the Eternal takes by lot shall come with its families, and the family which the Eternal takes by lot shall come man by man. Then he who is taken by lot, in  
15 possession of the doomed thing, shall be burned, he and all he has, because he has broken the compact of the Eternal, because he has committed a scandal in Israel.'"  
16 In the morning Joshua rose and brought Israel before the Eternal by their clans; the clan of Judah was taken by lot. Then  
17 the septs of Judah were brought, and the sept of the Zerahites was taken by lot; the sept of the Zerahites was brought, family by family, and the family of Zabdi was taken by lot. Then  
18 Zabdi brought his family man by man, and Achan the son of Karmi, the son of Zabdi, the son of Zerah, belonging to the clan

## JOSHUA VIII

of Judah, was taken by lot.  
19 Joshua said to Achan, "My son, pray confess to the Eternal, the God of Israel, own up to him; tell me what you have done, do  
20 not hide it from me." Achan answered, "Truly I have sinned against the Eternal, the God of  
21 Israel; this is what I did. When I saw among the spoil a splendid mantle from Shinar and twenty-five pounds in silver and a bar of gold weighing twenty-five ounces, I coveted them and took them. The mantle is hidden in the ground inside my tent, with the money  
22 under it." So Joshua sent messengers, who ran to the tent, and there was the mantle hidden inside the tent, with the money  
23 under it! They took them from the tent and brought them to Joshua and all the Israelites, who laid them before the Eternal.  
24 Then Joshua and all the Israelites took Achan the son of Zerah and the silver and the mantle and the bar of gold and his sons and his daughters and his oxen and his asses and his sheep and his tent and all that he had; they brought them to the valley of Achor.  
25 "Why have you undone us?" said Joshua. "The Eternal shall undo you this day." Then all Israel stoned him; they burned them with fire and stoned them  
26 with stones, and over them they raised a great cairn of stones. It stands there to this day. Then the Eternal relented from his fierce anger. So the name of the place is called Glen-Undoing (Achor-vale) down to this day.

8 Then said the Eternal to Joshua, "Fear not, neither be

dismayed; take all the warriors with you and march up to Ai. I put into your hands the king of Ai with his people and his town and his country, and you 2 shall treat Ai and its king as you treated Jericho and its king, except that you may take the spoils and cattle in it for yourselves. Lay an ambush for the town in the rear." So Joshua 3 and all the warriors started off for Ai. Three thousand veterans Joshua picked out, and despatched them by night with orders to 4 "Lie in ambush to the west of the town in the rear. Do not go too far away, but be all ready; I and all the troops who 5 are with me will move against the town, and when they issue against us, as before, we will run off, till we draw them away from the town, for they will think we 6 are running from them as before. Then, as we run away, you must 7 start out of your ambush and seize the town. The Eternal your God will put it into your hands. As soon as you have seized the 8 town, set it on fire, and carry out the Eternal's command. These are my orders." So Joshua 9 despatched them, and they went to the place of ambush, remaining between Bethel and Ai, to the west of Ai. Joshua spent the night in the valley.

[Joshua rose in the morning 10 and mustered the nation; then he and the sheikhs of Israel led them against Ai. All the nation, 11 that is, the armed men who were with him, marched up close to the town and encamped on the north of Ai. Between him and Ai lay a valley. So Joshua took about 12

## JOSHUA IX

five thousand men and put them in ambush between Bethel and  
13 Ai, to the west of the town. The main army were thus stationed to the north of the town, with the ambush laid to the west. Joshua passed that night in the middle of  
14 the valley. In the morning the townsmen rose and marched out  
15 to fight Israel. They beat Joshua and all Israel, who fled in the direction of the desert;  
16 all the townsmen of Ai were called out to pursue them, and in their pursuit of Joshua they  
18 left the town unguarded. Then said the Eternal to Joshua, "Stretch out the javelin in your hand towards Ai, for I put Ai in your power." And as soon as Joshua stretched out the javelin  
19 towards the town, the men in ambush rushed into the town and  
20 captured it, while the Israelites who were flying towards the desert turned upon their pursuers, seeing that the men in ambush had captured the town.  
24 When the Israelites and Joshua had finished slaughtering the townsmen of Ai who had run into the desert and when they had cut them down, giving no quarter, all Israel then returned  
25 to Ai and sacked it. All the folk of Ai fell that day, both men and women, twelve thousand in  
26 all; Joshua never withdrew the hand that held his javelin until he had massacred all the folk of  
27 Ai. Only the Israelites took the spoils and cattle of the town for themselves, as the Eternal had  
28 given orders to Joshua. Ai itself Joshua burned, and made it a heap of ruins; to this day it lies desolate.]

When the king of Ai saw this, 14a he and his men made an early start; not knowing that an 14c ambush had been laid behind the town they allowed themselves 17 to be drawn away from the town, till not a man was left in Ai who did not go out after Israel. The 19b men in ambush then came out quickly and hurried to set the town on fire, so that when the 20a men of Ai turned round to look, there was smoke rising from the town! They had no chance to 20c flee this way or that, for the pursued turned upon the pursuers when they saw the smoke rising 21 from the town, and the men in 22 ambush rushed from the town to join them, so that the men of Ai were caught between Israelites, some on one side and some on the other; they were slaughtered till not a soul escaped or remained alive. The king of Ai was taken 23 alive and brought to Joshua, who 29 hung him on a tree till evening; at sunset Joshua ordered his body to be taken down from the tree and thrown down at the entrance to the town-gate. They raised a cairn of stones over it, which is there to this day.

When this was heard by all the 9 kings west of the Jordan, in the highlands and the lowlands and all along the coast of the Mediterranean as far as Lebânon, then Hittites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites, gathered like one man to attack 2 Joshua and Israel.

When the citizens of Gibeon 3 heard what Joshua had done to Jericho and Ai, they went to 4 work craftily. They took provisions in old sacks on their asses,



## JOSHUA IX

5 and old mended wineskins, with old patched shoes on their feet and old clothes on their bodies; the bread they took was all dry  
6 and crumbling. They went to Joshua at the camp in Gilgal and said to him and to the Israelites, "We have come from a far country; pray make a treaty  
7 with us." The Israelites said to these Hivites, "Perhaps you live in our country, and why should we make a treaty with you?"  
8 "We are at your service," they said to Joshua. "But who are you," Joshua asked, "and where  
9 do you come from?" "From a country very far away," they said, "and we have come on account of the Eternal, your God, for we have heard of his fame, of all he  
10 did in Egypt, and of all he did to the two Amorite kings east of the Jordan, Sihon king of Heshbon and Og king of Bashan who  
11 reigned at Ashtaroth. Our sheikhs and all our people told us to take provisions with us for the journey and to go and meet you and say, 'We are at your service; pray  
12 make a treaty with us.' This bread we took hot out of our houses on the day we started, and there, you see, it is dry and  
13 crumbling by this time! These wineskins were new when we filled them, and you see they are torn. These clothes and shoes of ours are worn out, owing to the long  
14 journey." So the Israelites partook of their provisions, never asking the Eternal for advice;  
15 Joshua made peace with them and made a treaty with them to spare their lives, and the leaders of the community swore an oath to  
16 them. Three days after they had

made the treaty, they heard that the men were neighbours, living in the same country! [[On the 17  
third day, as the Israelites marched forward, they came to their towns, Gibeon, Kefirah, Beêroth, and Kiriath-jeàrim. The Israel- 18  
ites did not kill them, because the leaders of the community had sworn an oath to them by the  
Eternal, the God of Israel. The 19  
community all grumbled against the leaders, but the leaders all replied, "We swore an oath to them by the Eternal the God of Israel: so now we cannot touch them. We must grant them the 20  
favour of their lives, lest wrath come upon us over the oath we took to them. Let them live," 21  
said the leaders. So they became wood-cutters and water-carriers to all the community, as the leaders directed.]] Then Joshua 22  
called for them and asked them, "Why have you deceived us by saying you came from far, far away, when you live in the same country as ourselves? A curse 23  
on you! You shall ever provide us with slaves for the temple of my God, wood-cutters and water-carriers." They answered 24  
Joshua, "It was because your servants were assured that the Eternal your God had ordered his servant Moses to assign you all the land and to destroy all the natives before you. That put us in terror of our lives before you, and so we did this. Well, we are in 25  
your power. Whatever you think right and fair to do to us, do it." This, then, was how 26  
Joshua treated them; he saved them from the Israelites and kept them from being murdered, but 27

## JOSHUA X

he made them that day woodcutters and water-carriers for the community and for the altar of the Eternal, wherever the Eternal chooses. As they still are.

10 When Adonizedek king of Jerusalem heard that Joshua had captured Ai and sacked it, treating Ai and its king as he had treated Jericho and its king, and that the citizens of Gibeon had made 2 terms with Israel, he and his men were in terror; for Gibeon was a large town, like a royal city, larger than Ai, and all its men 3 were stout fighters. So Adonizedek king of Jerusalem sent to Hoham the king of Hebron, to Piram the king of Jarmuth, to Japhia the king of Lakhish, and to Debir the king of Eglon, saying, "Join me and help me to storm Gibeon, for it has made terms with Joshua and the 5 Israelites." So the five Amorite kings, the king of Jerusalem and the king of Hebron and the king of Jarmuth and the king of Lakhish and the king of Eglon, all mustered and marched up with all their armies to besiege Gibeon 6 and attack it. The Gibeonites sent a message to Joshua at the camp in Gilgal, telling him, "Abandon not your servants; quick, come up to rescue us, help us, for all the Amorite kings of the highlands have mustered to 7 attack us." Joshua marched up from Gilgal with all the troops and 8 all the veterans. The Eternal said to Joshua, "Have no fear of them, for I put them into your hands; not a man of them shall hold his own against you." 9 So Joshua made a sudden attack; he made a night march from Gilgal,

and the Eternal threw them into 10 a panic before Israel, till Israel routed them with heavy slaughter at Gibeon and then chased them along the road to the ascent of Beth-horon, routing them all the way to Azekah and Makkedah. As they ran from Israel, at the 11 descent from Beth-horon the Eternal rained huge hailstones from heaven upon them, all the way to Azekah; they died of these. Indeed, more died by the hailstones than at the hands of Israel by the sword.

It was on the day when the 12 Eternal handed over the Amorites to the Israelites that Joshua said to the Eternal before Israel,

"O sun, stand over Gibeon!  
Move not, O moon, from Ajalon vale!"  
The sun stood still, the moon moved not, 13  
till the folk had taken vengeance on  
their foes.

(Is not the song written in the book of Heroes?) The sun stood still in the middle of the sky, and never hastened to set for about a whole day. Never was 14 there a day like that, before or since, when the Eternal listened to the cry of a man; for the Eternal was fighting for Israel.

The five kings fled, and hid 16 themselves in the cave at Makkedah. When Joshua was told 17 that the five kings had been discovered, hiding in the cave at Makkedah, he said, "Roll some 18 large stones at the mouth of the cave and post men to guard it, but you must not stop pursuing 19 your enemies. Strike down their rear, let none of them get into their towns, for the Eternal has put them into your power."

## JOSHUA X

20 When Joshua and the Israelites had finished slaughtering them with heavy slaughter, till they were wiped out, and the survivors had got away into the fortified  
21 towns, the army all returned to Joshua at the camp at Makkedah unmolested; not a native dared say a word against any of the  
22 Israelites. Then Joshua ordered the mouth of the cave to be opened and the five kings brought  
23 out to him. This was done. The five kings were brought out, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lakhish, and the king of  
24 Eglon. When these kings had been brought before Joshua, he called for all the men of Israel and told the army commanders present to come forward and put their feet on the necks of the kings. They came forward and did put their feet on the necks  
25 of the kings. "Fear not," said Joshua, "neither be dismayed; be firm and brave, for so shall the Eternal treat all the foes against  
26 whom you fight." Then Joshua felled them and killed them; he hung them on five trees, and on the trees they remained hanging  
27 till evening. At sunset Joshua ordered the bodies to be taken down from the trees and thrown into the cave where they had hidden themselves. Some large stones were laid at the mouth of the cave, and are there to this day.  
28 That day Joshua stormed and sacked Makkedah, killing its king and utterly destroying it and all it contained, till not a single soul was left. He treated the king of  
29 Makkedah as he had treated the king of Jericho. From Makkedah

Joshua and all Israel passed on to Libnah. They attacked Libnah, and the Eternal put Libnah and 30 its king also into the hands of Israel. Joshua sacked the place and massacred all within it, leaving not a single soul alive. He treated the king of Libnah as he had treated the king of Jericho. From Libnah Joshua and all 31 Israel passed on to Lakhish, besieged it and attacked it; the 32 Eternal put Lakhish and its king also into the hands of Israel, and on the second day Joshua captured it, sacking it and massacring all within it, as he had done to Libnah. Horam the king of 33 Gezer came up to help Lakhish, but Joshua defeated him and his army till not a man was left him. From Lakhish Joshua and all 34 Israel passed on to Eglon, besieged it and attacked it, and 35 captured it the same day; they sacked the place and massacred every soul within it, exactly as he had done to Lakhish. From 36 Eglon Joshua and all Israel passed on to Hebron and attacked it; they captured it 37 and sacked it, killed the king, destroyed the townships and every living soul in them, leaving not one alive, exactly as at Eglon; he wiped the place out and every soul within it. Then 38 Joshua and all Israel wheeled round to Debir and attacked it; he captured it with its king and 39 all its townships, sacking them all and massacring every living soul, till not one remained. As he had treated Hebron, so he treated Debir and its king, just as he had treated Libnah and its king.

## JOSHUA XI

40 Thus Joshua captured the whole country, the highlands, the Negeb, the lowlands, and the slopes, with all their kings; he left not a soul alive, but massacred every living creature, as the Eternal, the God of Israel, had com-  
 41 manded. Joshua routed them all from Kadesh-barnea to Gaza, with all the land of Goshen, as  
 42 far as Gibeon. All these kings and their country Joshua captured in a single campaign, because the Eternal, the God of  
 43 Israel, fought for Israel. Then Joshua and all Israel returned to camp at Gilgal.

11 When Jabin the king of Hazor heard this, he sent to Jobab the king of Madon and to the king of Shimron and to the king of  
 2 Achshaph and to the kings in the north, in the highlands, in the Arâbah south of Kinnereth, in the lowlands, and in the uplands  
 3 of Dor to the west, to the Canaanites on the east and on the west, to the Amorites, the Hivites, the Perizzites, and the Jebusites in the highlands, and to the Hittites at the foot of Hermon in the land  
 4 of Mizpah. They all sallied out, with all their forces, a huge host, as numerous as the sand on the seashore, with a multitude of  
 5 horses and chariots. All these kings joined forces and went to encamp at the waters of Merom,  
 6 to attack Israel. But the Eternal said to Joshua, "Be not afraid of them, for to-morrow about this time I will hand them over to Israel all dead men; you shall hamstring their horses and burn  
 7 their chariots." Joshua and all his troops made a sudden attack upon them beside the waters of

Merom; they made an onset, and 8 the Eternal put them into the hands of Israel, who routed them, chasing them to Sidon the Great and Misrephoth-maim and the wady of Mizpeh eastward; they routed them and left not one alive. Joshua treated them as 9 the Eternal bade him; he hamstrung their horses and burned their chariots. Joshua then 10 wheeled round and captured Hazor, cutting down the king of the place (for Hazor was formerly at the head of these realms). They massacred every soul in the 11 place, wiping them out, till not a living soul was left, and Hazor was burned to the ground. All 12 the towns of these kings and all the kings themselves Joshua captured and massacred, wiping them all out, as Moses the servant of the Eternal had ordered. (Towns standing on their own 13 mounds of earth, however, Israel did not burn, except Hazor alone, which Joshua burned.) All the 14 spoil and cattle of these towns the Israelites took for themselves; but they massacred every man till they were wiped out, and not a living soul was left. As the 15 Eternal had commanded Moses his servant, so Moses had commanded Joshua, and Joshua obeyed; of all that the Eternal had commanded Moses, he left not a thing undone.

In this way Joshua captured 16 all that country, the highlands, all the Negeb, all the land of Goshen, the lowlands, the Arâbah, the highlands and the lowlands of Israel, from mount Halak 17 that rises to Seir, as far as to Baal-gad in the valley of Lebânon

## JOSHUA XII

at the foot of mount Hermon ; he captured all the kings and put  
18 them to death. Joshua was a long time warring with all these  
19 kings ; not a single town would make peace with the Israelites, except the Hivites who inhabited Gibeon ; all the rest had to be  
20 captured by fighting. It was the Eternal who made their hearts stubborn enough to battle with Israel, that he might have them all wiped out and destroyed without mercy, as the Eternal had commanded Moses.

21 It was then that Joshua went and wiped out the giants from the hills, from Hebron, Debir, Anab, and all the highlands of Israel and of Judah ; Joshua massacred them and sacked their  
22 towns. None of the giants was left in the land of Israel ; it was only in Gaza, Gath, and Ashdod,  
23 that some still lived. Thus Joshua captured the whole country, as the Eternal had told Moses ; Joshua assigned it to the clans of Israel by their divisions as their own property. And so the land had rest from war.

8 Then Joshua built an altar to  
30 the Eternal, the God of Israel, on mount Ebal, as Moses the servant of the Eternal had commanded the Israelites, according to the directions written in the law-book of Moses ; it was an altar of undressed stones, to which no man had ever taken an iron tool. They sacrificed burnt-offerings to the  
Eternal upon it, and recompense-  
32 offerings. Also he wrote on the stones there a copy of the law of Moses, writing it in presence of  
33 the Israelites. All Israel, clansmen and foreigners, with their

sheikhs, their officers, and their judges, stood on each side of the ark in presence of the priestly Levites who carried the ark of the compact of the Eternal ; half of them stood in front of mount Gerizim and half in front of mount Ebal, as Moses the servant of the Eternal had formerly commanded the people to be blessed. Then Joshua read  
34 aloud all the terms of the law, the blessing and the curse, exactly as it was written in the law-book ; there was not a word of the  
35 orders of Moses which Joshua did not read aloud before all the assembled Israelites, with the women, the children, and the foreigners who accompanied them.

The following are the kings of  
12 the country who were routed by the Israelites and whose land was seized east of the Jordan from the wady of the Arnon east to mount Hermon, with all the Arâbah eastward. There was 2 Sihon king of the Amorites, who lived at Heshbon and ruled from Arôer on the edge of the wady of the Arnon and the town that lies in the wady, over half of Gilead as far as the river Jabbok, which is the frontier of the Ammonites, and over the Arâbah as far east 3 as the lake of Kinnereth, as far as the sea of the Arâbah, the Salt Sea, in the direction of Beth-jeshimoth, his southern frontier running under the slopes of Pisgah. There was also Og the king of 4 Bashan, one of the survivors of the Rephaim, who lived at Ashtaroth and Edrei, reigning over mount Hermon, Salkah, and all Bashan, as far as the frontier of the Geshur- 5 ites and the Maacathites, and

## JOSHUA XIII

over the half of Gilead as far as the frontier of Sihon the king of Heshbon. These kings were routed by Moses the servant of the Eternal and the Israelites; Moses the servant of the Eternal assigned their land to the Reubenites and the Gadites and the half clan of Manasseh as their holding. The following are the kings of the land whom Joshua and the Israelites routed west of the Jordan, from Baal-gad in the valley of Lebânon to mount Halak that rises to Seir; Joshua assigned their land to the clans of Israel as their holding, according to their divisions, in the highlands, the lowlands, the Arâbah, the slopes, the desert, and the Negeb, the country of the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites. There was the king of Jericho, the king of Ai, beside Bethel, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lakhish, the king of Eglon, the king of Gezer, the king of Debir, the king of Geder, the king of Hormah, the king of Arad, the king of Libnah, the king of Adullam, the king of Makkedah, the king of Bethel, the king of Tappuah, the king of Hopher, the king of Aphek in the plain of Sharon, the king of Madon, the king of Hazor, the king of Shimron-meron, the king of Achshaph, the king of Taanak, the king of Megiddo, the king of Kedesh, the king of Jokneam in Karmel, the king of Dor in the height of Dor, the king of the pagans in Galilee, the king of Tirzah—thirty kings in all.

When Joshua was old, well advanced in years, the Eternal said to him, "You are old, well advanced in years, and yet much land still remains to be occupied. This is the land still left to be occupied: all the Philistine districts and all the Geshurite territory from Shibor east of Egypt to the northern frontier of Ekron (which is counted Canaanite), the five Philistine capitals, Gaza, Ashdod, Ashkelon, Gath, and Ekron, also the territory of the Avim to the south, all the Canaanite country from the Phœnician Mearah as far as Aphek on the Amorite frontier, all that borders on the eastern Lebânon, from Baal-gad at the foot of mount Hermon to the pass of Hamath, with all the natives of the highlands from Lebânon to Misrephoth-maim, all the Phœnicians, whom I will evict before the Israelites, while you must allot this country to Israel as its inheritance, as I command you. Now, then, divide up this land of Canaan among the nine clans and the half clan of Manasseh as their inheritance." The other half of the clan of Manasseh, the Reubenites, and the Gadites, had already received their inheritance from Moses to the east of the Jordan, as assigned by Moses the servant of the Eternal, stretching from Arôer on the edge of the wady of the Arnon and the town in the middle of the wady, all the table-land of Medêba as far as Dibon, with all the towns of Sihon the Amorite king who reigned in Heshbon, as far as the frontier of the Ammonites, with Gilead, the territory of the

## JOSHUA XIV

Geshurites and the Maacathites, all mount Hermon and all Bashan 12 as far as Salkah, all the realm of Og king of Bashan who reigned in Ashtaroth and in Edrei (a survivor of the Rephaim)—these kings Moses defeated and drove out, 13 though the Israelites never expelled the Geshurites or the Maacathites, who live among the 14 Israelites to this day. Only to the clan of Levi he assigned no property, for the Eternal, the God of Israel, is Levi's inherit- 15 ance, as he told Moses. Moses assigned land to the clan of 16 Reuben by their septs. Their frontier ran from Arôer on the edge of the wady of the Arnon and the town in the middle of the wady, covering all the table-land 17 near Medêba, Heshbon, and all its townships on the table-land, Dibon, Bamoth-baal, Beth-baal- 18 mœon, Jahaz, Kedênoth, Me- 19 phaath, Kiriathaim, Sibmah, and Zereth-shahar on the hill of the 20 valley, Beth-peôr, the slopes of 21 Pisgah, Beth-jeshimoth, all the towns on the table-land, all the realm of Sihon the Amorite king who reigned in Heshbon and was defeated by Moses along with the Midianite chiefs Evi, Rekem, Zur, Hur, and Reba, Sihon's princes throughout the land. 22 Balaam the son of Beôr, the oracle-monger, was also slaughtered by the Israelites among the 23 rest of the slain. The bank of the Jordan formed the western frontier of the Reubenites. Such was their allotted country, with its towns and villages, according 24 to their septs. Moses also assigned land to the clan of Gad 25 according to their septs. Their

territory was Jazer, all the towns of Gilead, and half the country of the Ammonites, as far as Arôer east of Rabbah; it reached from 26 Heshbon to Ramath-mizpeli and Betonim, from Mahanaim to the district of Lidebar, with Beth-27 haram, Beth-nimrah, Sukkoth, and Zaphon in the valley, the rest of the realm of Sihon king of Heshbon, the frontier being the line of the Jordan to the south end of the lake of Kinnereth on the east of the Jordan. Such 28 was the allotted territory of the Gadites, with its towns and villages, according to their septs. Moses also assigned land to the 29 half clan of Manasseh, according to its septs. Their territory 30 covered Mahanaim, all Bashan, all the realm of Og king of Bashan, all Havvoth-jair in Bashan (sixty towns in all), half Gilead, with 31 Ashtaroth and Edrei, the towns of Og king of Bashan; all this was for the Machirites of Manasseh, for the half clan of the Machirites by their septs. Such 32 were the properties allotted by Moses in the steppes of Moab to the east of the Jordan, opposite Jericho.

And these are the properties 14 occupied in Canaan by the Israelites, and assigned to them by lot as their own, by Eleazar the priest and Joshua the son of Nun and the heads of the households in the clans of Israel, as the Eternal had commanded by Moses, for the nine and a half clans. Moses 3 had assigned the other two and a half clans their property and inheritance to the east of the Jordan, and assigned nothing to the Levites. The two clans of 4

## JOSHUA XV

the Josephites were Manasseh and Ephraim; the Levites received no share of the land, except some towns to live in, with their pasture-lands for the cattle and substance of the 5 Levites. The Israelites, in dividing up the land, acted according to the orders given by the Eternal to Moses.

6 The Judahites came before Joshua at Gilgal, and Caleb the son of Jephunneh the Kenizzite said to him, "You know what the Eternal said to Moses the man of God about me and yourself at Kadesh-barnea. 7 I was forty years old when Moses the servant of the Eternal sent me from Kadesh-barnea to spy out the country, and I reported 8 to him as best I could. My kinsmen and companions made the heart of the people quiver, but I was devoted to the Eternal 9 my God, and Moses swore that day that the land my feet had trodden should belong to me and to my children for all time, because I had been devoted to the 10 Eternal my God. Well now, the Eternal has kept me alive as he promised, all these forty-five years, ever since the Eternal said that word to Moses, all the time of Israel's wandering in the desert. To-day I am eighty-five, 11 and I am as strong to-day as I was when Moses sent me on that mission; as my strength was then, so my strength is now, for 12 war or any enterprise. Pray, then, let me have this hill-country of which the Eternal spoke that day. As you heard that day, the giants are there with great, fortified towns; but perhaps the Eternal will be with me and I

shall evict them, as he promised." So Joshua blessed him, and gave 13 Hebron to Caleb the son of Jephunneh as his property. Hebron became the property of 14 Caleb the son of Jephunneh, the Kenizzite, and still is in his family—for he was devoted to the Eternal, the God of Israel. Hebron was formerly called 15 Kiriath-arba, or the city of Arba, Arba being the headman among the giants. So the land had rest from war.

The land allotted to the clan 15 of Judah, by septs, reached to the frontier of Edom, far south to the desert of Zin. The southern 2 frontier ran from the foot of the Salt Sea, from the bay facing south; it went south of the 3 Scorpion Pass, right along to Zin, then up to the south of Kadesh-barnea as far as Hezron, up to Adar, round to Karka, and 4 on to Azmon, ending at the Wady-el-Arish; their southern frontier thus ended at the sea. To the 5 east their frontier was the Salt Sea up to the mouth of the Jordan. The northern frontier ran from the bay at the mouth of the Jordan up to Beth-hoglah 6 and north of Beth-arabah, on to the Stone of Bohan-ben-Reuben, thence to Debir from the valley 7 of Achor and so north in the direction of Gilgal opposite the ascent to Adummim on the south side of the river, then along to the waters of En-shemesh, ending at En-rogel. Then the 8 frontier ran by the valley of Ben-Hinnom to the southern side of the Jebusite ridge (that is, Jerusalem), westward to the top of the hill that lies in front of the



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valley of Ben-Hinnom at the northern end of the valley of 9 Rephaim; from the top of this hill it ran to the fountain of the Waters of Nephtoah and on to the 10 towns of mount Ephron; it also extended to Baalah (that is, Kiriath-jeârim) and west of Baalah round to mount Scir, going on to the north of the ridge of mount Jeârim (that is, Kesâ-lon), down to Beth-shemesh, and 11 on to Timnah; it ran on to the ridge of Ekron on the north, extending to Shikkeron and on to mount Baalah, ending at Jabneël. Thus the frontier ended at the 12 sea; the western frontier was the Mediterranean. Such were the entire frontiers of the 13 Judahites, by their septs. He allotted Caleb the son of Jephunneh a share among the Judahites, by order of the Eternal; it was Kiriath-arba or the city of Arba (Arba being the father of Anak), 14 otherwise Hebron. Caleb drove out the three giant sons of Anak, Sheshai, Ahiman, and Talmi. 15 Then he marched against the natives of Debir (formerly called 16 Kiriath-sepher). Caleb declared, "Whoever attacks Kiriath-sepher and captures it, I will give him my daughter Achsah in marriage." 17 Othniel, the son of Caleb's brother Kēnaz, captured it. So Caleb gave him his daughter Achsah in marriage. 18 When she arrived, Othniel induced her to ask her father for a tract of land as her dowry; so she alighted from her ass, and when Caleb asked her what she wanted, 19 she said to him, "Give me a parting present; as you have settled me in the dry south

country, let me have some springs of water." Then Caleb gave her the upper springs and the lower springs.

Here is the inheritance of the 20 clan of the Judahites according to their septs: The towns to the 21 south in the Negeb, towards the frontier of Edom, were Kabzeël, Eder, Jagur, Kinah, Dimonah, 22 Adadah, Kedesh, Hazor, Ithnan, 23 Ziph, Telem, Beâlôth, Hazor-24 hadattah, Keriôth-hezron (or, 25 Hazor), Amam, Shema, Moladah, 26 Hazar-gaddah, Heshmon, Beth-27 pelet, Hazar-shual, Beër-sheba 28 and its villages, Baalah, Iim, 29 Ezem, Eltolad, Kesil, Hormah, 30 Ziklag, Madmannah, Sansannah, 31 Lebaoth, Shilhim, Ain, and Rim-32 mon, twenty-nine towns in all with their villages. In the low-33 lands, Eshtaol, Zorah, Ashnah, Zanoah, En-gannim, Tappuah, 34 Enam, Jarmuth, Adullam, Sokoh, 35 Azekah, Shaaraim, Adithaim, 36 Gederah, and Gederôthaim, fourteen towns with their villages. Also Zenan, Hadashah, Migdal-37 gad, Dilan, Mizpeh, Joktheël, 38 Lakhish, Bozkath, Eglon, Kab-39 bon, Lahmam, Chithlish, Gedc-40 roth, Beth-dagon, Naamah, and 41 Makkedah, sixteen towns with their villages. Also Libnah, 42 Ether, Ashan, Iphtah, Ashnah, 43 Nezib, Keilah, Achzib, and Mar-44 eshah, nine towns with their villages. There was Ekron with 45 its townships and villages from 46 Ekron to the sea, all that lay alongside of Ashdod; Ashdod 47 with its townships and villages, and Gaza with its townships and villages, to the Wady-el-Arish. The western frontier was the Mediterranean coast. In the 48

## JOSHUA XVI, XVII

highlands Shamir, Jattir, Sokoh,  
 49 Dannah, Kiriath-sannah (which  
 50 is Debir), Anab, Eshtemoh, Anim,  
 51 Goshen, Holon, and Giloh, eleven  
 52 towns with their villages. Also  
 53 Arab, Dumah, Eshan, Janim,  
 54 Beth-tappuah, Aphekah, Hum-  
 tah, Kiriath-arba (which is  
 Hebron), and Zior, nine towns  
 55 with their villages. Also Maon,  
 56 Karmel, Ziph, Jutah, Jezreël,  
 57 Jokdeam, Zanoah, Kain, Gibeah,  
 and Timnah, ten towns with their  
 58 villages. Also Halhul, Beth-zur,  
 59 Gedor, Maarath, Beth-anoth, and  
 Eltëkon, six towns with their vil-  
 lages: Tekoa, Ephratha (that is,  
 Bethlehem), Pëor, Etam, Kolon,  
 Tatam, Sores, Kerem, Gallim,  
 Bether, and Manahath, eleven  
 60 towns with their villages: Kiriath-  
 baal (that is, Kiriath-jeàrim) and  
 Rabbah, two towns with their  
 61 villages. In the desert, Beth-  
 62 aràbah, Middin, Sckakah, Nib-  
 shan, Salt City, and Engëdi, six  
 63 towns with their villages. But  
 the men of Judah could not evict  
 the Jebusites, who inhabited  
 Jerusalem; the Jebusites lived  
 among the men of Judah, as they  
 do to this day, at Jerusalem.

**16** The land allotted to the Jose-  
 phites had a frontier starting  
 from the Jordan at Jericho, east of  
 the Waters of Jericho, near the  
 desert, extending from Jericho  
 2 up through the highlands to  
 Bethel, then from Bethel to Luz,  
 and along to Ataroth on the  
 3 frontier of the Archites, from  
 which it came down west to the  
 frontier of the Japhletites, the  
 frontier of Lower Beth-horon  
 and Gezer, ending at the sea.  
 4 Such was the property received  
 by the Josephites, Manasseh

and Ephraim, as their inherit-  
 ance.

The territory of the Ephraimites, 5  
 according to their septs, had a  
 frontier to the east running from  
 Ashtaroth to Upper Beth-horon;  
 westward the frontier ran to Mich- 6  
 mëthah on the north, then round  
 east to Taanath-shiloh, and on to  
 the east of Janoah, down to 7  
 Ataroth and Naarah, and as far  
 as Jericho, ending at the Jordan.  
 Westward the frontier ran from 8  
 Tappuah to the brook Kanah,  
 ending at the sea. Such was the  
 property inherited by the clan of  
 Ephraim, according to their  
 septs, together with the towns 9  
 set aside for the Ephraimites in  
 the territory of the Manassites,  
 all these towns and their villages.  
 They did not evict the Canaanites 10  
 who lived in Gezer; the Canaan-  
 ites lived among the Ephraimites,  
 as they do to this day, though  
 they have had to slave for them.

The clan of Manasseh received 17  
 its share. Manasseh was the eldest  
 son of Joseph, and as Machir the  
 eldest son of Manasseh and the  
 father of Gilead was a soldier, he  
 had Gilead and Bashan. The rest 2  
 of the Manassites, according to  
 their septs, were the Abiezrites,  
 the Helekites, the Asrielites, the  
 Shechemites, the Hopherites, and  
 the Shemidaites, the male de-  
 scendants of Manasseh the son  
 of Joseph. However, Zelophehad 3  
 the son of Hopher, the son of  
 Gilead, the son of Machir, the  
 son of Manasseh, had no sons,  
 only daughters; his daughters  
 were called Mahlah, Noah, Hog-  
 lah, Milkah, and Tirzah. They 4  
 came before Eleazar the priest  
 and Joshua the son of Nun and

## JOSHUA XVIII

the chiefs, urging that the Eternal had told Moses to grant them an inheritance among their fellow-kinsmen. So, as the Eternal had ordered, Joshua gave them an inheritance among the kinsmen 5 of their father. Ten shares fell to Manasseh, apart from the land of Gilead and Bashan on the east 6 of the Jordan (for the daughters of Manasseh inherited along with their kinsmen, and the rest of the Manassites held the land of 7 Gilead). The frontier of Manasseh ran from Asher to Michmēthah east of Shechem, then south to the natives of En-tappuah 8 (the land of Tappuah belonging to Manasseh, but Tappuah on the frontier of Manasseh belonging to 9 Ephraim). The frontier went down to the south of the brook of Kanah [[these towns belonged to Ephraim among the towns of Manasseh]], then ran along the north side of the brook as far as 10 the sea, the land to the south being Ephraim's and the land to the north belonging to Manasseh, with the sea as the frontier to the west. They stretched to Asher 11 the south-east. In Issachar and Asher Manasseh held Beth-shean and its townships, Ibleam and its townships, the natives of Dor and its townships (the three heights of Dor), the natives of Endor and its townships, the natives of Taānak and its townships, the natives of Megiddo 12 and its townships; but the Manassites could not evict the natives of these towns. The Canaanites 13 clung to this country. When Israel became a power, they forced the Canaanites to slave for

them; they never evicted them entirely.

Then the Josephites said to 14 Joshua, "Why have you allotted us only one part as our inheritance, when we are a large clan, since the Eternal has been prospering us?" Joshua replied, 15 "If you are a great clan, go up to the Forest and clear land for yourselves there, among the Perizzites and the Rephaim, since the highlands of Ephraim are too small for you." "The highlands 16 are not large enough for us," said the Josephites, "and all the Canaanites who live in the valley country have iron chariots, both the natives of Beth-shean and its townships and those who live in the valley of Jezreël." Then 17 Joshua said to the Josephites, to Ephraim and Manasseh, "You are a great clan, and a powerful clan, so you shall have more than one part allotted to you; the hill 18 country of Gilead shall be yours, for though it is a Forest you shall clear it and hold it to its full extent. For you shall evict the Canaanites, though they do have iron chariots and though they are strong."

Then the whole community of 18 the Israelites, having subdued the country, met at Shilo and set up the Trysting tent there. As 2 there were still seven clans of Israel which had not yet divided their inheritance, Joshua said to 3 the Israelites, "How long will you delay to enter and occupy the land which the Eternal, the God of your fathers, has given you? Appoint three men from each clan, 4 and I will send them to pass through the land and lay it out

## JOSHUA XVIII

- for their inheritance before they  
 5 come back to me. They shall divide it into seven parts, with Judah in the southern territory and Joseph in the northern.
- 6 Mark out the land into seven divisions and bring me the plan ; then I will draw lots for you here  
 7 before the Eternal our God. The Levites do not share with you ; their share is the priesthood of the Eternal. Gad and Reuben and the half clan of Manasseh have already received their inheritance on the east of the Jordan, assigned them by Moses the servant of the Eternal.”
- 8 Then the men started, charged by Joshua to pass through the land and map it out before they returned to him ; then he would draw lots for them before the  
 9 Eternal at Shilo. The men went and traversed the country, mapping it out by towns into seven parts, and brought their written report to Joshua at the camp in  
 10 Shilo. Joshua then drew lots for them at Shilo before the Eternal, where he divided the land for the Israelites according to their divisions.
- 11 When the lot was drawn for the clan of the Benjamites according to their septs, the territory allotted to them was to lie between the Judahites and the  
 12 Josephites. Their frontier on the north stretched from the Jordan to the north of Jericho right through the highlands westward, ending at the desert of  
 18 Beth-aven. Then the frontier ran to Luz, passing below Luz (which is Bethel) to the south, down to Ataroth-addar near the hill that lies south of Beth-horon
- the Lower. The frontier then 14 turned from the hill south of Beth-horon the Lower and passed on to the south along the west, ending at Kiriath-baal (which is Kiriath-jeàrim), a Judahite town. This was the western frontier. The southern stretched from the 15 end of Kiriath-jeàrim to mount Ephron and the fountain of the Waters of Nephtoah, going down 16 to the end of the hill which lies in front of the valley of Ben-Hinnom at the north end of the valley of Rephaim, then down through the valley of Hinnom to the south of the Jebusite ridge as far as En-rogel, where it turned 17 north and ran to En-shemesh, passing to Geliloth opposite the ascent to Adummim, from which it ran to the Stone of Bohan-ben-Reuben and on to the ridge along 18 the north of the Aràbah right down to the Aràbah and on to the north 19 of the ridge of Beth-hoglah, ending at the northern bay of the Salt Sea at the southern end of the Jordan. This was the southern frontier ; the Jordan was the eastern 20 frontier. Such was the inheritance of the Benjamites according to their septs, frontier by frontier. Their towns were Jericho, Beth- 21 hoglah, Emek-keziz, Beth-aràbah, 22 Zemaraim, Bethel, Avim, Parah, 23 Ophrah, Chephar-ammoni, Ophni, 24 and Geba, twelve towns with their villages ; also Gibeon, Ramah, 25 Beèroth, Mizpeh, Kefirah, Mozah, 26 Rekem, Irpeèl, Taralah, Zelah, 27 Eleph, the Jebusite capital (that 28 is, Jerusalem), Gibeath, and Kiriath, fourteen towns with their villages. Such was the inheritance of the Benjamites according to their septs.

## JOSHUA XIX

- 19 The second lot fell to the clan of the Simeonites by their septs; their inheritance lay inside the inheritance of the Judahites.
- 2 They held as their inheritance
- 3 Beërsheba, Moladah, Hazar-shual,
- 4 Balah, Ezem, Eltolad, Bethul,
- 5 Hormah, Ziklag, Beth-markaboth,
- 6 Hazar-susah, Beth-lebaoth, and Sharuhén, thirteen towns with
- 7 their villages; also En-rimmon, Ether, Ashan, and Tochen, four
- 8 towns with their villages, and all the villages around these towns down to Baalath-beér and Ramah in the south. Such was the inheritance of the clan of the
- 9 Simeonites; as the inheritance of the Judahites was too large for them, the Simeonites held their inheritance within the Judahite territory.
- 10 The third lot fell to the Zebulunites according to their septs. Their frontier reached as far as
- 11 Sarid, then westward to Maralah, stretching to Dabbesheth and to
- 12 the brook east of Jokneam; from Sarid it turned eastward to the frontier of Chisloth-tabor, on to Daberath, and up to Japhia;
- 13 thence it ran eastward to Gath-hepher and Eth-kazin, reaching Rimmon and turning towards
- 14 Neah; the northern frontier wheeled round to Hannáthon, ending at the valley of Iphtahel.
- 15 There were Kattath, Nahallal, Shimron, Idalah, Beth'elem . . . twelve towns with their villages.
- 16 Such was the inheritance of the Zebulunites according to their septs, these towns with their villages.
- 17 The fourth lot fell to the Issacharites according to their septs.
- 18 Their territory included Jezreél,

Kesulloth, Shunem, Hapharaim, 19 Shihon, Anaharath, Rabbith, 20 Kishion, Abez, Remeth, En-gann-21 im, En-haddah, and Beth-pazzez, their frontier touching Tabor, 22 Shahazimah, and Beth-shemesh, and ending at the Jordan; sixteen towns they had with their villages. Such was the inherit- 23 ance of the clan of the Issacharites according to their septs, these towns with their villages.

The fifth lot fell to the clan 24 of the Asherites according to their septs. Their territory held 25 Helkath, Hali, Bcten, Achshaph, Alammelek, Amael, and Mishal. 26 Their frontier reached Karmel on the west and Shihor-libnath; it 27 turned east to Beth-dagon, reaching Zebulun and the valley of Iphtahel on the north, Beth-emek, and Neiel; it kept on north to Kabul, Ebron, Rehob, Hammon, 28 and Kanah, as far as Sidon the Great, then turned to Ramah and 29 the fortified city of Tyre, then to Hosah and so to the sea. Maha- lab, Akko, Aphek, Rehob . . . 30 twenty-two towns with their villages, these were the inherit- 31 ance of the clan of the Asherites according to their septs.

The sixth lot fell to the 32 Naphtalites according to their septs. Their frontier stretched 33 from Heleph, from the sacred oak at Zaanannim (from Adami- nkeb and Jabneél) to Lakum, ending at the Jordan; it turned 34 westward to Aznoth-tabor and on to Hukkok, touching Zebulun on the south and Asher on the west. The fortified towns were Ziddim, 35 Zer, Hammath, Rakkath, Kin- nereth, Adámah, Ramah, Hazor, 36 Kedesh, Edrei, En-hazor, Iron, 37

## JOSHUA XX, XXI

38 Migdalel, Horem, Beth-anath, and Beth-shemesh, nineteen towns  
39 with their villages. Such was the inheritance of the clan of the Naphtalites according to their septs, these towns with their villages.

40 The seventh lot fell to the clan of the Danites according to  
41 their septs. Their territory held Zorah, Eshtaol, Ir-shemesh,  
42 Shaalabbin, Ajalon, Jethlah,  
43 Elon, Thimnathah, Ekron, Elte-  
44 kê, Gibbethon, Baalath, Jehud,  
45 Bene-berak, Gath-rimmon, Me-  
46 jarkon, and Rakkon, with the  
47 territory opposite Joppa. As the territory of the Danites was too small for them, they marched out and attacked Leshem, captured it, sacked it, took possession of it, and lived there, calling it Leshem-Dan after their ancestor

48 Dan. Such was the inheritance of the clan of the Danites according to their septs, these towns with their villages.

49 When the Israelites had finished distributing the various territories of the country, they gave an inheritance to Joshua the son of Nun among them; by order of the Eternal they gave him the town he asked, Timnath-serah in the highlands of Ephraim; he built the town and lived there.

51 Such were the inheritances which Eleazar the priest and Joshua the son of Nun and the headmen of the clans of Israel distributed by lot at Shilo before the Eternal at the entrance to the Trysting tent. They finished dividing up the country.

20 Then the Eternal told Joshua to tell the Israelites to "Assign the towns of refuge of which I

spoke to you by Moses, so that 3 any homicide who kills anyone by mistake, by accident, may run into one of them; they shall serve as a refuge from the avenger of blood [[. He shall flee to one of 4 these towns and stand at the entry of the town-gate, telling his case to the sheikhs of that town; they shall let him have a place to stay in among them, and if the avenger of blood pur- 5 sues him, they shall not hand the homicide over, because he killed his neighbour by accident, having had no feud with him previously. In that town he shall live]] till 6 he appears before the community for trial [[until the death of the then high-priest. After that the homicide may return to his own town and his own home, from which he ran away]]." So they 7 consecrated Kedesh in Galilee, in the highlands of Naphtali, Shechem in the highlands of Ephraim, and Kiriath-Arba (that is, Hebron) in the highlands of Judah; on the eastern side of the 8 Jordan they assigned Bezor in the desert, on the table-land belonging to the clan of Reuben, Ramoth in Gilead from the clan of Gad, and Golan in Bashan from the clan of Manasseh. These were 9 the fixed towns for all Israel and also for the aliens resident among them, so that anyone who killed a person by mistake might flee thither and not die by the hand of the avenger of blood, till he appeared before the community.

Then the headmen of the 21 Levites appeared before Eleazar the priest and Joshua the son of Nun and the headmen of the clans of Israel at Shilo in the 2

## JOSHUA XXI

land of Canaan, pleading, "The Eternal gave orders by Moses that we were to receive towns to live in, with the pasture-lands of the towns 3 for our cattle." So the Israelites gave the Levites, as the Eternal had commanded, the following towns and pasture-lands out of 4 their inheritance. Thirteen towns fell by lot to the Kohathite families the sons of Aaron the priest, who were Levites, from the clan of Judah, the clan of the Simeonites, and the clan of the 5 Benjamites. The rest of the Kohathites were allotted ten towns from the septs of the clan of Ephraim, the clan of Dan, and 6 the half clan of Manasseh. The Gershonites had thirteen towns allotted to them from the septs of the clan of Issachar, the clan of Asher, the clan of Naphtali, and the half clan of Manasseh in 7 Bashan. The Merarites had twelve towns allotted to them according to their septs, from the clan of Reuben, the clan of Gad, and the clan of Zebulun. 8 These towns and their pasture-lands were allotted to the Levites by the Israelites, as the Eternal 9 had given orders by Moses. The towns to be mentioned were given from the clan of Judah and the 10 clan of Simeon to the sons of Aaron, the Kohathite families, who were Levites, since the lot 11 fell to them first. [[They also gave them Kiriath-arba, the town of Arba (the father of Anak) or Hebron, in the high-lands of Judah, with the sur- 12 rounding pasture-lands; but the fields of that town and the villages were given to Caleb the son of 13 Jephunneh as his property.]] To

the sons of Aaron the priest they gave Hebron and its pasture-lands, the town of refuge for the homicide, Libnah and its pasture-lands, Jattir and its pasture-lands, 14 Eshtemoa and its pasture-lands, Holon and its pasture-lands, Debir 15 and its pasture-lands, Ashan and 16 its pasture-lands, Juttah and its pasture-lands, Beth-shemesh and its pasture-lands, nine towns out of these two clans; then, from the 17 clan of Benjamin, Gibeon and its pasture-lands, Geba and its pasture-lands, Anáthoth and its 18 pasture-lands, and Almon and its pasture-lands, four towns, making 19 thirteen towns in all with their pasture-lands for the sons of Aaron the priests.

The Kohathite families of the 20 Levites, that is, the Kohathite families who were Levites, had towns allotted to them from the clan of Ephraim, Shechem and 21 its pasture-lands in the high-lands of Ephraim (the town of refuge for the homicide), Gezer with its pasture-lands, Kibzaim 22 with its pasture-lands, and Beth-horon with its pasture-lands, four towns; from the clan of Dan they 23 got Eltekê with its pasture-lands, Gibbethon with its pasture-lands, Aijalon with its pasture-lands, and 24 Gath-rimmon with its pasture-lands, four towns, and from the 25 half clan of Manasseh Taának with its pasture-lands and Ibleam with its pasture-lands, two towns. The 26 rest of the Kohathite families thus had ten towns with their pasture-lands. The Gershonites 27 among the Levites received Golan in Bashan with its pasture-lands (the town of refuge for the homicide) from the half clan of

## JOSHUA XXII

Manasseh, and Beth-eshterah with  
 its pasture-lands, two towns ;  
 28 from the clan of Issachar, Kishion  
 with its pasture-lands, Daberath  
 29 with its pasture-lands, Jarmuth  
 with its pasture-lands, and En-  
 gannim with its pasture-lands,  
 30 four towns ; from the clan of  
 Asher, Mishal with its pasture-  
 lands, Abdon with its pasture-  
 31 lands, Helkath with its pasture-  
 lands, and Rehob with its pasture-  
 32 lands, four towns ; from the clan  
 of Naphtali, Kedesh in Galilee  
 with its pasture-lands (the town  
 of refuge for the homicide),  
 Hammoth-dor with its pasture-  
 lands, and Kartan with its  
 33 pasture-lands, three towns. The  
 Gershonite families received  
 thirteen towns in all with their  
 34 pasture-lands. The Merarite  
 families, the rest of the Levites,  
 received from the clan of Zebulun  
 Jokneam with its pasture-lands,  
 Kartah with its pasture-lands,  
 35 Dimnah with its pasture-lands,  
 and Nahalal with its pasture-  
 36 lands, four towns ; from the  
 clan of Reuben, Bezer with its  
 pasture-lands, Jahaz with its  
 37 pasture-lands, Kedemoth with its  
 pasture-lands, and Mephaath with  
 its pasture-lands, four towns ;  
 38 from the clan of Gad, Ramoth in  
 Gilead with its pasture-lands (the  
 town of refuge for the homicide),  
 Mahanaim with its pasture-lands,  
 39 Heshbon with its pasture-lands,  
 and Jazer with its pasture-lands,  
 40 four towns in all. All the towns  
 allotted to the Merarite families,  
 the rest of the Levites, numbered  
 41 twelve. These towns of the  
 Levites within the holdings of the  
 Israelites numbered in all forty-  
 eight, with their pasture-lands ;

every town had its own pasture- 42  
lands round it, every one.

Thus did the Eternal give to 43  
 Israel all the land he had sworn  
 to give to their fathers ; they  
 occupied it and settled in it, and 44  
 the Eternal gave them rest on  
 every side, exactly as he had  
 sworn to their fathers ; not one  
 of their enemies could hold their  
 own against them, for the Eternal  
 put all their enemies into their  
 power. Not one of the good 45  
 promises made by the Eternal to  
 the house of Israel failed ; all  
 were fulfilled.

Then Joshua summoned the 22  
 Reubenites, the Gadites, and the  
 half clan of Manasseh. He said 2  
 to them, " You have obeyed all  
 that Moses the servant of the  
 Eternal ordered you, and listened  
 to what I have said by way of  
 command to you ; you have not 3  
 abandoned your kinsmen all this  
 time, but have obeyed the in-  
 junctions laid down for you by  
 the Eternal your God. Now that 4  
 the Eternal your God has granted  
 rest to your kinsmen, as he  
 promised, you may go home to  
 your tents in the land of your  
 holding, assigned to you by Moses  
 the servant of the Eternal on the  
 east of the Jordan. Only be 5  
 most careful to obey the com-  
 mands and laws laid down for  
 you by Moses the servant of the  
 Eternal, mindful to love the  
 Eternal your God, always to live  
 his life, to obey his commands, to  
 be loyal to him, and to serve him  
 with all your mind and soul."  
 So Joshua blessed them and sent 6  
 them away home. To the one 7  
 half clan of Manasseh Moses had  
 assigned an inheritance in Bashan,



## JOSHUA XXII

but Joshua assigned the other half an inheritance beside their kinsmen to the west of the Jordan. When Joshua sent them home  
8 he blessed them, and they returned home to their tents with great wealth, rich in cattle, silver and gold, bronze, iron, and raiment, the plunder of their enemies which they divided among their kinsmen.

9 The Reubenites, the Gadites, and the half clan of Manasseh went home, leaving the Israelites at Shilo in the land of Canaan, and returning to the land of Gilead which was their holding, assigned them by Moses under orders from  
10 the Eternal. When they reached the Gilgal district, inside the land of Canaan, the Reubenites, the Gadites, and the half clan of Manasseh set up an altar there beside the Jordan, a large conspicuous altar. The Israelites  
11 were told that the Reubenites, the Gadites, and the half clan of Manasseh had set up an altar at Gilgal, on the western bank  
12 belonging to Israel, and on hearing this the whole community of Israel mustered at Shilo to make  
13 war upon them. The Israelites sent a mission to the Reubenites, the Gadites, and the half clan of Manasseh in Gilead, namely, Phinehas the son of Eleazar the  
14 priest, and ten chieftains, each a chieftain of his clan, a headman of his house among the septs of  
15 Israel. They went to Gilead and said to the Reubenites, the Gadites, and the half clan of  
16 Manasseh, "The whole community of the Eternal asks what you mean by breaking faith with the God of Israel and ceasing now

to follow him by setting up an altar for yourselves? This is rebellion against the Eternal. Was it not 17 enough to sin at Pëor?—a sin from which we have not even yet cleansed ourselves, though a death-stroke fell upon the community of the Eternal then. And 18 here you cease to follow the Eternal now! You rebel to-day against the Eternal, and to-morrow he will be angry with the whole community of Israel. If the 19 land you hold is defiled by pagans, then cross over to the land which the Eternal himself holds, where his Dwelling stands, and occupy a holding among us; but do not rebel against the Eternal, do not make us rebels against the Eternal, by setting up for yourselves an altar other than the altar of the Eternal our God. Was not Achan the son of Zerah 20 guilty of a breach of faith in the matter of doomed spoil, till God's anger fell upon the whole community? He did not perish alone in his iniquity." The Reubenites, 21 the Gadites, and the half clan of Manasseh replied to the headmen of Israel: "The Mighty One, 22 God, the Eternal, the Mighty One, God, the Eternal, knows well, and Israel shall know, if we were rebels or broke faith (if we did, spare us not!) when we set up an 23 altar for ourselves, if we meant to cease following the Eternal, or to sacrifice burnt-offerings, cereal-offerings, and recompense-offerings. Let the Eternal himself 24 punish us, if we did not do this in the fear that, later, your sons might say to our sons, 'What have you to do with the Eternal the God of Israel? The 25

## JOSHUA XXIII

Eternal made the Jordan the boundary between us and you, you Reubenites and Gadites. You have no share in the Eternal.' Your sons would thus make our sons give up the religion of the Eternal. So we thought we would prepare to build an altar for ourselves, not to sacrifice burnt-offerings or any sacrifice at all, but to stand as a witness between us and you, and between our descendants and yours, attesting that we are to worship before the Eternal with our burnt-offerings and recompense-offerings, so that your sons may never taunt our sons in time to come by saying that we have no share in the Eternal. If ever that is said to us or to our descendants in time to come, we thought the answer would be, 'There is the pattern of the altar of the Eternal, the pattern made by our fathers, though not for burnt-offering nor for sacrifice; it stands as a witness between us and you!' Far be it from us to rebel against the Eternal and cease now to follow him by setting up any altar for burnt-offerings, cereal-offerings, or any sacrifice, apart from the altar of the Eternal our God in front of his own tent." When Phinehas the priest and the headmen of the community, the chieftains of the septs of Israel who were with him, heard what the Reubenites, the Gadites, and the Manassites said, they were quite satisfied; Phinehas the son of Eleazar the priest said to the Reubenites, the Gadites, and the Manassites, "Now we know that the Eternal is among us, since you have not broken faith here

with the Eternal. You have delivered the Israelites from the hand of the Eternal." Then Phinehas the son of Eleazar the priest and the chieftains withdrew from the Reubenites and the Gadites in the land of Gilead to the land of Canaan, and reported the news to the Israelites. The Israelites were satisfied; they blessed God and said no more about making war upon them and destroying the land where the Reubenites and the Gadites lived. The Reubenites and the Gadites called that altar Galed (Witness-heap), "For," they said, "it is a witness between us that the Eternal is God."

A long time afterwards, when the Eternal had given Israel rest from all its enemies round about, and when Joshua was old, far advanced in years, he summoned all Israel, their sheikhs, their headmen, their judges, and their officers. "I am an old man," he said, "well advanced in years. You have seen all that the Eternal your God has done for your sake to all these nations, for it is the Eternal your God who has been fighting for you. Now, I allot you the remaining nations, after those which I have wiped out, and you shall hold the land of these nations from the Jordan to the Mediterranean in the west. The Eternal your God will push them out before you and evict them out of your sight, till you occupy their land, as the Eternal your God promised you. Be firm, then, to carry out and obey all that is written in the law-book of Moses, never swerving from it to the right or to the left, never

mixing with those nations that remain beside you, never mentioning the names of their gods, never swearing by them nor serving them nor bowing down to them; 8 be loyal to the Eternal your God as you have been up till now. 9 The Eternal has evicted great, powerful nations in front of you; to this day, not a man has been able to hold his own against you. 0 One of you would often chase a thousand men, for it is the Eternal your God who fights for you, as 1 he promised you. Be careful, then, always to love the Eternal 2 your God. Otherwise, if you turn to ally yourselves with the remnant of nations left beside you, and intermarry with them, and have intercourse with them 3 and they with you, be sure of this, that the Eternal your God will no longer evict these nations before your eyes; they shall be a danger to you, they shall entrap you, they shall be a scourge for your sides and thorns in your eyes, till you perish off this fine country which the Eternal your God has 4 assigned you. I am now going the way of all the earth; but you know in your own minds and souls, all of you, that not one good promise made by the Eternal about you has ever failed; all have been fulfilled, and not 5 one has failed. Well, as all the good promises have been fulfilled to you, of which the Eternal your God told you, so shall the Eternal fulfil all his threats to you till he wipes you off this fine country which the Eternal your God has 6 given you. Whenever you break the compact of the Eternal your God, which he has enjoined upon

you, and go to serve other gods, bowing down to them, then shall the anger of the Eternal blaze against you, till you perish quickly off the fine country which he has given you."

Joshua gathered all the clans **24** of Israel to Shechem, summoning the sheikhs of Israel and their headmen, their judges, and their officers; they presented themselves before God, and Joshua **2** said to all the people, "This is the message of the Eternal the God of Israel: In days of old your fathers lived east of the Euphrates, Terah, the father of Abraham and the father of Nahor, worshipping other gods; but I took your **3** father Abraham from the other side of the Euphrates, I led him through all the land of Canaan, multiplying his family, and giving him Isaac. To Isaac I gave **4** Jacob and Esau; to Esau I gave mount Seir as his holding, but Jacob and his sons went down to Egypt. I sent Moses and Aaron, **5** and I plagued Egypt with wonders which I wrought among them; afterwards I brought you out, **6** I brought out your fathers from Egypt, and when you reached the sea the Egyptians pursued your fathers with chariots and cavalry as far as the Reed Sea; but when **7** your fathers cried to the Eternal, he put darkness between you and the Egyptians, and brought the sea over them. You saw with your own eyes what I did in Egypt. You lived many days in the desert, but I brought you to **8** the land of the Amorites on the eastern side of the Jordan, and when they fought you I put them into your hands and you occupied

## JOSHUA XXIV

their land, till I destroyed them  
 9 before you. Then Balak the son  
 of Zippor, king of Moab, made an  
 attack upon Israel; he sent for  
 Balaam the son of Beôr to curse  
 10 you, but I would not listen to  
 Balaam; he had to bless you  
 instead, and so I saved you from  
 11 him. You crossed the Jordan  
 and reached Jericho, where the  
 men of Jericho fought you,  
 as did the Amorites, the Periz-  
 zites, the Canaanites, the Hit-  
 tites, the Gergashites, the Hivites,  
 and the Jebusites. But I put  
 12 them all into your hands. I  
 sent hornets before you to drive  
 out these nations, even the two  
 kings of the Amorites; it was not  
 your sword nor your bow that  
 13 beat them. I gave you a land on  
 which you had never laboured,  
 you live in towns you never built,  
 and you now eat from vineyards  
 and oliveyards that you never  
 14 planted. So revere the Eternal  
 and serve him honestly and loyally,  
 put away the gods your fathers  
 served on the east of the  
 Euphrates and in Egypt, and  
 15 serve the Eternal yourselves. If  
 you are unwilling to serve the  
 Eternal, then choose to-day whom  
 you will serve, either the gods  
 your fathers served on the east  
 of the Euphrates or the gods of  
 the Amorites in whose land you  
 are living. But as for me and  
 my house, we will serve the  
 16 Eternal." The people replied,  
 "Far be it from us to forsake the  
 17 Eternal and serve other gods! It  
 is the Eternal our God who has  
 brought us and our fathers out of  
 the land of Egypt, out of that  
 slave-pen, who wrought these  
 great portents before our eyes,

who preserved us wherever we  
 went and among all the nations  
 through whom we passed. The 18  
 Eternal drove out all the nations  
 before us, all the Amorites who  
 lived in the land; so we will serve  
 the Eternal, for he is our God."

Joshua said to the people, "You 19  
 cannot serve the Eternal; he is  
 a dread God, a jealous God, he  
 will not forgive any sinful dis-  
 loyalty of yours. If you forsake 20  
 the Eternal and serve foreign  
 gods, he will turn to do evil to  
 you and consume you after he  
 has been doing you good."  
 "Nay," said the people, "but we 21  
 will serve the Eternal." So 22  
 Joshua said to the people, "Here-  
 by you witness against yourselves  
 that you have chosen the Eternal  
 to serve him. Then put away the 23  
 foreign gods which are among  
 you and give your hearts to the  
 Eternal the God of Israel." The 24  
 people answered, "The Eternal  
 our God will we serve, and we  
 will listen to his voice." So 25  
 Joshua made a compact that day  
 with the people, fixing rules and  
 laws for them at Shechem.  
 Joshua wrote these terms in the 26  
 law-book of God; he took a  
 large boulder and set it up there  
 under the sacred oak in the  
 sanctuary of the Eternal, saying 27  
 to all the people, "This stone  
 shall be a witness against us, for  
 it has heard all that the Eternal  
 has said to us; so shall it be a  
 witness against you, lest you deny  
 your God." Then Joshua set 28  
 the people away home, every man  
 to his own inheritance.

After this Joshua the son of 29  
 Nun, the servant of the Eternal,  
 died, at the age of a hundred and

## JUDGES I

- 30 ten; they buried him in his own estate at Timnath-serah in the highlands of Ephraim, north of mount Gaash.
- 31 Israel served the Eternal during all the lifetime of Joshua and of the sheikhs who survived Joshua and who had known all the deeds done by the Eternal for Israel.
- 32 The bones of Joseph, which the Israelites had brought up from Egypt, were buried at Shechem in

the piece of ground which Jacob had bought for a hundred ingots from the sons of Hamôr the founder of Shechem and presented to the sons of Joseph as their own.

Eleazar the son of Aaron died 33 also, and they buried him at Gibeath-Phinehas, which had been given to his son Phinehas, in the highlands of Ephraim.

## JUDGES

- 1 After Joshua died, the Israelites asked the Eternal which of them was to march up first and attack
- 2 the Canaanites. The Eternal answered, "Judah is to march up; I hand over the country to him."
- 3 So Judah said to his brother Simeon, "March with me into my allotted territory, to attack the Canaanites, and then I will march with you into your allotted territory." Simeon accompanied
- 4 him [[and, when Judah marched up, the Eternal handed over to them the Canaanites and the Perizzites; they defeated ten
- 5 thousand of them at Bezek]]. At Bezek they came upon Adonibezek and attacked him, defeating the Canaanites and the Perizzites.
- 6 Adonibezek fled, but they pursued him, captured him, and lopped off his thumbs and his great toes.
- 7 "Seventy chiefs, with their thumbs and great toes lopped off, used to pick up their food under my table," said Adonibezek; "as I did, so has God done to me in turn." He was carried off to Jerusalem, and there he died.

The Eternal was with the 19 Judahites; they gained possession of the highlands, although they were unable to evict the dwellers in the plain, who had iron chariots. Neither did the 21 men of Judah evict the Jebusites who inhabited Jerusalem; the Jebusites lived among the men of Judah as they do to this day in Jerusalem.

[[The men of Judah attacked 8 and captured Jerusalem, giving no quarter and burning up the town. After that, the men of 9 Judah marched off to attack the Canaanites who lived in the highlands, the Negeb, and the lowlands. Judah marched against 10 the Canaanites who lived in Hebron (formerly called Kiriath-arba); they vanquished Sheshai, Ahiman, and Talmi.]] Then 11 they marched against the natives of Debir (formerly called Kiriath-sepher). Caleb declared, "Who- 12 ever attacks Kiriath-sepher and captures it, I will give him my daughter Achsah in marriage." Othniel, the son of Caleb's younger 13

## JUDGES II

brother Kēnaz, captured it. So Caleb gave him his daughter  
 14 Achsah in marriage. When she arrived, Othniel induced her to ask her father for a tract of land as her dowry; so she alighted from her ass, and, when Caleb  
 15 asked her what she wanted, she said to him, "Give me a parting present; as you have settled me in the dry south country, let me have some springs of water." Then Caleb gave her the upper springs and the lower springs.  
 16 When Hobab the Kenite, the father-in-law of Moses, left Palm-town to accompany the men of Judah into the desert of Judah near Arad, he went on to settle  
 17 among the Amalekites. But Judah accompanied his brother Simeon; they defeated the Canaanites who inhabited Zephath, and massacred them. So the place came to be called Sacred-town (Hormah). Judah also  
 18 captured Gaza and its territory, Ashkelon and its territory, and  
 20 Ekron and its territory; Hebron they assigned to Caleb, as Moses had ordered, and Caleb ejected from it the three giants.  
 22 The clansmen of Joseph marched also against Bethel. The Eternal  
 23 was with them. When the clansmen of Joseph sent men to reconnoitre at Bethel (formerly called Luz), the scouts saw a man leaving the town and caught him;  
 24 "Come, tell us," they said, "how to get into the town, and we will  
 25 treat you well." So he showed them how to get into the town, and they stormed it, giving no  
 26 quarter. They let the man and his family go free, and he went to the land of the Hittites, where he

built a town, calling it Luz. That is its name to this day.

Manasseh did not gain pos-27 session of Beth-shean and its townships, nor of Taanak and its townships; they did not evict the inhabitants of Dor and its townships, nor of Ibleam and its townships, nor of Megiddo and its townships. The Canaanites clung to this country. When Israel 28 became a power, they forced the Canaanites to slave for them, but they never evicted them entirely. Ephraim did not evict the Canaan- 29 ites who lived at Gezer; the Canaanites lived among them in Gezer. Zebulun did not evict the 30 inhabitants of Kitron or of Nahalol; the Canaanites lived among them and were turned into labour-gangs. Asher did not 31 evict the inhabitants of Acco or of Sidon or of Ahlab or of Achzib or of Helbah or of Aphek or of Rehob; the Asherites lived 32 among the native Canaanites, who could not be evicted. Naph- 33 tali did not evict the inhabitants of Beth-shemesh or of Beth-anath, but lived among the native Canaanites. The inhabitants of Beth-shemesh and Beth-anath, however, were turned into labour-gangs. As for the Danites, 34 they were forced into the highlands by the Amorites, who would not allow them down into the plain. The Amorites clung to 35 Harheres, Aijalon, and Shaalvim; but, as the clansmen of Joseph prevailed in power, they were turned into labour-gangs. [[The 36 frontier of the Edomites ran from the Scorpion Pass to Sela and beyond it.]]

Then the angel of the Eternal 2

## JUDGES II

went from Gilgal up to Bethel, and said: ". . . I brought you out of Egypt into the land I swore to your fathers that I would give you. I said that I would never  
2 break my compact with you, and that you must never make terms with the natives—you must pull down their altars. But you have not obeyed my orders. What is  
3 this you have done? So I add this word: 'I will not dispossess them to make room for you: they shall be a scourge on your flanks, and their gods shall prove danger-  
4 ous to you.'" When the angel of the Eternal said this to all the Israelites, the people burst into  
5 loud weeping. They called the place Bochim (or Weepers), and there they sacrificed to the Eternal.

\* \* \* \*

6 When Joshua dismissed the people, the Israelites went back, each to his own property, to take  
7 possession of the country. During all the lifetime of Joshua and of the sheikhs who survived Joshua, who had seen all the great work done by the Eternal for Israel, the people continued to  
8 serve the Eternal. At the age of a hundred and ten Joshua the son of Nun, the servant of the  
9 Eternal, died. They buried him on his estate at Timnath-heres in the highlands of Ephraim, north  
0 of mount Gaash. Then all that generation was gathered to their fathers, and another generation arose who knew nothing about the Eternal or the work he had  
1 done for Israel. These Israelites did what was evil in the sight of  
2 the Eternal, serving the Baals and forsaking the Eternal, the God of

their fathers, who had brought them from the land of Egypt, running after other gods belonging to the gods of the nations around, and bowing down to them; they  
13 vexed the Eternal by forsaking the Eternal and sacrificing to Baal and Astartê. So the anger  
14 of the Eternal blazed against Israel; he handed them over to plunderers who plundered them, he sold them into the power of their enemies around, till they could no longer hold their own against their enemies; wherever  
15 they marched, the Eternal's hand was against them for evil, as the Eternal had threatened and sworn. They were in a sore plight. The  
16 Eternal raised up heroes, who rescued them from their plunderers; but they would not  
17 listen even to their heroes. Faithlessly they went after other gods, bowing down to them; they soon swerved from the line of their fathers who obeyed the commands of the Eternal—that was  
18 not what they did. When the Eternal raised up heroes for them, the Eternal would be with the heroes and rescue them from the power of their enemies during all the days of the hero; for the  
Eternal was moved to pity by their groans under the grip of their tyrants and oppressors. But  
19 whenever the hero died, they would relapse and behave worse than ever, running after other gods, sacrificing to them and bowing before them; they would not drop any of their practices or stubborn ways. So the anger  
20 of the Eternal blazed against Israel; he said, "As this nation has violated the compact which

## JUDGES III

I enjoined upon their fathers and has not listened to my orders, 21 I will no longer evict for them any of the nations that Joshua 22 left when he died"—his aim being to test Israel by means of them, to see whether or not they would live by the rules of the Eternal as 23 their fathers did. So the Eternal left these nations, instead of evicting them all at once [; he did not hand them over to 3 Joshua]]. The following are the nations left by the Eternal as a test for all the Israelites who had had no experience of the war of 2 invasion in Canaan—simply for giving lessons in warfare to these generations of Israelites who hitherto knew nothing about 3 fighting; there were the five tyrants of the Philistines, all the Canaanites, the Phœnicians, and the Hittites of mount Lebânon, stretching from mount Baalhermon to the pass of Hamath. 4 They served as a test, to show whether Israel would obey what the Eternal had commanded their fathers through Moses. 5 As the Israelites lived among the Canaanites, the Hittites, the Amorites, the Perizzites, the 6 Hivites, and the Jebusites, they married their daughters, married their own daughters to their sons, and sacrificed to their gods. 7 The Israelites did what was evil in the sight of the Eternal, forgetting the Eternal their own God and worshipping the Baals and 8 sacred poles. So the anger of the Eternal flamed hot against Israel; he sold them into the power of Kushan-rishâthaim the king of Mesopotamia, and for eight years the Israelites were subject to Kushan-rishâthaim. Then the 9 Israelites cried to the Eternal, and the Eternal raised up a champion for the Israelites, who rescued them; it was Othniel, the son of Caleb's younger brother, Kēnaz. The spirit of the Eternal inspired 10 him; he avenged Israel. When he marched out to battle the Eternal handed over to him Kushan-rishâthaim the king of Mesopotamia, till he got the upper hand of Kushan-rishâthaim. For 11 forty years the land lay safe. Then Othniel the son of Kēnaz died, and again the Israelites did 12 what was evil in the sight of the Eternal. So the Eternal made Eglon the king of Moab gain the upper hand over Israel, since they had done what was evil in the sight of the Eternal. Eglon, 13 collecting the Ammonites and the Amalekites, went and defeated Israel, seizing Palmtown; and 14 for eighteen years the Israelites were subject to Eglon the king of Moab. Then the Israelites 15 cried to the Eternal, and the Eternal raised up a champion for them: it was Ehud the son of Gera, a Benjamite who was left-handed. He carried tribute from the Israelites to Eglon the king of Moab. On his right thigh, 16 under his clothes, Ehud hung a dirk which he had made, a two-edged weapon eighteen inches long. He presented the 17 tribute to Eglon the king of Moab (Eglon was a very fat man), and when he had finished pre- 18 senting the tribute, he dismissed the carriers. He himself halted 19 at the sculptured stones near Gilgal, and went back, saying, "I have a private message for you,



## JUDGES IV

O king." "Silence!" said Eglon to his attendants, and they all  
20 left him. Then Ehud went in to see him, as he sat alone in his cool upper room. "I have a message from God for you," said Ehud. As Eglon rose from his  
21 chair, Ehud put out his left hand, drew the dirk from his right thigh,  
22 and drove it into his belly; the hilt went in after the blade, and the fat closed over the blade, for he did not draw the dirk out of  
23 his belly. Ehud then went out into the vestibule, shutting the doors of the room and locking Eglon in.  
24 After he had gone, the king's servants came; they saw that the doors of the upper room were locked, but they thought that he must be relieving himself in the closet of the upper chamber.  
25 They waited till they were at their wits' end. As he did not open the doors of the upper room, they opened them with a key—and there lay their lord dead on the  
26 floor! Meantime, as they were waiting, Ehud had escaped, past the sculptured stones, safe to  
27 Seirah. When he got there, he sounded the alarum through the highlands of Ephraim, and the Israelites accompanied him from the highlands as their leader.  
28 "Follow me down," he cried, "the Eternal has handed you over your enemies in Moab!" So they marched after him and seized the fords of the Jordan, preventing  
29 any Moabite from crossing. They slew that day about ten thousand Moabites, stout warriors, all of  
30 them; not a man escaped. Moab was subdued that day by Israel, and for eighty years the land lay  
31 safe. After him came Shamgar

the son of Anath, who killed six hundred Philistines with an ox-goad; he also rescued Israel.

When Ehud died, the Israelites **4** again did evil in the sight of the Eternal. So the Eternal sold **2** them into the power of Jabin the king of Canaan, who reigned in Hazor; his general was Sisera, who lived at Harosheth-of-the-nations. And the Israelites cried **3** to the Eternal, for Jabin had nine hundred iron chariots, and for twenty years he oppressed Israel cruelly. At that time Israel was **4** being managed by Debôrah a prophetess, the wife of Lapidoth, who used to sit under the **5** Debôrah palm-tree between Ramah and Bethel in the highlands of Ephraim, deciding the cases brought to her by the Israelites. She sent to summon **6** Barak the son of Abinoam from Kedesh in Naphtali, and told him, "Does not the Eternal, the God of Israel, order you to march on mount Tabor with ten thousand men from Naphtali and Zebulun, saying, 'I will draw Sisera, **7** Jabin's general, to meet you at the Kishon wady with his chariots and his troops, and put him in your power'?" Barak **8** said to her, "If you will come with me, I will go; but if you will not come with me, I will not." She answered, "I will certainly **9** come with you. Only, the glory of the expedition will not be yours; for the Eternal will sell Sisera into a woman's hand." Then Debôrah went with Barak to Kedesh. Barak summoned Zebu- **10** lun and Naphtali to Kedesh; ten thousand men were at his back, and Debôrah marched with him.



## JUDGES VI

- 9 But Israel had leaders—my heart goes  
out to them—  
folk who came forward !  
Bless the Eternal !
- 10 Tell of them, you on your tawny asses,  
riding on your rugs,  
and you that tramp the roads !
- 11 Far from the whizzing of arrows,  
where cattle are watered,  
men tell how the Eternal upholds the  
right,  
upholds it for Israel's hamlets.
- 12 Up, O Debôrah,  
up, up, with your war-cry !  
To your feet, O Barak son of Abinoam,  
and capture your captors !
- 13 Out the folk of the Eternal marched,  
out came all the nobles left,  
out for the Eternal marched his folk like  
heroes,
- 14 wheeling from Ephraim into the glen—  
" We follow you, Benjamin, your clan's  
men ! "  
Out from Machir came commanders,  
adjutants from Zebulun ;
- 15 Issachar's chieftains rallied to Debôrah,  
as Naphtali backed up Barak,  
tearing down at his heels to the glen.
- But in the shires of Reuben  
were divisions and debates.
- 16 Why did you lounge by shepherds' cotes,  
with only an ear for pastoral notes ?
- 17 East of the Jordan the Gileadites stayed ;  
Dan held to his ships ;  
Asher sat still by the seaboard,  
clinging to his creeks.
- 18 But Zebulun—the clan risked life and  
death  
with Naphtali out in the open field !
- 19 On came the kings, came at them,  
Canaan's kings came at them,  
by Taânak, on Megiddo's streams ;  
and much they made of it !
- 20 The very stars in heaven were fighting,  
fighting Sisera from their spheres ;
- 21 Kishon's torrent swept the foe off,  
Kishon's torrent in their faces !  
( Bless the Eternal's power, my soul ! )
- 22 Then thudded hoofs of horses,  
as the chargers thundered away.
- 23 Curse Meroz, the Eternal's angel cries,  
blast her burghers with a curse !  
They never came to the Eternal's aid,  
to the Eternal's aid, to join the heroes !
- But blest above women be Jael, 24  
blest above Bedawin women !  
Water he asked, and milk she gave him, 25  
brought him curds in a lordly bowl,  
laid her hand upon a tent-pin, 26  
laid her right hand on a mallet,  
and pounded Sisera, shattered his head,  
smashed him, crashed his temple in ;  
he sank at her feet, he fell down dead, 27  
and where he sank he fell—her victim !
- Out of the window she leans and peers, 28  
Sisera's mother, out of the lattice :  
" Why are his chariots lingering ? Why ?  
Why is the sound of his wheels so long ? "  
And her ladies ( so knowing ) reply— 29  
nay, she answers herself as they answer—  
" They must be dividing the spoil they 30  
have taken,  
a wench or two wenches apiece,  
dyed robes for Sisera's share,  
and brocade, and brocades, for my  
neck ! "
- So be thy foes, Eternal, all undone ! 31  
But may thy friends fare like the rising  
sun !

For forty years the land lay safe. But the Israelites did what 6 was evil in the sight of the Eternal, and the Eternal handed them over to Midian for seven years. Midian gained the upper hand 2 over Israel ; it was to escape Midian that the Israelites made hiding-places among the mountains, caves, and strongholds. Whenever Israel had sown their 3 crops, Midian and Amâlek and the Bedawin would come up raiding, and, entrenching them- 4 selves, would destroy the produce of the country as far south as Gaza ; they left Israel nothing to live on, neither sheep nor ox nor ass. For they would come up with 5 their cattle, tents and all, swarming like locusts ; they and their camels were past numbering, and their coming was the ruin of the country. So Israel was 6

## JUDGES VI

greatly reduced, owing to Midian.  
 7 The Israelites cried to the Eternal, and, when the Israelites cried to the Eternal on account of Midian,  
 8 the Eternal sent the Israelites a prophet, who gave them this message from the Eternal, God of Israel: "I brought you out of Egypt, I brought you from  
 9 that slave-pen, I rescued you from the power of Egypt and from the grip of all your oppressors, I dispossessed your foes in front of you and gave you their  
 10 land, and I said to you, I am the Eternal, your God; you must not revere the gods of the Amorites in whose land you are living. But you have not heeded what I said."  
 11 Now the angel of the Eternal came and sat down under the sacred tree at Ophrah, which belonged to Joash the Abiezrite. His son Gideon was beating out some wheat inside the winepress,  
 12 to save it from Midian; and to him the angel of the Eternal appeared, saying, "You stalwart hero, the Eternal is with you!"  
 13 "The Eternal with us, my lord?" said Gideon. "Then why has all this happened to us? Where are all his deeds of wonder that our fathers recounted to us? They said, 'Did not the Eternal bring us out of Egypt?' But now the Eternal has thrown us  
 14 aside, he has abandoned us to Midian!" The Eternal turned to him and said, "Go with this strength of your own, and rescue Israel from Midian. Am I not  
 15 sending you?" "But, my lord," said Gideon, "how am I to rescue Israel? My sept is the weakest in Manasseh, and I have least

weight in my family." The 16  
 Eternal said to him, "I will be with you, and you shall defeat Midian, every man of them."  
 And Gideon said to him, "If I 17  
 find favour with you, pray let me have a proof that you are speaking to me; pray do not 18  
 leave until I come back and offer you my present." "I will wait till you return," he answered. So Gideon went indoors, prepared 19  
 a kid, and made a bushel of flour into unleavened cakes; the meat he put in a basket, the broth in a pot, and then he brought out the food and presented it to him under the sacred tree. But the angel of 20  
 God said to him, "Take the meat and the unleavened cakes, and put them on the rock yonder; pour out the broth." He did so; 21  
 and the angel of the Eternal, reaching out the tip of the stick in his hand, touched the meat and the unleavened cakes. Then fire spurted out of the rock and burned up the meat and the unleavened cakes. So Gideon realized it was 22  
 the angel of the Eternal. "Alas! my lord the Eternal!" he cried, "I have seen the angel of the Eternal face to face!" But 23  
 the Eternal said to him, "All is well, have no fear; you are not to die!" Then the angel of the 24  
 Eternal vanished from his sight, and Gideon erected an altar to the Eternal on the spot, calling it "Allswell-Eternal." It stands to this day at Ophrah which belongs to the Abiezrites. That very 25  
 night the Eternal said to him, "Take ten of your servants, and take a seven-year-old bull; pull down the altar of Baal that belongs to your father, cutting

## JUDGES VII

down the sacred pole beside it, 26 and then erect an altar in due form to the Eternal your God on the summit of this stronghold, burning the bull in sacrifice with the wood of the sacred pole that 27 you are to cut down." So Gideon took ten of his servants and did as the Eternal told him; but he did it by night; so terrified was he of his father's family and of the townfolk, that he dared not do 28 it by day. When the townfolk rose in the morning, there was Baal's altar broken down, the sacred pole cut down, and the bull sacrificed on the altar that 29 had been erected! They said to each other, "Who has done this?" And after making strict inquiry they found that Gideon the son of Joash had done it. 30 So the townfolk said to Joash, "Bring out your son; he must die. He has broken down Baal's altar and cut down the sacred pole 31 beside it." But Joash said to all his opponents, "And are you going to fight Baal's battles? are you to be his champions? Whoever fights for him shall be put to death next morning! If he is a god, let him fight for him- 32 self!" So Gideon was called that day "Jerubbaal" (or Baal-fight), meaning, "Let Baal fight with him, since he broke down his altar!"

33 Then all the Midianites and the Amalekites and the Bedawin mustered, crossed the Jordan, and encamped on the plain of Jezreël.

34 But the spirit of the Eternal took hold of Gideon; he sounded the alarum, calling the Abiezrites to 35 arms, sent messengers all through Manasseh, calling them to arms,

and also through Asher, Zebulun, and Naphtali, who marched out to battle. Then Gideon said to 36 God, "If thou art going to rescue Israel by me, as thou hast said— here I lay a fleece of wool upon the 37 threshing-floor; if dew falls only on the fleece, and all the ground is dry, then I shall be sure that thou art going to rescue Israel by me, as thou hast said." This did 38 happen. When he rose next morning, he wrung the fleece and squeezed out dew enough to fill a bowl. And Gideon said to God, 39 "Let not thine anger blaze hotly against me; I will ask only one thing more. Pray let me try one more test with the fleece: pray let the fleece alone be dry, with dew on all the ground." That 40 night, God did it; the fleece alone was dry, and dew lay on all the ground. So Jerubbaal (that is, 7 Gideon) and all his men rose early and encamped beside the spring of Harod, the Midianite camp lying north of Gibeath-Hammôreh on the plain. But the 2 Eternal said to Gideon, "There are too many men with you, for me to hand over the Midianites; Israel might glory over me by claiming, 'My own hand has won the victory.' Come now, 3 issue this proclamation to the people, that 'anyone who is terrified and trembling must go home.'" Gideon applied this test, and twenty-two thousand went home, leaving ten thousand. "There are still too many," said 4 the Eternal to Gideon; "take them down to the water, and let me sift them there; whenever I tell you, 'this man shall go with you,' he is to go with you, and

## JUDGES VII

whenever I tell you, 'this man shall not go with you,' he is not to go." So Gideon took them down to the water. And the Eternal said, "Place on one side everyone who laps up the water with his tongue like a dog, and place on the other side everyone who kneels down to drink." The men who lapped numbered three hundred; all the others knelt down to drink the water, putting their hands to their lips. Then the Eternal said to Gideon, "By the three hundred men who lapped I will rescue you and put Midian into your hands; let all the rest go home." So he sent all the Israelites home, every man of them, keeping only the three hundred, who took the pitchers belonging to the others and their trumpets. Now the camp of the Midianites lay below him in the valley. And that very night the Eternal said to him, "Get away down and attack the camp; I put it in your hands. If you are afraid to make an attack, steal down to the camp with your page Purah, and listen to their talk; that will encourage you to attack the camp." So down he stole with his page Purah to the outposts of armed sentries round the camp. The Midianites and the Amalekites and all the Bedawin were lying along the valley in swarms, like locusts, and their camels were past counting, as numerous as the sand on the seashore. When Gideon arrived, one man was telling his comrade a dream. "I had a dream," he was saying; "there was a barley-cake rolling into the camp of Midian! It reached one tent and

knocked it right over!" His comrade replied, "That is the men of Israel! God puts Midian and all the camp into their hands!" When Gideon heard the dream told and explained, he knelt down. Getting back to the camp of Israel, he said, "Up to your feet! The Eternal puts the camp of Midian into your hands!" Then he divided the three hundred men into three companies, furnishing them all with trumpets and empty pitchers and torches inside the pitchers. "Watch me," he said, "and do as I do; whenever I reach the outskirts of the camp, then you must do as I do; whenever I blow the trumpet, I and all my men, blow you the trumpet also all round the camp, crying, 'For the Eternal and for Gideon!'" So, when Gideon and his hundred men reached the outskirts of the camp at the beginning of the middle watch, just when the guard had been posted, they blew their trumpets and smashed the pitchers in their hands. All three companies blew their trumpets and shattered their pitchers, holding the torches in their left hand and the trumpets in their right, and shouting, 'A sword for the Eternal and for Gideon!' They stood where they were, all round the camp, and the whole army, wakening up, fled with a wild cry; when the three hundred blew their trumpets, the Eternal set every man's sword against his fellow throughout all the army, and they fled as far as Beth-shittah, in the direction of Sererah, as far as the edge of Abel-mehôlah near Tabbath. From Naphtali and

## JUDGES VIII

Asher and all Manasseh the Israelites were summoned to  
24 pursue Midian, and Gideon sent messengers all over the highlands of Ephraim, saying, "Come down against Midian and seize the streams as far as Beth-bârah, seize the Jordan against them." So all the men of Ephraim mustered, seized the streams as far as Beth-bârah, seized the Jordan  
25 also, and captured the two chiefs of Midian, Oreb and Zeëb; Oreb they killed at Oreb's Rock, Zeëb at Zeëb's winepress, in their pursuit of Midian, and they brought the heads of Oreb and Zeëb to Gideon on the east side of the Jordan.  
8 The men of Ephraim then asked him, "What do you mean by treating us like this?—you never summoned us when you started the attack on Midian!" Bitterly  
2 did they upbraid him. But he replied, "What have I done, after all, compared to what you have? Surely what Ephraim has gleaned is richer than the full vintage of  
3 Abiezer. God has put the chiefs of Midian into your hand, Oreb and Zeëb. What have I been able to achieve, compared with you?" As he said that, their  
4 anger at him melted. When Gideon reached the Jordan and crossed it, he and his three hundred men, they were worn out and  
5 famishing. So he asked the men of Sukkoth, "Pray give my followers some loaves of bread, for they are worn out; we are in pursuit of Zebah and Zalmunna,  
6 the Midianite kings. "Give bread to your forces?" said the headmen of Sukkoth. "Are Zebah and Zalmunna already in  
7 your hands?" Gideon an-

swered, "Very well, as soon as the Eternal has put Zebah and Zalmunna into my hands, I will trample you naked among thorns of the desert and thistles!" He 8 then marched up to Penûel and asked the men of Penûel for the same food; but they answered like the men of Sukkoth. So he 9 told the men of Penûel, "When I come back in triumph, I will demolish this hold of yours!" Zebah and Zalmunna were at 10 Karkor with their troops, about fifteen thousand of them—all that was left of the nomad host; for a hundred and twenty thousand warriors had fallen. Gideon 11 marched up by the caravan route east of Nobah and Jogbehah, and attacked the army, which lay off its guard. Zebah and Zalmunna 12 took to flight, but he pursued them and captured Midian's two kings, Zebah and Zalmunna, while their whole army was panic-stricken. Then Gideon the son 13 of Joash returned from the battle, from the pass of Heres. He 14 caught a lad belonging to Sukkoth, who, on being questioned, wrote down for him a list of the headmen of Sukkoth and its sheikhs, seventy-seven of them; and on 15 reaching the men of Sukkoth he said, "Here are Zebah and Zalmunna! You taunted me about them, saying, 'Give bread to your forces? Are Zebah and Zalmunna already in your hands?'" Whereupon he laid the sheikhs of 16 the town upon thorns of the desert and thistles, and trampled down these men of Sukkoth. He 17 also demolished the hold of Penûel and killed the men of the town. Then he asked Zebah and 18

## JUDGES IX

Zalmunna, "Who were the men you killed at Tabor?" "Men like yourself," they retorted, 19 "each like a monarch!" "They were my own brothers," he said, "the sons of my mother. By the Eternal, if you had spared them, I would not be slaying you." 20 Then he told his eldest son Jether to go and slay them. But the lad did not draw his sword; he was afraid, for he was still a 21 lad. "Come and slay us yourself," said Zebah and Zalmunna, "a man strikes a man's blow!" So Gideon went and killed Zebah and Zalmunna; he also took the collars from their camels. 22 The Israelites then said to Gideon, "Rule over us, you and your son and your son's son, for you have rescued us from 23 Midian." But Gideon said to them, "I will not rule over you, nor shall my son rule over you; the Eternal shall rule over you." 24 Gideon said to them, "But let me ask a favour; let every man of you give me the ear-rings from his booty" (they were gold ear-rings, for the men had been 25 Ishmaelites). "Gladly," they answered. So they spread out a mantle, and every man threw his 26 ear-rings into it. The weight of the golden ear-rings which he had asked amounted to seventy pounds, in addition to the collars and pendants and the purple robes worn by the kings of Midian and the collars from their camels. 27 Gideon made out of this an ornamental idol, which he set up in his native town of Ophrah; all Israel faithlessly resorted to it, until it proved a danger to 28 Gideon and his house. Thus were

the Midianites subdued by Israel; they never raised their heads again. During the lifetime of Gideon the land lay safe.

Jerubbaal (or, Gideon) the son 29 of Joash went to reside in his own house at Ophrah; he had seventy 30 sons of his body, for he had many wives, and his concubine, who 31 lived at Shechem, also bore him a son, whom he called Abimelek. At a good old age Gideon the son 32 of Joash died, and he was buried in the tomb of his father Joash at Ophrah, which belongs to the Abiezrites. [[No sooner had 33 Gideon died than the Israelites again went faithlessly astray after the Baals, and made Baal-berith their god. The Israelites 34 forgot the Eternal, their God who had rescued them from all their foes on every side, and they ill- 35 treated the family of Jerubbaal (or Gideon), after all the good service he had rendered to Israel.]] Abimelek the son of Jerubbaal 9 went to his kinsmen at Shechem and talked to them and to the whole sept of his mother's family; he said, "Pray ask all the citizens 2 of Shechem whether it is better for them to have seventy men ruling over them, all the sons of Jerubbaal, or to have one man; also remind them that I am their own flesh and blood." So 3 his kinsmen repeated all this on his behalf to all the citizens of Shechem. Their hearts inclined to Abimelek. "He is our brother," they said, and they 4 gave him ten pounds in silver from the temple of Baal-berith. With this money Abimelek hired some worthless and reckless fol- lowers; he went to his father's 5



## JUDGES IX

house at Ophrah and there, on a single stone, he murdered seventy men, his brothers, the sons of Jerubbaal. Jotham, the youngest son of Jerubbaal, alone survived, for he hid himself. Then all the citizens of Shechem and Beth-millo gathered and made Abimelek king beside the sacred tree at the standing-stone in Shechem. When Jotham was told of this, he went and stood on the top of mount Gerizim, shouting aloud to them: "Citizens of Shechem, listen to me, that God may listen to you! Once upon a time the trees set out to elect themselves a king. They said to the olive, 'Reign over us'; but the olive answered, 'What! am I to give up my rich oil, with which men honour God, and sway trees?' Then the trees said to the fig-tree, 'Come you and reign over us.' But the fig-tree answered, 'What! am I to give up my sweetness and rare produce, and sway trees?' Then the trees said to the vine, 'Come you and reign over us.' But the vine answered, 'What! am I to give up my juice that gladdens God and men, and sway trees?' So all the trees said to the thorn, 'Come you and reign over us.' The thorn said to the trees, 'If you are electing me king in good faith, come and shelter under my shadow; if not, then fire shall blaze from the thorn to burn up the very cedars of Lebánon!' Now then, if you have acted in good faith and honour by making Abimelek your king, if you have acted fairly to Jerubbaal and his family and treated him as he deserved—aye, my father fought for you and

risked his life to rescue you from Midian, and you have risen 18 against my father's family this very day and killed his sons, seventy of them, on a single stone, and elected Abimelek the son of his slave-girl king over the citizens of Shechem, because he is your kinsman—if, I say, you 19 have acted in good faith and honour towards Jerubbaal and his family to-day, then I wish you joy of Abimelek, and I wish him joy of you! But if not, fire shall 20 blaze from Abimelek and burn up the citizens of Shechem and Beth-millo; fire shall blaze from the citizens of Shechem and Beth-millo and burn up Abimelek." Then Jotham ran off and made 21 his way to Beër, and there he stayed for fear of his brother Abimelek.

For three years Abimelek held 22 sway over Israel. Then God sent 23 an evil spirit to make mischief between Abimelek and the citizens of Shechem—the citizens of Shechem playing false to Abimelek—that the bloody murder of the 24 seventy sons of Jerubbaal might be avenged upon their brother Abimelek who had murdered them, and upon the citizens of Shechem who had aided him in the murder of his brothers. The citizens of 25 Shechem damaged him by setting men in ambush on the hill-tops, who robbed all passers-by along the road. And Abimelek was told about it. *Now Gaal the son of 26 Obed moved into Shechem with his kinsmen. The citizens of Shechem put their confidence in him, and, 27 after going out into their fields and cutting the grapes and treading them in the winepress, they held a*

## JUDGES IX

festival, entering the house of their  
 god, eating and drinking, and re-  
 28 viling Abimelek. Said Gaal the  
 son of Obed, "Who is Abimelek,  
 that we of Shechem should be sub-  
 ject to him? Were not Jerubbaal's  
 son and his lieutenant Zebul once  
 subject to the family of Hamôr the  
 founder of Shechem? Why, then,  
 29 should we be subject to him? Would  
 that I had command of this people!  
 I would get rid of Abimelek! I  
 would challenge Abimelek to come  
 out and fight, with all his troops!"  
 30 When Zebul the governor of the  
 town heard what Gaal the son of  
 Obed was saying, his anger blazed;  
 31 he sent messengers to tell Abimelek  
 at Arûmah, "Here are Gaal the  
 son of Obed and his kinsmen at  
 Shechem, and they are stirring up  
 32 the town against you! Now march  
 by night, you and your men, and  
 33 lie hid in the open country; then,  
 in the morning, at sunrise, rise and  
 rush on the town; when he and his  
 men come out to face you, you can  
 handle him as occasion demands."  
 34 So Abimelek and all his men made  
 a night-march and lay round She-  
 chem in ambush, four divisions of  
 35 them. Now Gaal the son of Obed  
 was standing at the gate of entry  
 into the town, and when Abimelek  
 and his men left their ambuscade,  
 36 Gaal saw them and said to Zebul,  
 "Look, there are men coming down  
 from the hill-tops!" "It is the  
 mountain-shadows," said Zebul,  
 37 "they look to you like men!" But  
 Gaal said again, "Look, there are  
 men coming down from the Height!  
 one division is marching by the road  
 38 from Augur's Oak!" Then said  
 Zebul, "What about your boasting  
 now? You said, 'Who is Abime-  
 lek, that we should be subject to

him?' Are not these the very men  
 you scoffed at? March out now  
 and fight them!" So Gaal marched 39  
 out, in front of the citizens of  
 Shechem; he fought Abimelek, but 40  
 Abimelek pursued him, and he ran  
 away, while many of his men fell  
 down slain right up to the gate of  
 the town. Abimelek remained at 41  
 Arûmah; meantime Zebul drove  
 out Gaal and his kinsmen from  
 Shechem. Next day, the citizens 42  
 moved into the open. Abimelek  
 was told of it; so he took his 43  
 men, divided them into three  
 companies and lay in ambush in  
 the open country. He looked  
 out, and there were the citizens  
 leaving the town! So he started  
 up and attacked them, Abimelek 44  
 and his company dashing for-  
 ward to occupy the entrances to  
 the town, while the two other  
 companies rushed to engage those  
 who were in the open. All that 45  
 day Abimelek fought against the  
 town; he captured the town and  
 killed the people in it, demolishing  
 the town and sowing the site with  
 salt. When the citizens of 46  
 Tower-Shechem heard this, they  
 all got into the crypt of the  
 temple of El-berith. Abimelek 47  
 was told that all the citizens of  
 Tower-Shechem had gathered  
 there; so Abimelek and all his men 48  
 marched up to mount Zalmon,  
 where Abimelek, taking an axe,  
 cut a bundle of brushwood and  
 shouldered it, telling his men,  
 "Quick, do just what you have  
 seen me do!" Each man then  
 cut his bundle; they followed 49  
 Abimelek, piled their bundles at  
 the crypt, and set the crypt on  
 fire. Thus died all the citizens of  
 Tower-Shechem, inside the crypt,

## JUDGES X

about a thousand men and women.

50 Marching on Tabez, Abimelek invested Tabez and captured it.

51 Inside the town there was a castle, where all the citizens, both men and women, fled for refuge; they shut themselves in, and went up on the roof. When

Abimelek reached the castle, he attacked it, and went up to the door in order to set it on fire.

53 But a woman flung an upper millstone on Abimelek's head,

54 and broke his skull. Hastily he called to the page who bore his armour, "Draw your sword and despatch me, lest men say of me, 'A woman killed him!'" So

the page ran him through, and he died. When the Israelites saw

that Abimelek was dead, they each went home. Thus did God

punish the crime of Abimelek against his father, in murdering

his seventy brothers; God also punished the citizens of Shechem for their crime, and the curse of

Jotham the son of Jerubbaal came true for them.

10 After Abimelek, Tola the son of Puah and grandson of Dodo, a man of Issachar, rose to rescue

Israel; he resided at Shamir in the highlands of Ephraim. For

twenty-three years he governed Israel, and, when he died, he was

buried at Shamir. After him Jair the Gileadite rose; he

governed Israel for twenty-two years. He had thirty sons, who

rode on thirty saddle-asses and who possessed thirty towns in the land of Gilead (which are called

to this day Havvoth-jair). Jair died and was buried at Kamon.

6 The Israelites again did what

was evil in the eyes of the Eternal, worshipping the Baals and Astartès, the gods of Aram, the gods of Sidon, the gods of Moab, the gods of the Ammonites, and the gods of the Philistines; they forsook the Eternal and would not worship him. So the anger of 7 the Eternal blazed against Israel; he sold them into the hands of the Philistines and into the hands of the Ammonites for eighteen 8 years. They broke and crushed the Israelites, that is, all the Israelites cast of the Jordan in the land of the Amorites, which is Gilead. The Ammonites even 9 crossed the Jordan to fight Judah and Benjamin and the house of Ephraim. So Israel was hard put to it. Then the Israelites 10 cried to the Eternal, "We have sinned against thee; we have forsaken the Eternal our God and worshipped Baals!" The 11 Eternal answered the Israelites, "When the Egyptians and the Amorites and the Ammonites and the Philistines and the Phœnicians 12 and the Amalekites and the Maonites oppressed you, and you cried to me, did I not rescue you from their power? Yet you 13 have forsaken me and worshipped other gods; therefore I will deliver you no more. Go and cry to 14 the gods you have chosen! Let them deliver you in your hour of woe!" Then said the Israelites 15 to the Eternal, "We have sinned; do to us what thou wilt, only do rescue us this day!" And they 16 put the foreign gods away from them, they worshipped the Eternal, till he could no longer bear the misery of Israel. Now the 17 Ammonites had gathered for war

## JUDGES XI

and encamped in Gilead, while the Israelites had mustered and encamped at Mizpah. Every man in the force of Israel said to his fellow, "Who will begin the war against the Ammonites? That man shall be head over all the inhabitants of Gilead." Now Jephthah the Gileadite was a stalwart hero; he was the son of a harlot, and Gilead was his father. Gilead's wife had borne him sons, and when his wife's sons grew up they had expelled Jephthah, telling him, "You shall not inherit anything in our father's house, for you are the son of another woman." So Jephthah fled from his brothers, and stayed in the land of Tob, where he gathered round him a number of worthless fellows, who used to go raiding with him. But after a while, when the Ammonites were fighting Israel, the sheikhs of Gilead went to fetch Jephthah from the land of Tob. "Come," they said to Jephthah, "be our commander, that we may fight the Ammonites." But Jephthah said to the sheikhs of Gilead, "Are not you the men who hated me and expelled me from my father's house? Why come to me now, when you are in straits?" The sheikhs of Gilead said to him, "That is why we have come back to you; come and fight the Ammonites, and you shall be our head, the head of all the inhabitants of Gilead." Said Jephthah to the sheikhs of Gilead, "If you take me back to fight the Ammonites, and if the Eternal hands them over to me, shall I be your head?" "The Eternal shall be our witness," said the

sheikhs of Gilead to Jephthah; "we swear to do as you say." So Jephthah went along with the 11 sheikhs of Gilead; the people appointed him as their head and commander, and Jephthah made all his claims in presence of the Eternal at Mizpah. Jephthah 12 then sent messengers to the king of the Ammonites, saying, "What business have you here, coming to me to attack my country?" And the king of the Ammonites 13 told the messengers of Jephthah, "When Israel came up from Egypt, they took away my land, from the Arnon as far as to the Jabbok and the Jordan. Now, then, restore it peaceably." Then 14 Jephthah sent messengers again to the king of the Ammonites, saying, "This is what Jephthah 15 says: Israel did not take away the land of Moab and the land of the Ammonites. When Israel came 16 up from Egypt, they marched through the desert to the Reed Sea and reached Kadesh. They sent 17 messengers to the king of Edom, saying, 'Pray let us pass through your country'; but the king of Edom would not listen to them. They also sent to the king of Moab, but he would not consent. So Israel halted at Kadesh, and 18 then passed through the desert, round the land of Edom and the land of Moab, keeping east of the land of Moab, till they camped north of the Arnon; they did not enter the territory of Moab, for the Arnon is the boundary of Moab. Israel then sent mes- 19 sengers to Sihon king of the Amorites, the king of Heshbon, saying, "Pray let us pass through your country to our own land."

## JUDGES XI

20 But Sihon refused to let Israel pass through his territory ; Sihon gathered all his forces and encamped at Jahaz, where he fought  
 21 Israel. But the Eternal the God of Israel put Sihon and all his forces into the hand of Israel, who defeated them. Then Israel occupied all the land of the Amorites, the inhabitants of that  
 22 country ; Israel gained possession of all the territory of the Amorites, from the Arnon to the Jabbok, and from the desert to the Jordan.  
 23 Well, then, the Eternal, the God of Israel, dispossessed the Amorites in favour of his people Israel ; and are you to claim possession ?  
 24 Is it not for you to claim possession of those dispossessed by your own god Kemôsh, and for us to claim possession of all whom the Eternal our God has evicted in our  
 25 favour ? What ! are you any stronger than Balak, son of Zippor, king of Moab ? Did he ever quarrel with Israel ? Did he ever  
 26 fight them ? Israel has occupied Heshbon and its dependencies, Arôer and its dependencies, and all the towns adjoining the Arnon, for three hundred years. Pray, why have you never recaptured  
 27 them during all that time ? No, I have done no wrong to you ; it is you who are injuring me by fighting me ! Let the Eternal as Judge decide to-day the issue between Israelites and Ammon-  
 28 ites !” However, the king of the Ammonites would not listen to the message which Jephthah sent  
 29 him. Then the spirit of the Eternal inspired Jephthah ; he went across to Gilead and Manasseh, went over to Mizpah in Gilead, and from Mizpah in

Gilead crossed over to meet the Ammonites. Jephthah made a 30 vow to the Eternal. “ If thou wilt hand me over the Ammonites,” he vowed, “ then whoever 31 comes out of my house to meet me when I come back victorious from the Ammonites, he shall be the Eternal’s ; I will offer him up as a burnt-offering !” So 32 Jephthah crossed to fight against the Ammonites, and the Eternal put them into his hands ; he routed 33 them with terrible slaughter from Arôer as far as Minnith, capturing over twenty towns, even as far as Abel-kerâimim. Thus were the Ammonites subdued by the Israelites. Then Jephthah went home 34 to Mizpah. And there was his daughter coming out to meet him with girls dancing to the tambourine ! She was the one and only child he had ; besides her he had neither son nor daughter. When he saw her, 35 he tore his clothes and cried, “ Alas, my daughter, you have struck me down ! Low, low have you laid me ! For I made my promise to the Eternal, and I cannot go back upon my word !” “ My father,” she said to him, 36 “ if you have made your promise to the Eternal, do to me whatever you have vowed, since the Eternal has given you full vengeance on your foes, upon the Ammonites.” She said to her 37 father, “ But grant me this : spare me for two months, that I may go and wander free among the hills, bewailing my maidenhood—I and my companions.” “ Go,” he said, and he sent her 38 away for two months. So she went, she and her companions, to

## JUDGES XII, XIII

bewail her maidenhood among the  
 39 hills. At the end of the two  
 months she returned to her father,  
 and he did to her what he had  
 vowed to do—to her a virgin!  
 40 It became a custom in Israel for  
 the women to lament the daughter  
 of Jephthah the Gileadite four  
 days every year.

12 The men of Ephraim gathered  
 and crossed to Zaphon, to ask  
 Jephthah, "Why did you cross  
 to fight the Ammonites without  
 summoning us to go with you?  
 We will burn down your house

2 over your head." But Jephthah  
 said to them, "I and my men  
 were engaged in a sharp struggle,  
 the Ammonites were pressing us  
 hard; we summoned you, but you  
 never rescued us from their power.

3 So when I saw that there was no  
 one to rescue us, I risked my life,  
 I crossed to meet the Ammonites,  
 and the Eternal gave them over  
 to me. Why, then, have you come  
 forward to-day to fight me?"

4 Then Jephthah mustered all the  
 men of Gilead, and fought  
 Ephraim; the men of Gilead  
 5 routed Ephraim, and Gilead

seized the fords of the Jordan to  
 check Ephraim; whenever a  
 fugitive from Ephraim said, "Let  
 me cross," the men of Gilead  
 would ask him, "Are you an  
 Ephraimite?" If he said,

6 "No," they said to him, "Then  
 say, 'Shibboleth'"; if he said,  
 "Sibboleth," if he could not  
 pronounce the word correctly,  
 they seized him and slew him at  
 the fords of Jordan. So perished  
 forty-two thousand men of  
 Ephraim.

7 Jephthah governed Israel for  
 six years. Then Jephthah the

Gileadite died and was buried in  
 his town, at Mizpah belonging to  
 Gilead.

After him Ibzan of Bethlehem 8  
 governed Israel. He had thirty 9  
 sons, he married thirty daughters  
 into other families, and brought in  
 thirty daughters of other families  
 for his sons. For seven years he  
 governed Israel. Then Ibzan 10  
 died and was buried at Bethlehem.

After him Elon the Zebulunite 11  
 governed Israel; he governed for  
 ten years. Then Elon the Zebu- 12  
 lunite died and was buried at  
 Aijalon in the land of Zebulun.

After him Abdon the son of 13  
 Hillel from Pirathon governed  
 Israel. He had forty sons and 14  
 thirty grandsons, who rode on  
 seventy saddle-asses. He gov-  
 erned Israel for eight years.  
 Then Abdon the son of Hillel 15  
 from Pirathon died, and was  
 buried at Pirathon in the land of  
 Ephraim, in the Amalekite high-  
 lands.

Again the Israelites did what 13  
 was evil in the sight of the Eter-  
 nal, and the Eternal handed them  
 over to the Philistines for forty  
 years.

There was a man of Zorah, be- 2  
 longing to the Danite clan, whose  
 name was Manoah. His wife was  
 barren, she had borne no child-  
 ren; but the angel of the Eternal 3  
 appeared to the woman and said,  
 "You are barren, you have  
 borne no children. Now, then, 4  
 pray be careful to drink no wine  
 or any liquor and to eat no un-  
 clean food, for you are with child 5  
 and you will bear a son, whose  
 head will never know a razor;  
 the lad shall be consecrated to  
 God from his birth, and he will

## JUDGES XIV

begin the deliverance of Israel  
 6 from the Philistines." So the  
 woman went and told her hus-  
 band. "A man of God came to  
 me," she said; "his look was like  
 the look of the Eternal's angel,  
 awe-inspiring. I did not ask him  
 7 where he came from, nor did he  
 tell me his name, but he said to  
 me, 'You are with child, and you  
 will bear a son; now, then, drink  
 neither wine nor liquor, and eat  
 no unclean food, for the lad shall  
 be consecrated to God from birth  
 8 to death.'" Then Manoah be-  
 sought the Eternal. "O Lord,"  
 he said, "pray let the man of God  
 whom thou didst send come back  
 to tell us how we are to train the  
 9 boy that is to be born." God  
 listened to what Manoah said, and  
 the angel of God again came to the  
 woman. She was sitting out-of-  
 doors; her husband Manoah was  
 10 not with her. So she ran in a  
 hurry to tell her husband that  
 the man of God who appeared to  
 her the other day had just  
 11 appeared again. Manoah started  
 to follow his wife, and when he  
 reached the man he said, "Are  
 you the man who spoke to this  
 woman?" He answered, "Yes."  
 12 Then Manoah asked, "When your  
 words come true, how is the lad to  
 be trained? What is he to be?"  
 13 The angel of the Eternal said to  
 Manoah, "Let the woman pay  
 14 careful heed to all that I said. She  
 must never taste any produce of  
 the vine, no wine, no liquor; she  
 must never eat any unclean food.  
 All that I commanded her, she  
 15 must observe." Then said Manoah  
 to the angel of the Eternal, "Let  
 us press you to stay till we prepare  
 a kid for you" (for Manoah did

not realize that he was the angel  
 of the Eternal). But the angel 16  
 of the Eternal said to Manoah,  
 "You may press me, but I will  
 not eat your food; if you make  
 a burnt-offering, offer it to the  
 Eternal." Manoah said to the 17  
 angel of the Eternal, "What is  
 your name?—so that we may  
 honour you when your words come  
 true." "Why ask my name?" 18  
 said the angel of the Eternal;  
 "it is not to be uttered." Then 19  
 Manoah took the kid [[with the  
 offering of cereals]] and sacrificed  
 it on the rock to the Eternal, who  
 works wonders, and as the flame 20  
 rose to heaven from the altar the  
 angel of the Eternal went up to  
 heaven in the flame of the altar.  
 Manoah and his wife, who were  
 looking on, dropped on their  
 faces to the ground. (But the 21  
 angel of the Eternal never ap-  
 peared again to Manoah and his  
 wife.) Then Manoah realized that  
 it had been the angel of the  
 Eternal. And Manoah said to his 22  
 wife, "We are certain to die, for  
 it is a god we have seen!" But 23  
 his wife said to him, "If the  
 Eternal had meant to kill us, he  
 would not have accepted a burnt-  
 offering from us [[and an offering  
 of cereals]], nor would he have  
 let us see all this, nor would he  
 have told us all this." The 24  
 woman did bear a son; she called  
 him Samson, and the child grew  
 up and the Eternal blessed him.  
 The spirit of the Eternal first 25  
 began to stir him at Mahanch-Dan,  
 between Zorah and Eshtaol.

Samson went down to Timnath, 14  
 and at Timnath he saw a woman  
 belonging to the Philistines. When 2  
 he came back he said to his

## JUDGES XIV

father and mother, "I saw a woman at Timnath who belongs to the Philistines; get her for me as a wife." His father [[and mother]] said to him, "Is there no woman among your own clansfolk or among my people, that you must go and take a wife from the uncircumcised Philistines?" "Get her," said Samson to his father, "get her for me; I like her!" (Little did his father and mother know that this was due to the Eternal; for the Eternal was seeking some occasion against the Philistines, who then were in power over Israel.) Then Samson went down to Timnath [[with his father and mother]], and there, at the vineyards of Timnath, a young lion came growling at him. The spirit of the Eternal came over him, and he tore the creature in pieces as easily as one might tear a kid, though he had no weapon in his hands. [[But he did not tell his father or his mother what he had done.]] When he went down, he talked to the woman, and liked her. On his way back, after a while, he stepped aside to look at the carcase of the lion; and there was a swarm of bees inside the lion's body, and some honey! So he scraped it out into his hands and ate it as he went along. When he reached his father and mother he gave them some of it to eat, but he did not tell them that he had taken it from the lion's body. Then Samson went down to the woman and held a feast there (for so bridegrooms used to do). Samson took thirty companions, who kept beside him. To them Samson said, "Let me give you a riddle;

if you can tell me the answer during the seven days of the feast, I will give you thirty fine linen shawls and thirty gala robes; but if you cannot tell me the answer, then you must give me thirty fine linen shawls and thirty gala robes." "Propound your riddle," they said, "let us hear it." So he said to them, 14

From the eater came something to eat,  
from the strong came something sweet.

As they could not guess the riddle, 15 they said to Samson's wife, "Coax your husband to give away the answer, or we will burn you and your father's house. Did you invite us here to beggar us?" So Samson's wife irritated him 16 by weeping and crying, "You simply hate me, you do not love me; you have propounded a riddle to my countrymen, and you have never told me the answer!" "Why," he said, "I have not told my father or my mother! And am I to tell you?" All the seven days that the feast 17 lasted, she irritated him by weeping. At last, on the seventh day, he did tell her—she pressed him so hard. She told the riddle to her 18 countrymen, and just as he was entering the bridal chamber on the seventh day the men of the town said to him,

What is sweeter than honey?  
What is stronger than a lion?

He retorted,

Had you not used my heifer for your  
plough,  
You never would have guessed my  
riddle now!

The spirit of the Eternal inspired 19



## JUDGES XV

him mightily; he went down to Ashkelon, where he killed thirty of the citizens, plundered them, and handed the gala robes to those who had guessed his riddle. Then in a blazing fury he went away to his father's house. And Samson's wife was given to one of his companions, who had been his best man.

15 Later on, during wheat harvest, Samson went to visit his wife with the present of a kid. He said, "I am going into the bridal chamber to my wife." But her father would not allow him to enter; her father said, "I thought you must hate her, so I gave her to your companion. But her younger sister is more beautiful, is she not? Take her instead." Samson said to him, "I shall be quits with the Philistines this time; I shall do them a mischief." Then Samson went and caught three hundred foxes; turning them tail to tail and putting a torch between each pair of tails, he lit the torches and set the foxes loose in the fields of the Philistines, till both the shocks and the standing corn were burnt, and even the vineyards and the olive-orchards. "Who has done this?" said the Philistines. When they were told it was Samson, the Timnite's son-in-law, who had done it because his wife had been taken from him and given to his comrade, the Philistines went up and burned her and her father's house. Samson said to them, "If this is what you do, I will have my revenge on you before I am done!" He routed them headlong with heavy slaughter; then he went down

and stayed at the cliff of Etam, in the fissure there. The Philistines 9 came up and camped in Judah, making a raid on Lehi. The men 10 of Judah said, "Why have you come up against us?" "To seize Samson," they said; "to do to him what he has done to us." So 11 three thousand men of Judah went to the fissure in the cliff of Etam and said to Samson, "Don't you know the Philistines are our over-lords? What is this that you have brought upon us?" "As they did to me," said Samson, "so I did to them." They 12 said to him, "We have come here to seize you and hand you over to the Philistines." "Well," said Samson, "swear to me that you will not murder me yourselves." "No," they answered, "we will 13 not kill you; we will simply bind you and hand you over to them." So they tied him fast with two new ropes and brought him away from the cliff. When he reached 14 Lehi, the Philistines met him with loud shouts; but the spirit of the Eternal inspired him mightily, the ropes round his arms became like flax that has caught fire, the bonds melted off his hands, and 15 catching up the fresh jaw-bone of an ass he felled a thousand men. Said Samson, 16

With the jaw-bone of an ass I have piled them in a mass!

With the jaw-bone of an ass I have assailed assailants!

When he had said this he threw 17 aside the jaw-bone, and so the spot was called Jawbonethrow (Ramath-lehi). He was terribly 18 thirsty; so he called to the Eternal, "Thou hast granted thy scr-

## JUDGES XVI

- vant this great victory, and am I now to die of thirst and fall into the hands of the uncircumcised ? ”
- 19 Then God split the hollow at Lehi, and water poured from it ; when he drank, his spirits rose, and he revived. Hence the spot was named Caller-spring (Enhak-kore) ; it is at Lehi to this day.
- 20 He governed Israel for twenty years during the period of the Philistines.
- 16 Samson once went to Gaza, where he saw a harlot and had 2 intercourse with her. When the folk of Gaza learned that Samson had come, they [[surrounded the house and lay in wait for him all day at the gate of the town ; they]] kept quiet all the night, saying, “ Wait till morning, then 3 we can kill him ! ” Samson lay till midnight. At midnight he got up, seized the doors of the town-gate and the two door-posts, pulled them up, bar and all, and, after shouldering them, carried them to the hill-top in front of Hebron.
- 4 After that he fell in love with a woman in the wady of Sorek, 5 who was called Delilah. The Philistine tyrants went and said to her, “ Coax him and find out why he is so strong ; find out how we can master him and tie him-up to be tortured, and we will each give you a hundred and fifty pounds in silver.” So Delilah asked Samson, “ Do tell me why you are so strong. How could one tie you up to be tortured ? ”
- 7 Samson said to her, “ If I am tied with seven fresh bowstrings that have never been dried, my strength will fail, and I shall be 8 like any other man.” Then the Philistine tyrants brought her seven fresh bowstrings which had never been dried, and with these she tied up Samson. (She had men 9 concealed in the inner room.) She said to him, “ The Philistines are on you, Samson ! ” But he snapped the bowstrings like a strand of tow at the touch of fire. So the secret of his strength was not disclosed. Then said Delilah 10 to Samson, “ There, you have cheated me ! You have told me a lie ! Do tell me how you could be tied up.” He said to her, “ If 11 I am tied tight with new ropes that have never been used, my strength will fail, and I shall be like any other man.” So Delilah 12 took new ropes and tied him ; she said, “ The Philistines are on you, Samson ! ” (Men were lying concealed in the inner room.) But he snapped them off his arms as if they had been threads. Then 13 Delilah said to Samson, “ You have been cheating me all the time, telling me lies ! Tell me how you could be tied up.” He said to her, “ If you weave the seven plaits of my head into the web of the loom and twist them in with the pin, my strength will fail, and I shall be like any other man.” So, as he slept, Delilah took the 14 seven plaits of his head, wove them into the web of the loom, and twisted them in with the pin. Then she said, “ The Philistines are on you, Samson ! ” He woke up, and pulled out both loom and web. She said to him, “ How can 15 you say, ‘ I love you,’ when you do not trust me ? Three times already you have cheated me ; you have never told me why you are so strong.” At last, as she 16

## JUDGES XVII

pressed him every day and urged  
17 him, he got tired to death and  
told her all the secret. He said  
to her, "No razor has ever been  
used to my head, for I have been  
consecrated to God from birth.  
If I am shaved, then my strength  
will leave me, and I shall be like  
18 any other man." When Delilah  
saw that he had trusted her with  
all the secret, she summoned the  
Philistine tyrants, saying, "Come  
up, this once; he has told me  
everything." So the Philistine  
tyrants came, with the money in  
19 their hands. She made Samson  
sleep on her lap, and then called  
for a man, who shaved off the  
seven plaits of his head; his  
strength began to weaken, and  
20 then left him. She cried, "The  
Philistines are on you, Samson!"  
He woke up, thinking, "I shall get  
off as I have done over and over  
again, and shake myself free"—  
not knowing that the Eternal had  
21 left him. The Philistines seized  
him; they bored out his eyes,  
and took him down to Gaza,  
where he was shackled in bronze  
chains and employed to grind  
22 corn in the prison. But no  
sooner had his head been shaved  
than the hair began to grow  
again.  
23 The Philistine tyrants had  
gathered for a great sacrifice to  
their god Dagon and for merry-  
making. "Our god," they said,  
"has put Samson our enemy into  
25 our hands!" They were in high  
spirits, and shouted, "Call for  
Samson, that he may make sport  
for us!" So Samson was called  
from prison and he made sport  
before them. Then they put him  
24 between the pillars. When the

people saw him, they shouted in  
honour of their god.

Our god has now put  
the foe in our hands,  
who wasted our lands  
and slew us in bands!

Samson said to the lad who 26  
held his hand, "Let me touch  
the pillars that support the house,  
let me lean against them." Now 27  
the building was filled with men  
and women; all the Philistine  
tyrants were there, and there were  
about three thousand men and  
women on the roof, watching  
Samson at his sport. Then 28  
Samson called upon the Eternal:  
"Lord Eternal, O remember me;  
pray strengthen me, O God, only  
for this once, to avenge myself  
upon the Philistines for one of my  
two eyes!" And Samson grasped 29  
the two middle pillars that sup-  
ported the house; he braced him-  
self against them, holding one  
with his right hand and the other  
with his left. "Let us die to-30  
gether, myself and the Philis-  
tines!" said Samson, and he  
pulled with all his might; down  
fell the temple on the tyrants and  
on all the people who were inside!  
So those he killed in death were  
more than he had killed in life.  
His kinsmen and all his family 31  
came down and took him away  
to be buried, between Zorah and  
Eshtaol, in the grave of his father  
Manoah. He had governed Israel  
for twenty years.

In the highlands of Ephraim 17  
there lived a man called Micah.  
He said to his mother, "The hun- 2  
dred and fifty pounds in silver  
which were stolen from you, and  
which with an oath in my hearing

## JUDGES XVIII

3b you solemnly devoted to the  
 Eternal as your own gift, to make  
 a carved metal idol—I have that  
 money, it was I who took it ; I will  
 return it to you now.” His  
 mother said, “ May the Eternal  
 3a bless my son ! ” So he returned  
 the hundred and fifty pounds in  
 4 silver to his mother. His mother  
 took twenty-eight pounds of it,  
 and gave it to a silversmith who  
 made a carved metal idol. It  
 stood in Micah’s house.  
 5 This man Micah had a shrine ;  
 he made an ephôd and household  
 gods, and installed one of his sons  
 6 as priest. (In those days there  
 was no king in Israel, and every-  
 one did exactly as he pleased.)  
 7 Now there was a young man  
 from Bethlehem in Judah, a  
 Levite who belonged to the clan  
 of Judah, residing in the neigh-  
 8 bourhood. He had left the town  
 of Bethlehem in Judah to stay  
 wherever he could find a place,  
 and in the course of his wanderings  
 he had reached Micah’s house,  
 in the highlands of Ephraim.  
 9 Micah asked him, “ Where do  
 you come from ? ” He said,  
 “ I am a Levite from Bethlehem  
 in Judah, and I am travelling to  
 find some place to stay in.”  
 10 “ Stay with me,” said Micah,  
 “ be my father and priest ; I will  
 give you a pound in silver every  
 year, a suit of clothes, and your  
 11 food.” So the Levite agreed to  
 live with the man ; he became  
 12 like one of his own sons. Micah  
 installed the Levite, and the  
 young man became his priest and  
 13 lived in his house. “ Now,” said  
 Micah, “ I know the Eternal will  
 prosper me, since I have got a  
 18 Levite as my priest.” (In those

days there was no king in Israel.)

In those days the Danite clan  
 was in search of territory, for  
 up till then no territory had fallen  
 to them among the clans of Israel.  
 So the Danites sent five men out 2  
 of their whole clan, men of prowess  
 from Zorah and Eshtaol, to ex-  
 plore and examine the country ;  
 their orders were to go and  
 examine the country. They  
 reached Micah’s house in the  
 highlands of Ephraim, and halted  
 there for the night. When they 3  
 were near the house, they recog-  
 nized the voice of the young  
 Levite ; they stepped aside and  
 said to him, “ Who brought you  
 here ? What are you doing in a  
 place like this ? What is your  
 business here ? ” He told them 4  
 what Micah had done for him ;  
 “ he hired me and I became his  
 priest.” So they said, “ Pray 5  
 consult God, that we may know  
 whether or not our errand will be  
 a success.” The priest said to 6  
 them, “ Go and prosper, your  
 errand is under the Eternal’s  
 favour.” The five men passed 7  
 on to Laish, where they found the  
 folk living in perfect security, like  
 the Sidonians, quiet and un-  
 suspicious ; there was no lack of  
 anything in the land, and they  
 were far from the Phœnicians and  
 had no intercourse with Aram.  
 When the scouts came back to 8  
 their kinsmen at Zorah and Esh-  
 taol, their kinsmen asked them  
 for their report. They said, 9  
 “ Let us be up and off to Laish !  
 We have seen the country ; it is  
 a fine country. And you sit idle  
 here ! Lose no time in entering  
 and occupying the country, for  
 God has put it into your hands.

## JUDGES XVIII

10 When you go, you will find an unsuspecting people; besides, the land is large, and there is no lack  
 11 of anything in that region." So six hundred fully armed men of the Danite clan set out from Zorah  
 12 and Eshtaol. They marched up and encamped at Kirjath-jeârim in Judah. Hence the name of the spot to this day is Danscamp (Mahaneh-Dan); it lies west of  
 13 Kirjath-jeârim. From this they moved on to the highlands of Ephraim and reached the house  
 14 of Micah. The five men who had explored the country of Laish then said to their kinsmen, "Do you know there is an ephôd in these buildings, and household gods and a carved metal idol? What are you going to do? Make up  
 15 your minds." They stepped aside to the house of the young Levite, by Micah's house, and greeted  
 16 him. But while the six hundred armed warriors of the Danite clan were standing at the gate of  
 17 the yard, the five scouts made their way inside and took the ephôd, the household gods, and the metal idol; the priest was standing at the gate of the yard with the six hundred armed  
 18 warriors, while these others entered Micah's house and took the carved metal idol, the ephôd, and the household gods. The priest said to them, "What  
 19 are you doing?" "Hold your tongue," they answered, "clap your hand on your lips, and come along with us; be father and priest to us. Is it better for you to be priest for one man's household or priest for a whole division  
 20 and clan in Israel?" The priest was glad at heart; he took the

ephôd and the household gods and the carved idol, and accompanied the force, which moved away,  
 21 putting the children and the cattle and the goods in front of them. When they had gone some distance  
 22 from Micah's house, the men in the houses near Micah's residence mustered and pursued the Danites. They called out to the  
 23 Danites, who turned their heads and said to Micah, "What ails you, that you are up in arms?" He answered, "You steal the  
 24 gods I made and my own priest and off you go! What have I left? And then you ask what ails me!" The Danites said to  
 25 him, "Don't shout to us! Some hot spirit in our company might turn on you, and you might lose your own life and the lives of your household!" Then the  
 26 Danites went their way, and, as Micah saw they were too strong for him, he turned home. Taking  
 27 with them the articles that Micah had made and Micah's private priest, they went to Laish, a people living quiet and unsuspecting; the inhabitants they killed without giving quarter, and the town they burned; there was  
 28 no one to succour the people, for Laish was far from Sidon (it lies in the valley of Beth-rêhob), and the people had no intercourse with Aram. The Danites rebuilt the town and settled there, calling  
 29 it Dan, after their ancestor Dan; but Laish was the original name of the town. The Danites set up  
 30 the carved idol for themselves, and the Danite priests, down to the day when the land was depopulated, were Jonathan the son of Gershom, a grandson of Moses, and

## JUDGES XIX

- 31 his descendants. They maintained the carved idol made by Micah, all the time that the temple of God stood at Shilo.
- 19 In those days, when there was no king in Israel, a Levite who stayed in the remote highlands of Ephraim took to himself a concubine from Bethlehem in Judah.
- 2 The concubine in a fit of anger left him for her father's home at Bethlehem in Judah, where she stayed some time, indeed four 3 months. Her husband then went after her to woo her back, taking with him his servant and a pair of asses. When he reached her father's house, the girl's father saw him and came out gladly to 4 meet him. His father-in-law, the girl's father, pressed him to stay; so for three days he remained with him, eating and drinking and 5 lodging there. On the fourth day, as they rose in the morning, he stood up to go, but the girl's father said to his son-in-law, "Refresh yourself with a bite of food, and then you can leave."
- 6 So down the two men sat; they ate and they drank, till the girl's father said to him, "Agree to spend the night here, and enjoy 7 yourself." The man stood up to go, but his father-in-law pressed him, and again he spent the night 8 there. On the morning of the fifth day he got up to go; but the girl's father said, "Do take some refreshment"; so they stayed on till the afternoon, the two men 9 at their food. Then the man rose to leave, with his concubine and his servant. His father-in-law, the girl's father, said to him, "Look, the sun is setting, do stay the night; the day is closing, do

stay the night and enjoy yourself. You can get up to-morrow morning for your journey home." However, the man would not stay 11 the night; he started off, and reached a point opposite Jebus (that is, Jerusalem), he and his two saddle-asses and his concubine. As they were near Jebus, 12 and as it was far on in the day, the servant said to his master, "Come on, let us turn into this town of the Jebusites and spend the night there." "No," said his 13 master, "we will not turn into a town of foreigners, who do not belong to Israel; we will keep on to Gibeah." He said to his 14 servant, "Come and let us make for one of these places, Gibeah or Ramah; let us put up there." So they kept on their road. The 15 sun set as they were close to Gibeah, which belongs to Benjamin, and they turned aside to 16 enter Gibeah and spend the night there. He entered and sat down in the open square of the town, but no one took them into his house to spend the night. How- 17 ever, an old man was coming in from his work in the fields at eventide; he belonged to the highlands of Ephraim, but he was residing in Gibeah (the inhabitants being Benjamites). As he looked 18 up, the old man noticed a wayfarer in the open square of the town; he said, "Where are you going? Where have you come from?" The man said to him, 19 "We are on our way from Bethlehem in Judah to the remote highlands of Ephraim, where I belong; I was travelling as far as Bethlehem in Judah, and now I am going home. No one offers to

## JUDGES XX

19 take me into his house. And yet we have ample supplies of everything, straw and fodder for our asses, bread and wine for myself and this woman and the young man who is with us." "You are welcome," said the old man, "all your needs shall be my charge; only, do not spend the night in the open." So he took them home, and foddered the asses; after they had washed their feet, they ate and drank and were enjoying themselves, when the rascally citizens beset the house, pounding on the door and shouting to the master of the house, the old man, "Bring out your visitor, that we may rape him." The old man, the master of the house, went outside and said to them, "No, my friends, no vice! The man has entered my house; do not commit this wanton crime. Look, here is my daughter, a virgin, and here is the man's concubine! I will bring them out; you can ravish them and do what you like with them, but do not commit so wanton a crime against this man." However, they would not listen to him. So the man seized his concubine and thrust her out to them in the street, where they violated her all night till the morning. At dawn they let her go, and as morning broke the woman made her way to the man's house where her master was, and lay at the door till daylight. When her master rose and opened the door in the morning to go on his way, there was his concubine lying at the door with her hands on the step! "Get up," he said, "let us be off!" But there was no

answer. So he lifted her on his ass and started home. When he got home, he took a knife and cut up his concubine's body, limb by limb, into twelve pieces, which he sent all over the territory of Israel, telling his messengers to ask all the Israelites, "Was ever such a crime committed since the Israelites left Egypt? Think over it, and say what is to be done." Then all the Israelites mustered, the community gathered to the Eternal at Mizpah like one man, from Dan to Beersheba, along with the Gileadites. The leaders of all the nation, from all the clans of Israel, came forward in the gathering of God's people (four hundred thousand infantry armed with swords), and the Israelites asked, "Tell us, how did this crime happen?" The Levite, the husband of the murdered woman, said, "I and my concubine entered Gibeah of Benjamin, to stay the night. The citizens of Gibeah attacked me, surrounding the house in the night; they meant to kill me, and they ravished my concubine till she died. Then I took and cut up her body, and sent the pieces all over the country occupied by Israel, since the Benjamites had committed a foul and wanton crime in Israel. Men of Israel, you are all here; declare your mind and purpose." The people all started up like one man and said, "Not a man of us will go back to his tent, not a man of us will return home; no, this is what we will do to Gibeah: we will draw lots for an attack upon it; we will choose ten men from every hundred in all the clans of

## JUDGES XX

Israel, a hundred from every thousand, and a thousand from every ten thousand, to secure provisions for the army that is to punish Gibeah of Benjamin, as it deserves, for all its wanton  
 11 crime." Then all the men of Israel mustered their joint forces like one man against the town.  
 12 The clans of Israel sent messengers all through the clan of Benjamin, saying, "What crime is this that  
 13 has occurred among you? Come, hand over these rascals in Gibeah, that we may put them to death and so root the crime out of Israel." But the Benjamites would not listen to their fellow-  
 3a Israelites. *And as the Benjamites heard that the Israelites had marched  
 14 to Mizpah, they gathered from their towns to engage the Israelites at  
 15 Gibeah.* Twenty-five thousand swordsmen of the Benjamites mustered that day from the towns, not including the inhabitants of Gibeah, who mustered seven  
 16 hundred picked men, left-handed warriors, each of whom could sling a stone at a hair and not miss  
 17 it. The Israelites, apart from the Benjamites, mustered four hundred thousand swordsmen, all  
 18 of them warriors; they marched to Bethel to consult God as to which of them was to march up first and attack the Benjamites. "Judah first," said the Eternal.  
 19 *So the Israelites started next morn-  
 20 ing and invested Gibeah.* The Israelites marched out to fight Benjamin, and the Benjamites drew up in battle array against  
 21 them at Gibeah. When the Benjamites issued from Gibeah, they laid low twenty-two thousand  
 22 Israelites that day. The forces

of Israel rallied and again drew up in battle array where they had fought on the first day; and the 23 Israelites went up to Bethel and wept before the Eternal till evening, asking the Eternal, "Shall we again advance to fight our kinsmen, the Benjamites?" "Attack them," said the Eternal. So the Israelites advanced against 24 the Benjamites on the second day, and when the Benjamites marched 25 out from Gibeah to meet them on the second day they again laid low eighteen thousand men of Israel, all swordsmen. Then all 26 the Israelites, all the army, went up to Bethel, where they sat weeping before the Eternal, fasting all that day till evening and offering burnt sacrifices and recompense sacrifices before the Eternal. As the ark of God's 27 compact was there in those days, served by Phinehas the son of 28 Eleazar, a grandson of Aaron, the Israelites asked the Eternal, "Shall we again go out to fight with our kinsmen, the Benjamites, or shall we stop?" "Go and fight," said the Eternal, "for I will put them into your hands to-morrow." *The Israelites laid 29 an ambush all round Gibeah.* The 30 men of Israel marched against the Benjamites on the third day, and as before they drew their battle lines against Gibeah. The Ben- 31 jamites sallied out to encounter them, and were drawn away from the town. *The Benjamites started as before to attack the enemy on the roads, one of which runs up to Bethel and the other to Gibeah, killing about thirty Israelites in the open country.* "We are routing 32 them as we did before," said the



## JUDGES XXI

*Benjamites. But the Israelites said, "Let us run away and draw them from the town to the roads."*

33 Then the main body of the Israelites moved from their position and

34 formed up at Baal-tamar; meantime, ten thousand picked men of all Israel rushed from an ambush west of Geba to a position in front of Gibeah. It was a hard fight. The Benjamites did not realize that disaster was over-

35 taking them, but the Eternal routed Benjamin before Israel, and on that day the Israelites laid low twenty-five thousand one hundred men of Benjamin, all

36 swordsmen. Then the Benjamites saw that they were routed. *The Israelites gave way before the Benjamites, relying on the men whom they had set in ambush against*

7 *Gibeah. The ambushcade hurried to rush upon Gibeah. The men in ambush deployed and massacred all the citizens of the town, giving*

38 *no quarter. The arrangement with the army of Israel was that whenever the ambushed party sent up a column of smoke from the town as a signal, the men of Israel were to wheel*

39 *round. Now the Benjamites had started to attack the men of Israel, killing about thirty of them, and saying to themselves, "We are routing them completely, as in the*

40 *first battle."* But when the signal began to rise from the town, in a column of smoke, the Benjamites looked back, and there was the whole town going up in flames to the sky!

41 Then the men of Israel wheeled round, and the men of Benjamin were dismayed; they saw that

42 *disaster had overtaken them, so they ran away from the Israelites in the direction of the desert. But the*

*enemy were at their heels, and the ambushcade from Gibeah were among them killing. Benjamin was cut*

43 *to pieces, and chased eastward from Nobah to a point opposite Geba. Eighteen thousand men*

44 *of Benjamin fell, all of them fighting men. As they retreated, they*

45 *ran in the direction of the desert, to the Cliff of Rimmon; five thousand of them were gleaned on the roads, and in the hot chase to Geba two thousand were slain. Thus twenty-five thousand in all*

46 *perished that day, swordsmen of Benjamin, all of them fighting men. Six hundred, however, made*

47 *their escape to the desert, to the Cliff of Rimmon, and at the Cliff of Rimmon they held out for four months. Meanwhile the men of Israel turned*

48 *back to exterminate the inhabitants of Benjamin, destroying man and beast and everything they came across; the towns they set on fire.*

*Now the men of Israel had sworn*

21 *at Mizpah that none of them would marry his daughter to a Benjamite. But the people were sorry for Ben-*

15 *jamin, because the Eternal had made a gap in the clans of Israel. The*

16 *sheikhs of the community said, "Where are we to get wives for the survivors, when the women of Benjamin have been destroyed?"*

17 *They said, "How can we save a nucleus for Benjamin, to prevent a clan from being wiped out of Israel? We cannot let them have our daugh-*

18 *ters as their wives" (for the Israelites had sworn a curse on anyone who gave a wife to any Benjamite!). But they bethought them of the festi-*

19 *val of the Eternal which was held every year at Shilo (north of Bethel, east of the road running from Bethel to Shechem, and south of Lebbonah).*

## JUDGES XXI

20 *They told the Benjamites to go and*  
 21 *lie hid in the vineyards and watch ;*  
*“ When the girls of Shilo come out*  
*to dance, run out from the vineyards,*  
*seize each a wife from the girls of*  
 22 *Shilo, and be off to the land of Ben-*  
*jamin. If their fathers or kinsmen*  
*come and complain to us, we will*  
*say, ‘ Pardon the men for carrying*  
*off their wives by force, for, if you*  
*had given them the girls, you would*  
*be guilty of breaking your oath ! ’ ”*  
 23 *The men of Benjamin did so. They*  
*married the same number of wives*  
*as themselves, from the dancers whom*  
*they carried off ; back they went to*  
*their own territory, built their towns,*  
 2 *and peopled them. The people*  
 went to Bethel, where they sat  
 before God till evening, wailing  
 3 and weeping aloud. “ O Eternal,  
 God of Israel,” they cried, “ why  
 has this happened to Israel ?  
 Why is one clan missing from  
 4 Israel to-day ? ” Next day the  
 people rose early and built an  
 altar there, offering burnt sacrifices  
 and recompense sacrifices ;  
 then the Israelites asked, “ Who  
 out of all the clans of Israel has  
 not attended the assembly of  
 5 the Eternal ? ” (They had sworn  
 a solemn oath that anyone who  
 did not come up to the Eternal  
 at Mizpah was to be put to death.)  
 8 They said, “ Which of the clans  
 of Israel has not come up to the  
 9 Eternal at Mizpah ? ” Now, not

a man had come to the camp, to  
 the assembly, from Jabesh in  
 Gilead. So the assembled nation  
 sent twelve thousand of their  
 bravest men with orders to “ Go  
 and massacre the inhabitants of  
 Jabesh in Gilead, along with  
 the women and children. This  
 is what you are to do. Every  
 male and every woman who has  
 lain with a male you are to de-  
 stroy, but spare the maidens.”  
 They did so. They found four  
 hundred maidens among the  
 inhabitants of Jabesh in Gilead,  
 girls who had never had inter-  
 course with a man, and these they  
 brought to the camp at Shilo in the  
 land of Canaan. Now, as the  
 Israelites were sorry for their  
 kinsmen of Benjamin, saying,  
 “ One clan is cut off from Israel  
 to-day ! What are we to do  
 about wives for the survivors,  
 since we have sworn by the  
 Eternal never to let them marry  
 our own daughters ? ” the entire  
 assembly sent word to the Ben-  
 jamites at the Cliff of Rimmon,  
 announcing peace. Whereupon  
 the Benjamites returned, and the  
 Israelites gave them the women  
 they had spared from Jabesh in  
 Gilead—although even so they  
 could not provide for them all.

In those days there was no king  
 in Israel, and everyone did exactly  
 as he pleased.

## RUTH

In the days when the heroes governed, there was a famine in the land, and a man of Bethlehem in Judah went to reside in the country of Moab, along with his wife and his two sons; the man's name was Elimelek, his wife's name was Naömi, and his two sons were called Mahlon and Kilion, all Ephrathites belonging to Bethlehem in Judah. They went to the country of Moab and remained there. Elimelek the husband of Naömi died, leaving her with her two sons, who married women of Moab, the one called Orpah and the other Ruth. After they had stayed there for about ten years both Mahlon and Kilion died, so that Naömi was bereft of her two children and her husband. Then, as she heard in the country of Moab that the Eternal had remembered kindly to give his people food, she started home with her daughters-in-law from the country of Moab. She went from the place where she was, along with her two daughters-in-law. But, as they were setting out to go back to the land of Judah, Naömi said to her two daughters-in-law, "You go back, each of you, to her mother's house. May the Eternal treat you kindly as you have treated the dead and

myself! May the Eternal let 9 each of you find a settlement in the house of a husband!" Then she kissed them. But they wept loudly and said to her, "No, we 10 will go back with you to your people." Naömi said, "Turn 11 back, my daughters, why will you come with me? Have I any more sons in my womb to be husbands for you? Turn back, my 12 daughters, go your way; I am too old to have a husband. If I were to say that I had hopes of marrying, if I even had a husband this night and bore sons, would 13 you wait on till they had grown up? Would you let that debar you from marrying? No, my daughters, my plight is worse than yours, for the Eternal is against me." Again they wept 14 aloud; Orpah kissed her mother-in-law, but Ruth clung to her. Naömi said, "Look, your sister- 15 in-law is going back to her people and to her gods; turn back after her." But Ruth said, "Entreat 16 me not to leave you and to turn back from following you; wherever you go, there will I go; wherever you stay, there will I stay; your people shall be my people, and your God shall be my God; wherever you die, there will I die, 17 and I will be buried beside you.

## RUTH II

May the Eternal kill me and worse, if anything but death part you and me." So when Naōmi saw she was determined to accompany her, she said no more.

19 The two went on till they reached Bethlehem. And the whole town was stirred by their arrival. The women said, "Is 20 this Naōmi?" "Call me not Naōmi," she said, "call me Mara, for the Almighty has cruelly 21 marred me; I left this place full, and the Eternal has brought me back empty-handed. Why call me Naōmi, when the Eternal has turned against me, and the Almighty has afflicted me?" 22 This was how Naōmi came back, with Ruth the Moabite her daughter-in-law, from the country of Moab; the barley harvest was beginning when they reached Bethlehem.

2 Naōmi had a kinsman of her husband's, a man of large property, who belonged to the family of Elimelek; his name was Boaz.

2 Now Ruth the Moabite said to Naōmi, "Let me go to the field and glean among the grain after some man with whom I may find favour." So she said, "Go,

3 my daughter." And when she went and gleaned in the field behind the reapers, it was her fortune to come upon that part of the field which belonged to Boaz, who was connected with 4 the family of Elimelek. Just then Boaz came out from Bethlehem, and said to the reapers, "May the Eternal be with you!" They replied, "May the Eternal

5 bless you!" Then he asked the foreman of the reapers in his service, "Whose girl is this?"

The foreman replied, "It is the Moabite girl who came back with Naōmi from the country of Moab; she asked to be allowed to glean and gather behind the reapers among the sheaves, and she has been working ever since morning, without stopping for a single moment." Then Boaz said to Ruth, "Now listen, my daughter. Glean in no other field, never leave this one, but stay here close to my girls. Keep your eyes on the field they are reaping and follow them up; I have strictly forbidden the young men to molest you. Whenever you are thirsty, go to the cans and drink what the young men have drawn." Then she fell upon her face, bowing to the ground; she said to him, "Why have I found favour with you, that you should take notice of me? I am a foreigner." But Boaz replied, "I have been well informed of all you have done for your mother-in-law since your husband died, of how you left your father and mother and your native land and came to a people who were strange to you. May the Eternal reward your services! May you receive a rich recompense from the Eternal, the God of Israel, under whose wings you have sought shelter!" She answered, "I am finding favour with you, my lord, for you have comforted me and spoken kindly to your maidservant, even though I do not belong to your own maidservants."

When the time came for the meal, Boaz said to her, "Come here, eat some of our bread, and dip your slice in the vinegar."

## RUTH III

So she sat beside the reapers, and he handed her roasted grain; she ate till she was satisfied, and  
15 had some left over. When she got up to glean, Boaz ordered his young men, "Let her glean even  
16 among the sheaves, and never hinder her. Pull out some stalks for her from the bundles and leave them for her to glean; do not  
17 check her." So she gleaned in the field till evening. Then she beat out what she had gleaned (it was  
18 about a bushel of barley), and took it away with her to the town. She showed her mother-in-law what she had gleaned, and she also produced for her the food she had left over after her hunger had  
19 been satisfied. Her mother-in-law asked her, "Where did you glean to-day? Where were you working? A blessing on the man who took some notice of you!" So she explained to her mother-in-law whom she had been working with. "The name of the man with whom I worked to-day," she  
20 said, "was Boaz." And Naōmi said to her, "May the Eternal bless him, the Eternal who has not ceased to be kind to the living and to the dead! The man is a relative of our own," added Naōmi; "he is one of our near  
21 kinsmen." "Yes," said Ruth the Moabitess, "and he told me to keep close to his young men till they had finished his harvest-  
22 ing." But Naōmi said to Ruth her daughter-in-law, "My daughter, you had better accompany his girls, so that the reapers may not attack you in some other field."  
23 So she kept close to the girls of Boaz as she gleaned, till the barley and the wheat were all harvested.

She stayed with her mother-in-law.

Then Naōmi her mother-in-law **3** said to her, "My daughter, I must see you settled in life, that you may fare well. Now here is **2** our kinsman Boaz, with whose girls you have been working. To-night he is winnowing barley in the threshing-floor. Come, **3** wash and anoint yourself, dress yourself, and go down to the threshing-floor, but do not disclose yourself to the man before he has done eating and drinking. When **4** he lies down, you must note the place; you must slip in, uncover his waist, and lie down there; and then he will tell you what is to be done next." She said, "I **5** will do whatever you say." So she went down to the threshing-floor and did exactly as her mother-in-law had told her. When Boaz had eaten and drunk, **7** and had a merry time, he went to lie down at the end of the grain-heap. Then she crept in noiselessly, uncovered his waist, and lay down there. At midnight the **8** man started up and bent forward; there was a woman lying at his feet!" "Who are you?" he **9** asked. She replied, "I am Ruth your maidservant; now spread your robe over your maidservant, for you are a near kinsman." And **10** he said, "May the Eternal bless you, my daughter! This last kindness of yours is more than all you ever did before, for you have not run after the young men, poor or rich. Have no fear, my daugh- **11** ter; I will do all you ask; the folk of my town know you are a woman of worth. It is true I **12** am a near kinsman, but there is

## RUTH IV

a nearer kinsman than myself.  
13 Wait over this night, and in the morning, if he does his duty to you as a kinsman, good and well; let him do a kinsman's duty. But if he will not do his duty to you as a kinsman, as surely as the Eternal lives, I will do a kinsman's duty to you. Lie down till morning."  
14 So she lay at his feet till morning, and got up before anyone's face could be seen—for Boaz had said, "No one must know that a woman  
15 came to the threshing-floor." He told her to bring her mantle and hold it open. So she held it open, and he measured out six pecks of barley for her to carry. Then  
16 she went to the town; and when she arrived, her mother-in-law said, "How have you fared, my daughter?" She told her all that Boaz had done about her;  
17 "and he gave me these six pecks of barley," she said, "for he said that I must not go empty-handed  
18 to my mother-in-law." Then said Naömi, "My daughter, wait until you see how things go, for the man will not rest till he settles the matter this very day."  
4 Boaz had gone up to the town Gate and sat down. And there was the near kinsman of whom Boaz had spoken, passing by! So Boaz cried to him, "Ho, you! step aside and sit down here!" The man stepped aside and sat  
2 down. Then Boaz got ten of the sheikhs of the town and bade them sit down also. They sat  
3 down, and then he said to the near kinsman, "Naömi, who has come back from the country of Moab, is selling the plot of land which belonged to our kinsman  
4 Elimelek, and I thought I would

lay the matter before you. Buy it in presence of those who are sitting here and in presence of the sheikhs of my people. If you will take up the property, take it up; but if you will not take it up, tell me, that I may know how things stand; for there is no one to take it up except yourself, and I come after you." The man said, "I will take it up." Then Boaz said, 5 "When you buy the field from Naömi, you are also buying Ruth the Moabitess, the widow of a dead man, so as to carry on the name of the dead along with his inheritance." But the near kins- 6 man said, "I cannot take it up, for fear of injuring my own inheritance. Take over my rights yourself. I cannot take up the property." Now to make any 7 transaction valid, in the matter of taking up property and exchanging rights, the ancient custom in Israel was that a man drew off his shoe and handed it to the other party; this was how exchanges were attested in Israel. So when the near kinsman said to 8 Boaz, "Buy it for yourself," he drew off his shoe. Then said 9 Boaz to the sheikhs and all the people, "You are witnesses to-day that I have bought from Naömi all that belonged to Elimelek and Kilion and Mahlon. Also I have 10 purchased Mahlon's wife, Ruth the Moabitess, to be my wife, that the name of the dead may be carried on along with his inheritance, lest the name of the dead perish from among his kinsmen and from the Gate of his native place: you are witnesses of this to-day!" And all the people in 11 the Gate and the sheikhs an-

## RUTH IV

swered, "We are witnesses! May the Eternal make the woman who is coming into your house like Rachel and Leah, who together built up the house of Israel! Prosperity be yours in Ephrathah, 2 and renown in Bethlehem! May your house flourish like the house of Perez, whom Tamar bore to Judah, with the offspring which the Eternal shall give you from this young woman!"

3 So Boaz took Ruth, and she became his wife; when he went in to her, the Eternal gave her conception, and she bore a son. 4 Then said the women to Naömi, "Blessed be the Eternal! He has this day provided you with a near kinsman. May his name

be renowned in Israel! He will 15 revive your life and nourish your old age, for he is born of your daughter-in-law, who loves you, who is better than seven sons to you." Naömi took the baby and 16 laid it in her bosom and nursed it; and the women, her neigh- 17 bours, gave it a name. "A son is born for Naömi," they said, and they called its name Obed. He was the father of Jesse, the father of David.

These are the descendants of 18 Perez: Perez was the father of Hezron, Hezron of Ram, Ram of 19 Amminadab, Amminadab of Nah- 20 shon, Nahshon of Salmon, Salmon 21 of Boaz, Boaz of Obed, Obed of 22 Jesse, and Jesse of David.

## 1 SAMUEL

- 1 There was a man of Ramah, a Zuphite from the highlands of Ephraim, whose name was Elkanah—the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph. He was an Ephraimite, and he had two wives, one called Hannah and the other Peninnah; Peninnah had children, but Hannah had no children. Now this man used to go up from his town, year by year, to worship and to sacrifice to the Lord of hosts at Shilo, where Eli and his two sons, Hophni and Phinehas, were priests before the Eternal. He used to give his wife Peninnah and all her sons and daughters shares of the sacrificial meat, but, though he loved Hannah, he gave her only a single share, because the Eternal had shut up her womb. Her rival used to taunt her bitterly, to irritate her, because the Eternal had shut up her womb; and this went on year after year—when ever she went up to the house of the Eternal, she taunted Hannah.
- 4a One day when Elkanah was sacrificing, Hannah wept and would not eat. So her husband Elkanah said to her, “Hannah, why are you weeping? why are you not eating? why is your heart sad? Am I not more to you than ten sons?” But after they had eaten the boiled flesh and had drunk, Hannah rose and stood before the Eternal where Eli the priest was sitting on his chair at the doorposts of the temple of the Eternal. With a sore heart she prayed to the Eternal, weeping bitterly, and she made this vow: 11 “O Lord of hosts, if thou wilt indeed look upon the plight of thy servant and remember me and not forget thy servant, but wilt give thy servant a son, then I will give him to the Eternal for the whole of his life; and no razor shall ever touch his head.” Now as she went on praying before the Eternal, Eli noticed her mouth—for Hannah was speaking to herself; only her lips moved, her voice was not heard. Eli thought she was drunk. So Eli said to her, “How long will you go on, you drunken creature? Away with you, go and sleep off your drunkenness.” But Hannah replied, “No, sir, I am a sorely tried woman, I have drunk neither wine nor liquor; I have been pouring out my soul before the Eternal. Do not take your servant for a depraved woman; it is under my stress of grief and provocation that I have been speaking all the time.” Then Eli answered, “Go and prosper; may



# 1 SAMUEL II

the God of Israel grant you what  
 18 you have asked him !” And she  
 said, “ May your servant find  
 favour in your eyes !” So the  
 woman went away ; she ate, and  
 19 her face was sad no longer. In  
 the morning they rose, worshipped  
 before the Eternal, and returned  
 home to Ramah. Elkanah had  
 intercourse with Hannah his wife,  
 and the Eternal remembered her ;  
 20 so Hannah conceived, and at the  
 turn of the year she bore a son,  
 calling his name Samuel or “ God-  
 asked.” “ For,” she said, “ I  
 21 asked the Eternal for him.” Then  
 Elkanah went up with all his  
 household to offer to the Eternal  
 the yearly sacrifice and what he  
 22 had vowed, but Hannah did not  
 go up. “ Once the child is  
 weaned,” she told her husband,  
 “ then I will bring him ; we shall  
 appear before the Eternal, and  
 he shall remain there for ever.”  
 23 Elkanah her husband said to her,  
 “ Do whatever you think right ;  
 wait till you have weaned him,  
 and may the Eternal let you carry  
 out your purpose.” So Hannah  
 waited and suckled her son till she  
 24 weaned him. Then, after weaning  
 him, she took him with her, along  
 with a three-year-old bullock, a  
 bushel of flour, and a bottle of  
 wine ; she entered the house of  
 the Eternal at Shilo, accompanied  
 25 by the boy, and, after the bullock  
 had been slain, she brought the  
 26 boy to Eli. “ As sure as you live,  
 sir,” she said, “ I am the woman  
 who stood beside you here, pray-  
 27 ing to the Eternal. I prayed  
 about this boy, and the Eternal  
 28 has granted me what I asked. So  
 I have lent him to the Eternal ;  
 as long as he lives he is loaned to

the Eternal.” [[Then Hannah 2  
 sang this prayer :

My heart thrills over the Eternal,  
 my powers are heightened by my God,  
 my lips exult over my foes,  
 for I joy in thy deliverance.  
 No one is divine like the Eternal, 2  
 no Power is steadfast like our God.  
 No more of your proud vaunts ! 3  
 No mouthing of your taunts !  
 For the Eternal is a God who knows it all,  
 and what men do he judges.  
 The strong man’s bow is broken, 4  
 and the stumbling are braced up ;  
 those who had plenty have to work for 5  
 bread,  
 and hungry people have to toil no more ;  
 the barren woman has seven children  
 now,  
 and the mother of many is pining.  
 The Eternal kills, the Eternal life 6  
 bestows,  
 he lowers to death and he lifts up,  
 the Eternal makes poor, the Eternal 7  
 makes rich,  
 he lays low and he raises,  
 he lifts the poor out of the dust, 8  
 he raises beggars from the rubbish heap,  
 seating them next to nobles,  
 to give them thrones of splendour.  
 [[For the pillars of the earth belong to  
 the Eternal,  
 and on them he set the world.]]  
 He will guard the steps of his godly folk, 9  
 but evil men shall perish in the dark  
 (for no man’s strength makes him  
 mighty).  
 The Eternal will crush his enemies, 10  
 the most High in heaven will shatter  
 them  
 (the Eternal’s judgments shall cover the  
 wide world),  
 to add power to his king,  
 to heighten the strength of his anointed  
 one.]]

Then Hannah left him there 11  
 before the Eternal, and went to  
 Ramah ; but the boy ministered  
 to the Eternal in presence of Eli  
 the priest.

Now the sons of Eli were de- 12  
 praved creatures ; they cared  
 nothing for the Eternal nor for the  
 regular dues of a priest. When- 13

## 1 SAMUEL II

ever a man offered sacrifice, the priest's servant would come, as the flesh was being boiled, with a three-pronged fork in his hand  
14 which he plunged into the pot or kettle or basin or dish; whatever the fork brought up, the priest took for himself. So they treated all the Israelites who came to sacrifice at Shilo to the  
15 Eternal. In fact, even before the fat was burned, the priest's servant would come and tell the man who was sacrificing, "Let the priest have some flesh for roasting; he wants raw flesh from  
16 you, not boiled." If the man said to him, "First let the fat be burned, and then take as much as you want," he would answer, "No, you must give it to me at once, or I will take it by force."  
17 The sin of the young men was great before the Eternal, for it meant disdain of what was offered to the Eternal.  
18 Samuel, a boy girl with a linen apron, ministered before the Eternal, and his mother used to make him a little robe, which she brought to him year by year when she came up with her husband  
20 to offer the yearly sacrifice. Eli would bless Elkanah and his wife, saying, "May the Eternal repay you with offspring from this woman for the loan she has made to the Eternal!" Then they  
21 would go home. And the Eternal remembered Hannah, so that she conceived and bore three sons and two daughters. Meantime the boy Samuel grew up before the Eternal.  
22 Now Eli was very old. When-

ever a man offered sacrifice, the priest's servant would come, as the flesh was being boiled, with a three-pronged fork in his hand  
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21 would go home. And the Eternal remembered Hannah, so that she conceived and bore three sons and two daughters. Meantime the boy Samuel grew up before the Eternal.  
22 Now Eli was very old. When-

how they lay with the women caretakers at the door of the Trysting tent, he said to them, 23 "Why are you behaving like this? I hear of it from all the people. No, my sons, it is no 24 good report that I hear the people of the Eternal repeating. If one 25 man sins against another man, God will mediate for him, but if a man sins against the Eternal, who can intercede on his behalf?" However, they would not listen to what their father said, for the Eternal was resolved to slay them. Meantime Samuel grew up to be 26 a fine boy in the eyes of the Eternal and of men.

Now a man of God came to Eli 27 and gave him this message from the Eternal. "Did I not reveal myself to your father's household when they were in Egypt, slaves to the court of the Pharaoh? Did I not choose him from all the 28 clans of Israel to be my priest, to go up to my altar, to burn sacrifice, and to bear the ephôd in my presence? Did I not assign to your father's household as food all that the Israelites offer by fire? Why, then, do you cast an envious 29 eye upon my sacrifices and offerings, letting your sons override me and fattening yourselves under my very eyes upon the firstfruits of all that Israel my people offers? Therefore the Eternal, the God of 30 Israel, declares, I had meant your household and your father's household to live in my favour for ever; but now, says the Eternal, far be that from me; those who honour me I will honour, and those who despise me shall be derided. The 31 day is coming when I will cut off your offspring and the offspring

## 1 SAMUEL III

of your father's household till there is not an old man left in your household ; then in your straits you shall look enviously on all the prosperity I award to Israel. One of your family I will not cut off from my altar, I will spare him to consume his eyes with longing and to wear out his heart ; but the greater part of your household shall die by the sword of men.

34 What is to befall your two sons Hophni and Phinehas shall be an omen for you ; both are to die on the same day. But I will raise up for myself a faithful priest, who will do whatever I plan and desire ; I will found a family for him that lasts ; he shall live in the favour of my anointed king for ever, and any survivor of your household shall come and do him obeisance for a pittance of money and a piece of bread, crying, 'Do put me in some priestly position that I may get a bite of food to eat.'

3 The boy Samuel was ministering to the Eternal in presence of Eli. A word from the Eternal was rare in those days ; visions were not common. But one day, after Eli had laid down in his place (his eyes had begun to grow dim, so that he could not see), when the lamp of God was still burning, and Samuel was lying in the temple of the Eternal beside the ark of God, then the Eternal called, "Samuel ! Samuel !" He answered, "Here I am," and ran to Eli, saying, "Here I am ; you called me." But he said, "I did not call you ; lie down again."

6 So he went and lay down. Once more the Eternal called, "Samuel ! Samuel !" Then Samuel got up

and went to Eli ; "Here I am," he said ; "you did call me." But he answered, "I did not call you, my son ; lie down again." Now 7 Samuel did not yet know the Eternal, and the word of the Eternal had not yet been disclosed to him. So when the Eternal 8 called Samuel again, the third time, he got up and went to Eli, saying, "Here I am ; you did call me." Eli now saw that the Eternal was calling the lad ; so 9 Eli told Samuel, "Go and lie down ; if you are called, you must say, 'Speak, O Eternal ; thy servant is listening.'" Then Samuel went and lay down in his place, and the Eternal came 10 and stood, calling as usual, "Samuel ! Samuel !" Samuel said, "Speak, thy servant is listening" ; and the Eternal said to Samuel, 11 "I am about to do a deed in Israel that will make the ears of all who hear it ring ; on that day I will 12 execute against Eli all that I have said about his household from beginning to end. You must tell 13 him that I will punish his household for ever, because he knew that his sons were blaspheming God and yet he did not check them. Therefore have I sworn to 14 the household of Eli that the guilt of Eli's household shall never be expiated, neither by sacrifices nor by offering." Samuel lay till 15 morning ; in the morning he rose and opened the doors of the house of the Eternal, but he was afraid to let Eli know the vision. Eli 16 called Samuel, however, and said, "Samuel, my son." "Here I am," he said. And he said, 17 "What was it that the Eternal told you ? Come, do not hide it,

## I SAMUEL IV

from me. God kill you and worse, if you hide from me a single word of what he told you !”

18 So Samuel told him everything, and hid nothing from him. “It is the Eternal,” said Eli, “let him do what he thinks good !”

19 Now Samuel grew up, and the Eternal was with him and let none of his words prove a failure ;

20 all Israel from Dan to Beërshaba knew that Samuel was accredited

21 as a prophet of the Eternal. Once more the Eternal was to be seen

at Shilo, for at Shilo the Eternal revealed himself to Samuel, and Samuel’s word reached all Israel.

In those days the Philistines mustered to make war on Israel ; Israel marched out to fight the Philistines and camped at Helpstone, while the Philistines camped

2 at Aphek. The Philistines drew up in battle array against Israel ; it was a stiff fight, but Israel were

routed before the Philistines, who slew four thousand of their army

3 in the open country. When the troops returned to their camp, the sheikhs of Israel said, “Why

has the Eternal routed us to-day before the Philistines ? Let us fetch the ark of our God from Shilo, that he may come among

us and rescue us from the power 4 of our enemies.” So the people

sent to Shilo and brought away the ark of the Eternal (throned on the kherubs), and, along with

the ark of God, Eli’s two sons 5 Hophni and Phinehas. When the ark of the Eternal reached the

camp, all Israel raised a mighty shout, till the earth resounded ;

6 and when the Philistines heard the noise of the shout, they said,

“What is this noise of mighty shouting in the camp of the Hebrews ?” When they learned that the ark of the Eternal had arrived in the camp, the Philistines were afraid. “These are their gods,” they said, “who have come to them in camp !” “Woe 8 to us !” they said, “this has never happened before. Woe to us ! Who can rescue us from the power of these mighty gods ? These are the gods that struck the Egyptians with all manner of plagues and pestilence. But 9 courage, Philistines ! Be men, that you may not be slaves to the Hebrews as they have been slaves to you.” So the Philistines 10 fought, and Israel was beaten—every man scurried home, and there was a terrible slaughter. for thirty thousand infantry of Israel fell, the ark of God was 11 captured, and Eli’s two sons perished, Hophni and Phinehas. A 12 Benjamite ran from the ranks and reached Shilo on the same day, with his clothes torn and earth scattered over his head. When he 13 arrived, Eli was sitting on his seat beside the gate of the temple, watching the road ; his heart was trembling for the ark of God. All the town made an outcry when the man came into the town with the news ; and when Eli heard 14 the noise of the outcry, he said, “What is the meaning of this uproar ?” The man hurried on his way to tell Eli [[Eli was ninety- 15 eight years old, and his eyes were so dim that he could not see]]. The man said to Eli, “I am the 16 man who has come from the camp ; I fled from the ranks to-day.” He asked, “And how did things

# 1 SAMUEL V

17 go, my son?" The messenger said, "Israel fled before the Philistines, there was a terrible slaughter of the troops, your two sons are dead, and the ark of God has been 18 captured." When he mentioned the ark of God, Eli fell back from his seat beside the gate; his neck was broken, and he died—for he was old and heavy. He had been 19 over Israel for forty years. His daughter-in-law, the wife of Phinehas, was pregnant and on the point of being delivered; when she heard the news about the capture of the ark of God and the death of her father-in-law and of her husband, she bent forward and bore a child, for her birth- 20 pangs came on her. As she was dying, the women standing round her said to her, "Fear not, you have borne a son." But she said nothing, she never heeded them. 21 So they named the child Ichabod, or Noglory, saying, "The glory is gone from Israel"—on account of the capture of the ark of God, and on account of her father-in-law and her husband.

5 The Philistines took the ark of God and brought it from Hebron to Ashdod; then the Philistines took the ark of God and brought it into the temple of Dagon, placing it beside Dagon. 3 But when the folk of Ashdod rose next morning, and went to the temple of Dagon and looked in, there lay Dagon flat on his face on the ground, in front of the ark of the Eternal! They lifted up Dagon and put him in his place 4 again. But when they rose next morning, there lay Dagon flat on his face on the ground in front of the ark of the Eternal—the head

and both the hands of Dagon severed on the threshold, and only the trunk of Dagon left! (This 5 is why the priests of Dagon, and all who enter the temple of Dagon, to this day, never step on the threshold of Dagon in Ashdod, but leap over it.)

Then the Eternal laid a heavy 6 hand upon the folk of Ashdod; he wasted them, striking both Ashdod and all its territory with tumours. When the men of Ash- 7 dod saw this, they said, "The ark of the God of Israel must not remain among us any longer, for his hand is severe on us and on Dagon our God." So they sent and summoned all the Philistine tyrants, saying, "What are we to do with the ark of the God of Israel?" They replied, "Let the ark of the God of Israel be brought round to Gath." They brought the ark of the God of Israel round to Gath, but, after they had brought 9 it round, the hand of the Eternal struck that town; there was a terrible panic, for he struck the men of the town, both young and old, till tumours broke out upon them. So they sent the ark of 10 God to Ekron. But when the ark of God came to Ekron, the Ekronites cried out, "They have brought round the ark of the God of Israel to us, to slay us and our people!" So they sent and 11 summoned all the Philistine tyrants, saying, "Send the ark of the God of Israel away back to its own place, that it may not slay us and our people." For there was a deadly panic all over the town; God laid a heavy hand upon them there; the men who 12 did not die were struck down

## 1 SAMUEL VI

with tumours, and the wail of the town rose up to heaven.

6 For seven months the ark of the Eternal remained in the land of the Philistines. Then the Philistines summoned their priests and magicians. "What are we to do with the ark of the Eternal?" they asked; "tell us how we should send it to its own place." And they replied, "If you are sending away the ark of the God of Israel, you must not send it away empty; you must render him some reparation. Then you will be cured, and you will learn why his hand still presses 4 on you." They asked, "What is the reparation we must offer to him?" "Five golden tumours," they said, "and five golden mice, according to the number of the Philistine tyrants, for one plague was upon you all and upon your 5 tyrants. So you must make images of your tumours and images of your mice that are spoiling the country, and thus do honour to the God of Israel; perhaps he will take his hand off you and your gods and your land. 6 Why will you stiffen yourselves, as the Egyptians and the Pharaoh stiffened themselves? Was it not only after God had made fools of them, that they let Israel 7 depart? Now then, make a new cart and take two milch cows which have never been in harness; fasten the cows to the cart, and leave their calves behind them at 8 home; then take the ark of the Eternal and place it on the cart, putting into a box beside it the golden objects you are offering by way of reparation. Send the 9 cart away on its journey, and if

it takes the road in the direction of Israel's territory, towards Beth-shemesh, then it is the Eternal who has inflicted this great damage upon us; but if not, then we shall understand it was not his hand that struck us—it was an accident that befell us." The men did so. They took two 10 milch cows and fastened them to the cart, shutting their calves up at home, and on the cart they 11 placed the ark of the Eternal and the box with the golden mice and the images of their tumours. The 12 cows made straight along the road to Beth-shemesh; they kept to the one highroad, lowing as they went, and turning neither to the right nor to the left, while the Philistine tyrants followed them up to the frontier at Beth-shemesh. The folk of Beth-shemesh were 13 harvesting their wheat in the valley, and when they looked up and saw the ark they went joyfully to meet it. The cart 14 moved into the field of Joshua the Beth-shemeshite and stopped there. Now a large altar-stone was there; so they split up the wood of the cart and offered the cows as a burnt-offering to the Eternal. [[The Levites took 15 down the ark of the Eternal and the box containing the golden objects, and placed them on the large altar-stone, and the men of Beth-shemesh offered that day burnt-offerings and ordinary sacrifices to the Eternal.]] When 16 the five Philistine tyrants saw this, they returned that very day to Ekron [[These are the golden 17 tumours which the Philistines gave up as reparation to the Eternal; there was one for

# 1 SAMUEL VII

Ashdod, one for Gaza, one for Ashkelon, one for Gath, and one for Ekron; the golden mice also corresponded to the number of all the Philistine towns belonging to the five tyrants, both fortified towns and country villages]]. And still to this day the large altar-stone, beside which they set down the ark of the Eternal, stands in the field of Joshua the Beth-shemeshite. The sons of Jeconiah, however, did not rejoice along with the men of Beth-shemesh when they saw the ark of the Eternal; so he struck [[fifty thousand and]] seventy of them. And the folk mourned because the Eternal had smitten the folk with a heavy slaughter. The men of Beth-shemesh said, "Who can stand before the Eternal, this dread God? Whither can we have him sent, to leave us alone?" So they sent messengers to the inhabitants of Kirjath-jeàrim, saying, "The Philistines have brought back the ark of the Eternal. Come down and take it to be with you." The men of Kirjath-jeàrim came and took the ark of the Eternal, bringing it to the house of Abinadab on the hill and consecrating Eleazar his son to look after the ark of the Eternal.

2 From the day that the ark of the Eternal remained at Kirjath-jeàrim (the days lengthened out into twenty years), all the house of Israel turned after the Eternal.

3 Samuel said to all the house of Israel, "If you are returning with all your heart to the Eternal, then put away from yourselves the foreign gods and the Astartès, set your hearts on the Eternal and

worship him alone, and he will rescue you from the power of the Philistines." So the Israelites did put away the Baals and the Astartès, and worshipped the Eternal alone. Then Samuel said, "Gather all Israel at Mizpah, and I will pray to the Eternal for you." They gathered at Mizpah, drew water and poured it out before the Eternal, and fasted on that day, confessing that they had sinned against the Eternal. (It was at Mizpah that Samuel managed the affairs of Israel.) But when the Philistines heard that the Israelites had gathered at Mizpah, the Philistine tyrants proceeded to attack Israel. On hearing of this, the Israelites were terrified of the Philistines; and the Israelites said to Samuel, "Do not cease crying to the Eternal our God for us, to save us from the power of the Philistines." So Samuel took a sucking-lamb and offered it up to the Eternal as a whole burnt-offering; he cried to the Eternal for Israel, and the Eternal answered him, for when the Philistines approached to fight against Israel just as Samuel was offering up the burnt-offering, the Eternal thundered loudly that day against the Philistines and routed them; they were crushed before Israel, and the men of Israel, pouring out of Mizpah, pursued the Philistines and routed them, till the chase passed under Beth-horon. Then Samuel took a stone and erected it between Mizpah and Jeshanah, naming it Helpstone; "This is witness," he said, "that the Eternal has helped us." So the Philistines were subdued; they

## 1 SAMUEL VIII

no longer crossed the frontiers of Israel. Indeed, all the days of Samuel the hand of the Eternal  
14 was against the Philistines; the towns which the Philistines had taken from Israel were handed back to Israel, from Ekron to Gath, and their territory was also freed by Israel from the power of the Philistines. (Also there was peace between Israel and the  
15 Amorites.) Samuel managed the affairs of Israel all the days of  
16 his life; he went on circuit every year to Bethel, Gilgal, and Mizpah, deciding the affairs of  
17 Israel at all those places, and returning to Ramah, where his home was, where he ruled Israel and where he built an altar to the Eternal.

8 When Samuel grew old, he made his sons manage Israel; 2 the name of his eldest son was Joel, the name of his second was Abijah, and they ruled at Beër-  
3 sheba. But his sons did not follow his footsteps; they turned aside for money, they took bribes  
4 and tampered with justice. So all the sheikhs of Israel gathered and went to Samuel at Ramah,  
5 saying, "You are old, and your sons are not following your footsteps. Now appoint a king for  
6 us, to rule us like all other nations." It displeased Samuel to hear them asking for a king to rule them. So Samuel prayed to  
7 the Eternal; the Eternal said to Samuel, "Listen to the voice of the people, listen to whatever they say to you; for it is not you whom they have rejected, it is I whom they have rejected as their  
8 king. They are treating you exactly as they have treated me

ever since I brought them up out of Egypt, forsaking me and worshipping foreign gods. So listen 9 to their voice; only, give them a solemn warning, and explain to them the methods of the king who shall reign over them."

Then Samuel called the people 10 together to the Eternal at Mizpah 17 and gave the Israelites this mes- 18 sage from the Eternal, the God of Israel. "I brought up Israel from Egypt, I rescued you from the power of the Egyptians and from the power of all the realms that were oppressing you; and 19 to-day you have rejected your God, who has himself saved you from all your calamities and distresses; you have said no to me and claimed a king." Then he 8 added, "Here are the methods of 11 the king who shall reign over you; your sons he will take and place them in his chariots and among his horsemen, and to run before his chariots; he will put them in 12 command of his regiments and companies; some will have to plough his ground and reap his harvest, to make his arms and construct his chariots; your 13 daughters he will take for perfumers and cooks and bakers; he will take the pick of your fields 14 and vineyards and oliveyards and present them to his courtiers; a tenth part of your arable land 15 and vineyards he will present to his officers and courtiers; your 16 slaves, male and female, and the pick of your cattle and your asses he will take and use for his own ends; a tenth part of your 17 flocks he will take; and you yourselves shall be slaves to him. Then 18 you will cry out on account of the



## 1 SAMUEL XII

king whom you have chosen for yourselves, but the Eternal will not answer you then." However, the people would not listen to the voice of Samuel. "No," they said, "we must have a king over us, to be like all the other nations, that our king may rule us and march in front of us and fight our battles." When Samuel heard all that the people said, he repeated it in the hearing of the Eternal, and the Eternal said to Samuel, "Listen to their voice and make them a king." So Samuel said to the men of Israel, "Well then, present yourselves before the Eternal in your clans and septs." And Samuel made all the clans of Israel approach; the clan of Benjamin was selected by lot, and when he made the clan of Benjamin approach in their families, the family of the Matrites was selected by lot, and when he made the family of the Matrites approach man by man, Saul the son of Kish was selected by lot. But when they looked for him, he was not to be found. So they asked the Eternal again, "Is the man here yet?" The Eternal answered, "He has hidden himself among the baggage." Then they ran and brought him forward, and as he stood among the people he was a head taller than any of them. And Samuel told all the people, "Do you see whom the Eternal has chosen? There is not a man like him among all the people!" Then all the people shouted aloud, "Long live the king!"

12 Then said Samuel to all Israel, "I have listened to your voice, to whatever you said to me, and

I have put a king over you. There, the king marches in front of you; but as for me, I am old and grey-headed, and my sons are grown-up men among you. I have gone in front of you from my youth to this day. Here I am! Testify against me in presence of the Eternal and of his anointed king; whose ox have I seized, whose ass have I seized, whom have I maltreated, whom have I defrauded, from whom have I accepted a bribe or even a pair of sandals? Testify against me, and I will restore it to you." They said, "You have never maltreated us, nor defrauded us, nor accepted any bribe from anyone." So he said to them, "The Eternal is witness and his anointed king is witness this day against you, that you have found nothing to accuse me of!" "He is witness," they replied. And Samuel said to the people, "The Eternal is witness, he who equipped Moses and Aaron, and brought up your fathers from the land of Egypt! Now stand there, that I may argue with you before the Eternal and recount all the saving deeds done by the Eternal for you and for your fathers. When Jacob went to Egypt, the Egyptians oppressed them, and your fathers cried to the Eternal; then the Eternal sent Moses and Aaron to bring your fathers out of Egypt, and settled them in this place. But they forgot the Eternal their God. So he sold them into the hand of Sisera, commander of the army of Jabin king of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, who fought against them.

## 1 SAMUEL IX

10 Then they cried to the Eternal, saying, 'We have sinned, for we have forsaken the Eternal and worshipped the Baals and the Astartès; but rescue us from the power of our enemies, and we will  
11 worship thee.' So the Eternal sent Jerubbaal and Barak and Jephthah and Samuel, and rescued you from the power of your enemies on every side, till you lived  
12 in safety. Yet, when you saw Nahash king of Ammon coming to attack you, you said to me, 'No, we must have a king to reign over us'—though the Eternal your God is your king.  
13 See, here is the king you have chosen! See, the Eternal has  
14 set a king over you! If you will reverence the Eternal and worship him and listen to his voice and not rebel against the command of the Eternal, if both you and the king who reigns over you are followers of the Eternal your God,  
15 well and good. But if you will not listen to the voice of the Eternal, if you rebel against the command of the Eternal, then shall the hand of the Eternal be  
16 against you and your king. Now then, stand and see this wonder which the Eternal is about to  
17 perform before your eyes. Is it not wheat harvest to-day? Well, I will call upon the Eternal to send thunder and rain, and you shall know and see what a wicked thing you have done in the sight of the  
18 Eternal by asking a king." So Samuel called to the Eternal, and that day the Eternal did send thunder and rain, till all the people were terrified of the Eternal  
19 and of Samuel. Then all the people said to Samuel, "Pray to

the Eternal your God for your servants, lest we die; for, in addition to all our sins, we have wickedly asked a king." Samuel 20 said to the people, "Fear not; you have done this wrong indeed; only, do not swerve from following the Eternal, but worship the Eternal with all your heart, and 21 never swerve in search of vain idols which cannot profit you nor save you—vain they are! For 22 the sake of his own great credit the Eternal will not abandon his people; for the Eternal has undertaken to make you a people for himself. Besides, for my part, 23 far be it from me to sin against the Eternal by ceasing to pray for you; I will instruct you in the good and right path. Only rever- 24 ence the Eternal and serve him loyally with all your heart; for you see what a wonder he has performed in your presence. But 25 if you persist in doing wrong, both you and your king will be swept away." Thus did Samuel 10 explain to the people the methods 25 of the kingdom; he wrote them on a scroll, which he deposited in the presence of the Eternal. Then Samuel dismissed all the people, every man to his house. Saul 26 too went to his house at Gibeah, followed by the brave men of the nation, whose hearts God had touched. But a number of low 27 characters said, "How can this fellow deliver us?" They despised him and they did not offer him any present.

\* \* \*

There was a man belonging 9 to Gibeah in Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of

## 1 SAMUEL IX

Becôrath, the son of Aphiah ; he was a Benjamite, a man of substance, and he had a son whose name was Saul, a man in the prime of life and stalwart—there was not a man among the Israelites more stalwart than he was ; he was a head taller than any of the people. Now some asses of Kish, Saul's father, were lost. So Kish told Saul his son to take one of the servants with him and go off in search of the asses. They made their way through the highlands of Ephraim and through the district of Shalishah, but failed to find them ; they made their way through the district of Shaalim, but the asses were not there ; they made their way through the district of the Benjamites, but failed to find them. When they reached the district of Zuph, Saul said to his servant who was with him, "Come, let us go back, in case my father ceases to care about the asses and is anxious about us." The servant said to him, "But there is a man of God in this town, a man who is highly respected ; whatever he says is sure to come true. Let us go there ; perhaps he can tell us something about the errand we are on." "But suppose we go," said Saul to his servant, "what shall we offer the man ? Our sacks are empty of bread, and there is no present to offer the man. What have we got ?" The servant answered Saul again, "I have ninepence here for you to give the man of God, that he may tell us about our errand." "Good," said Saul to his servant, "come and let us go." So they went to the town where the man

of God lived. As they were climbing the ascent to the town, they met some young girls coming out to draw water, and asked them, "Is the seer here ?" (Formerly 9 in Israel, when a man went to consult God, he said, "Come, let us go to the seer," for the prophet of to-day used formerly to be called "a seer.") The girls answered, "Yes, there he is in front of you : he has just come into the town this moment, for the people are sacrificing to-day on the height. Whenever you enter the town you will find him, before he goes up to the height ; for the people will not eat till he comes ; he is to bless the sacrifice, and after that the guests partake. Go up, then, for you will meet him this moment." So they 14 went up to the town. They had just entered the gate-house, when there was Samuel, coming out in their direction, on his way up to the height ! (Now, the day 15 before Saul arrived, the Eternal had whispered to Samuel, "About 16 this time to-morrow I will send you a man from the district of Benjamin and you shall anoint him to be prince over my people Israel ; he is to rescue them from the power of the Philistines, for I have seen the affliction of my people, and their cry has reached me." So, when Samuel 17 saw Saul, the Eternal reminded him, "Here is the man of whom I told you, 'this man shall wield authority over my people.'") Saul went up to Samuel in the 18 gate-house and said, "Pray tell me where the seer's house is." And Samuel answered Saul, "I 19 am the seer. Go up to the

# 1 SAMUEL X

- height in front of me, for you must eat with me to-day; in the morning I will let you go, telling you all that is in your mind.
- 20 As for your asses that were lost three days ago, do not worry about them; they have been found. But the honours of Israel, to whom do they belong? Are they not for you and for all
- 21 your father's household?" Saul answered, "Am I not a Benjamite, a member of the smallest clan in Israel? Is not my family the humblest of all the septs in the clan of Benjamin? Why, then, do you talk to me in this way?"
- 22 But Samuel took Saul and his servant and brought them into the dining-hall, where he seated them at the head of the guests (who were about thirty in number); then Samuel said to the cook, "Bring the portion I gave you, the portion I told you to
- 24 put aside." So the cook lifted the leg and the rump and put them before Saul, and Samuel said, "There, the flesh is put before you! Eat; for we waited for you till the hour appointed, that you might eat along with the guests." So Saul ate with
- 25 Samuel that day, and after they went down from the height to the town, a couch was spread for Saul upon the house-top, and he
- 26 lay down to sleep. At daybreak Samuel called to Saul upon the house-top, "Arise, that I may speed you on your way." So Saul got up, and he and Samuel
- 27 went out into the street. They were walking down to the outskirts of the town, when Samuel said to Saul, "Tell the servant to go on ahead; but stop here
- yourself, that I may unfold to you God's message." Then 1 Samuel, taking a flask of oil, poured it over his head and kissed him, saying, "Has not the Eternal anointed you to be prince over his people Israel? You shall wield authority over the people of the Eternal and rescue them from the power of their enemies. And this shall be the sign that the Eternal has anointed you to be prince over his heritage; when you leave me to-day you 2 will find two men near Rachel's tomb on the frontier of Benjamin; they will tell you that the asses you went in search of have been found, and your father has ceased to care about the asses but is anxious about you; he says, 'What am I to do about my son?' Then, as you pass forward and 3 reach the oak at Tabor, you will be met by three men going up to God at Bethel, one carrying three kids, one carrying three loaves of bread, and one carrying a bottle of wine; they will salute 4 you and give you two loaves of bread, which you must accept from them. After that you will 5 reach God's Gibeah, where the prefect of the Philistines is stationed; and as you approach the town, you will meet a band of dervishes coming down from the height with lutes, drums, flutes, and lyres playing in front of them while they prophesy; the spirit of the Eternal will then 6 inspire you till you prophesy along with them and become a different man. Now, as these signs befall 7 you, do whatever the occasion demands, for God is with you. [[You must go down to Gilgal 8

## 1 SAMUEL XI

before me, and I will come down to join you there, to offer burnt-offerings and sacrifice recompense-offerings; you must wait for seven days till I join you and tell you what to do.]]” And after he had turned to leave Samuel, God did change his nature. All these signs occurred, that day. Just as he reached Gibeah, a band of dervishes met him; he prophesied along with them, and when people who knew him of old saw him prophesying along with the dervishes, they all said to each other, “What ever has come over the son of Kish? Saul among the dervishes!” “Among men of no family!” as one local man observed. (So it passed into a proverb. “Saul among the dervishes!”) When he had finished prophesying, he went home. Saul’s uncle asked him and his servant, “Where have you been?” “In search of the asses,” said he, “and when we saw they were not to be found, we went to Samuel.” Then Saul’s uncle asked, “Now tell me what Samuel said to you.” And Saul said to his uncle, “Why, he told us that the asses had been found!” He said nothing about the matter of the kingdom.

About a month later, Nahash the Ammonite marched up and besieged Jabesh-gilead, and the men of Jabesh-gilead all said to Nahash, “Make terms with us, and we will be your servants.” Nahash the Ammonite said to them, “I will make terms with you upon this condition, that I gouge out every man’s right eye. So shall I stamp disgrace upon all Israel.” “Give us seven days’

respite,” said the sheikhs of Jabesh, “that we may send messengers through all the territory of Israel. Then, if there is no one to rescue us, we will come out to you.” The messengers came 4 to Saul’s town of Gibeah and told their story to the people. All the people wept aloud; and as 5 Saul was just coming home behind the oxen from the field, he said, “What is the matter with the people, that they are weeping?” So they told him what the men of Jabesh said. The spirit of the 6 Eternal inspired Saul mightily when he heard this; his anger blazed up. He took a yoke of 7 oxen, cut them in pieces, and sent them by the hand of messengers all over the territory of Israel, saying, “Whoever does not come forward to follow Saul [[and Samuel]], so shall his oxen be treated!” The terror of the Eternal fell upon the people, and they gathered as one man. He 8 numbered them at Bezek, three hundred thousand Israelites and thirty thousand men of Judah; then he told the messengers to tell 9 the men of Jabesh-gilead, “You will be delivered to-morrow, when the sun grows hot.” The messengers went and told the men of Jabesh, who were delighted; they said to Nahash, “We will 10 come out to you to-morrow, and you can do whatever you like to us.” But on the morrow Saul 11 arranged the people in three columns, and they made their way into the camp during the morning watch and routed the Ammonites till noon-day; the survivors were so scattered that no two men were left together. [[Then 12

## 1 SAMUEL XIII

said the people to Samuel, "Who says Saul shall not reign over us? Bring such men, that we may put  
13 them to death." But Saul said, "Not a man shall be put to death this day, for the Eternal has done a saving deed in Israel this day."  
14 Then Samuel said to the people, "Come, let us go to Gilgal and  
15 ratify the kingdom there.]] And all the people went to Gilgal, and at Gilgal they made Saul king in presence of the Eternal; there they sacrificed recompense-offerings in presence of the Eternal, and there Saul and all the men of Israel rejoiced exceedingly.  
13 [[Saul was . . . years old when he began to reign, and he reigned for . . . years over  
2 Israel.]] Saul picked three thousand men of Israel; two thousand were with Saul at Michmash and in the highlands of Bethel, one thousand were with Jonathan at Geba in Benjamin; the rest of the people he sent home, each man  
3 to his own tent. Jonathan defeated the prefect of the Philistines at Gibeah, and the Philistines heard a rumour that "the Hebrews had revolted," while Saul had the alarm sounded  
4 throughout all the land, till Israel heard a rumour that Saul had defeated the prefect of the Philistines and that Israel was in bad odour with the Philistines. Then the people rallied to Saul at Gilgal.  
5 The Philistines mustered to fight against Israel with three thousand chariots, six thousand cavalry, and infantry as numerous as the sand on the sea-shore; they marched up and camped at Michmash, east of Beth-aven.  
6 And when the men of Israel saw

they were in straits (for the people were hard pressed), the people hid in caves and holes and rocks and tombs and pits; many crossed 7 the Jordan into the land of Gad and Gilead. [[Saul was still at Gilgal, and the people were trembling and deserting him. He waited seven days, according 8 to the time fixed by Samuel; but Samuel did not come to Gilgal, and meantime the people were scattering from him. So Saul 9 said, "Bring the burnt-offering and the recompense-offerings here to me!" And he offered the burnt-offering. No sooner had 10 he finished offering the burnt-offering than Samuel arrived. Saul went out to meet and greet him, but Samuel said, "What 11 have you done?" Saul answered, "I saw the people were scattering from me, and you did not come at the time fixed, and the Philistines were massing at Michmash; so I thought, the Philis- 12 tines will now pounce on us at Gilgal, and I have not appeased the Eternal. Hence I forced myself to offer the burnt-offering." "You have done a senseless 13 thing," said Samuel to Saul; "if you had obeyed the command of the Eternal your God, which he commanded you, then the Eternal would have established your kingdom over Israel for ever. But now your kingdom shall not 14 stand. The Eternal has discovered a man to his mind, and the Eternal has appointed him to be prince over his people, because you have not obeyed what the Eternal commanded you." Then 15 Samuel went on his way from Gilgal.]]

# 1 SAMUEL XIV

Saul numbered the people who were left with him, about six hundred men. Saul, Jonathan his son, and the people with them, remained at Geba in Benjamin, while the Philistines camped at Michmash. And raiders issued from the Philistine camp in three columns; one column took the road to Ophrah in the district of Shual, another column went in the direction of Beth-horon, and another column in the direction of the hill overlooking the wady of Hyænas and facing the open country. [[No blacksmith was to be found anywhere in the land of Israel; for the Philistines were afraid of the Hebrews making swords or spears for themselves. All the Israelites went down to the Philistines, each to get his ploughshare, his coulter, his axe, and his mattock sharpened . . . Thus, on the day of the battle of Michmash, none of the people with Saul and Jonathan had sword or spear—though Saul and Jonathan had weapons.]] The main body of the Philistines then moved to the pass of Michmash. One day Jonathan the son of Saul said to his young armour-bearer, "Come on, let us cross over to the Philistine garrison on the other side." But he did not tell his father (Saul was on the outskirts of Geba, sitting under the pomegranate-tree beside the threshing-floor; the people with him numbered about six hundred men, and Ahijah the son of Ahitub, the brother of Ichabod, the son of Phinchas, the son of Eli, the priest of the Eternal at Shilo, bore the ephód). Nor did the people know that Jonathan had

gone. Now between the passes where Jonathan planned to cross over to the Philistine garrison, there was a rocky crag on the one side and a rocky crag on the other: the name of the one was Bozez, the name of the other Seneh; the one crag rose to the north in front of Michmash, the other to the south in front of Geba. "Come on," said Jonathan to his young armour-bearer, "let us cross over to this uncircumcised garrison; perhaps the Eternal will do something for us, for the Eternal never has any difficulty about delivering his people, by means of many or by means of few." His armour-bearer said to him, "Do whatever you have a mind to; I am with you; your mind is my mind." Then Jonathan said, "Look here, we will cross over and show ourselves to the men. If they say to us, 'Stand where you are, till we get at you!' then we will stand still, we will not go up to them; but if they say, 'Come up to us!' then up we go, for that will be the sign that the Eternal puts them into our hands." So the two of them showed themselves to the Philistine garrison, and the Philistines said, "Look at the mice creeping out of their hiding-places!" The men of the garrison called out to Jonathan and his armour-bearer, "Come up to us, and we will tell you something!" Then Jonathan said to his armour-bearer, "Climb up behind me, for the Eternal has put them into the hand of Israel." Up Jonathan climbed on his hands and his feet, his armour-bearer after him; the Philistines fell before

## 1 SAMUEL XIV

Jonathan, his armour-bearer de-  
14 spatched them after him, and in  
the first attack of Jonathan and  
his armour-bearer they slew about  
15 twenty men . . . A panic  
spread in the camp, over the open  
country and among all the troops,  
till both the garrison and the  
raiders were panic-stricken; there  
was an earthquake, and then a  
16 divine access of panic. Saul's  
sentinels on the outlook at Geba  
in Benjamin noticed the camp  
17 swaying hither and thither, and  
Saul said to the troops with him,  
"Search and see who has left  
us?" When they searched,  
Jonathan and his armour-bearer  
18 were not present. So Saul said  
to Ahijah, "Bring the ephôd  
here" (for at that time he bore  
the ephôd in front of Israel).  
19 While Saul was talking to the  
priest, the tumult in the Philistine  
camp grew worse and worse. So  
Saul said to the priest, "Take  
20 your hand off it"; then Saul and  
all the troops with him mustered  
and went into battle; every  
Philistine's sword was turned  
against his fellow, there was a  
21 mighty confusion, and even the  
Hebrews who had hitherto been  
on the side of the Philistines and  
had accompanied them to the  
camp now turned to side with the  
Israelites who accompanied Saul  
22 and Jonathan. Besides that, as  
soon as all the men of Israel  
who were hiding in the highlands  
of Ephraim heard that the Philis-  
tines had taken to flight, they  
too pursued them in the battle.  
23 So the Eternal delivered Israel  
that day. The battle swept past  
24 Beth-horon; all the troops with  
Saul numbered about ten thou-

sand men, and the fighting spread  
over the highlands of Ephraim.  
And on that day Saul made a vow  
and laid an oath on the troops,  
saying, "A curse on any man who  
eats any food before evening, till  
I take vengeance on my enemies!"  
There was honey on the surface of  
the ground, but when the troops  
came to the honeycombs no man  
put his hand to his mouth, al-  
though the bees had gone; the  
troops were in terror of the oath.  
But Jonathan had not heard  
his father laying an oath on the  
troops; so he stretched out the  
tip of the club in his hand and  
dipped it in the honey, and when  
he put his hands with honey to  
his mouth, his eyes brightened.  
One of the men spoke up and said,  
"Your father strictly bound the  
troops by an oath, saying, 'A curse  
on the man who eats any food  
to-day,' and the troops agreed to  
the oath!" Then Jonathan  
said, "My father has undone the  
nation! Look how my eyes have  
brightened, because I tasted this  
morsel of honey! How much  
greater then would have been the  
slaughter of the Philistines this  
day, had the troops only eaten  
freely of the spoil of their  
enemies!" From noon to night-  
fall they struck down the Philis-  
tines that day, till the troops were  
exhausted; then the troops  
rushed on the spoil, seizing sheep,  
oxen, and calves, and felling them  
to the earth; the troops ate them,  
blood and all. But when Saul  
was told, "the troops are sinning  
against the Eternal by eating  
flesh with the blood in it," he said  
to his informants, "Roll a large  
altar-stone here." Saul added,



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“Go through the troops and tell them that every man is to bring me his ox or sheep and slay it here; they are not to sin against the Eternal by eating flesh with the blood in it.” So all the troops brought to the Eternal what each had in his hand, and slew it there.

35 Thus Saul put up an altar to the Eternal; it was the first altar that he had built to the Eternal.

36 Then Saul said, “Let us go down to pursue the Philistines by night and harry them till morning; let us not leave a man of them alive.” The troops said, “As you please.”

37 But the priest said, “Let us consult God here.” So Saul asked God, “Shall I go down to pursue the Philistines? Wilt thou hand them over to Israel?” God did

38 not answer him that day. So Saul said, “Come here, all you chieftains of the army, discover and detect the man in whom the

39 sin lies to-day. By the life of the Eternal, Israel’s deliverer, though it were Jonathan my son, he shall be put to death!” Not one of all the troops said a word.

40 Then he said to all Israel, “You stand on one side, and Jonathan and I will take the other side.” The army said to Saul, “As you

41 please.” Then Saul prayed, “O thou Eternal, God of Israel, why hast thou not answered thy servant to-day? If the sin lies in me or in Jonathan my son, then, O Eternal, God of Israel, let the lot be ‘urim’; but if the sin lies in thy people Israel, let the lot

42 be ‘thummim.’” Saul and Jonathan were taken by the lot; the army escaped. Then Saul said, “Throw the lot between me and Jonathan my son. Whichever of

us the Eternal takes, he shall die.” The army said to Saul, “This must not be,” but Saul overruled the army, and when the lot was thrown between himself and his son Jonathan, Jonathan was taken. “Tell 43 me,” said Saul to Jonathan, “what have you done?” Jonathan told him, “I did taste a morsel of honey on the tip of the club I was carrying. Here I am! I am quite ready to die!” “God kill me and worse, Jona- 44 than,” said Saul, “but die you must.” However, the army said 45 to Saul, “Jonathan die!—Jonathan who won this great victory for Israel? Never! By the life of the Eternal, not a hair of his head shall fall to the ground, for he has conquered by God’s help this day.” So the army rescued Jonathan from death. Saul gave 46 up his pursuit of the Philistines, and the Philistines went back to their own land.

[[When Saul took the kingdom 47 over Israel, he fought against all his enemies on every side, against Moab, against the Ammonites, against Edom, against the king of Zobah, and against the Philistines; wherever he turned, he was victorious; he did great exploits, 48 defeating the Amalekites and rescuing Israel from the power of their plunderers.

Saul’s sons were Jonathan, 49 Ishbaal, and Malchishua; the names of his two daughters were Merab, the elder, and Michal the younger; the name of Saul’s 50 wife was Ahinoam, the daughter of Ahimaaz, and the name of his commander-in-chief was Abner the son of Ner, Saul’s uncle 51 (Kish, Saul’s father, and Ner,

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Abner's father, were sons of Abiel).]]

52 But all through the reign of Saul there was hard fighting with the Philistines, and whenever Saul saw a man of valour or vigour, he attached him to his retinue.

15 Samuel said to Saul, "The Eternal sent me to anoint you king over his people Israel. Now listen to the voice of the Eternal's 2 words. This is what the Lord of hosts says: 'I intend to punish Amâlek for what he did to Israel, when he opposed them 3 on their way up from Egypt. Go and defeat Amâlek; massacre him and all that belongs to him, do not spare him, slay both men and women, child and infant, ox 4 and sheep, camel and ass.' So Saul summoned the troops, mustering them at Telem, to the number of two hundred thousand infantry and ten thousand men 5 of Judah. When he reached the town of Amâlek, he lay in wait 6 in the valley. Then Saul told the Kenites, "Be off, withdraw from the Amalekites lest I destroy you along with them; for you acted kindly to all the Israelites as they came up from Egypt." So the Kenites withdrew from the 7 Amalekites, and Saul routed the Amalekites from Telem as far as 8 to Shur on the east of Egypt; he took Agag king of Amâlek alive, and massacred all the people, 9 giving no quarter. But Saul and the troops spared Agag and the best, the fattest, of the flocks and herds, and the lambs, though they destroyed whatever property was 10 common and worthless. Then a message from the Eternal came to

Samuel: "I am sorry that I ever 11 made Saul king, for he has given up following me, he has not carried out my orders." Samuel was angry with the Eternal and protested to him all night. Then in 12 the morning Samuel went to meet Saul. Samuel was told, "Saul went to Karmel, where he has just erected a trophy; he has gone down to Gilgal." When 13 Samuel came to him, Saul said, "The Eternal bless you! I have carried out the Eternal's orders." "Then," Samuel asked, "what is 14 this bleating of sheep in my ears? What is this lowing of cattle that I hear?" Saul said, "They have 15 been taken from the Amalekites; the troops spared the best of the sheep and oxen for a sacrifice to the Eternal your God; the rest we have destroyed." "Silence!" 16 said Samuel, "let me tell you what the Eternal told me last night." "Say on," said Saul. And Samuel proceeded, "You 17 may think little of yourself, but are you not at the head of the clans of Israel? The Eternal anointed you king over Israel, and the Eternal sent you on a mission, saying, 'Go and destroy 18 these sinners of Amalekites; fight against them till they are wiped out.' Why, then, have you not 19 obeyed the voice of the Eternal? Why have you darted on the spoil and done wrong in the eyes of the Eternal?" But Saul said to 20 Samuel, "I have obeyed the voice of the Eternal. I have gone on the mission which the Eternal sent me. I have caught Agag king of Amâlek, and I have destroyed the Amalekites. But 21 the troops took some of the sheep

## 1 SAMUEL XVI

and oxen, the best of what had been doomed to destruction, for a sacrifice to the Eternal your God." Then Samuel said,

Does the Eternal delight in burnt-offering and sacrifice as he does in obedience to his word? Obedience is better far than sacrifice, to heed him better than fat flesh of rams.

23 For rebellion is as bad as the sin of divination, and self-will as bad as the iniquity of idols.

Because you have set the Eternal's word aside, he has set you aside from being king.

24 Then said Saul to Samuel, "I have done wrong: I have broken the command of the Eternal and your instructions. It was because I was afraid of the troops, that I did what they demanded. Pray pardon my sin, come back with me that I may worship the Eternal." But Samuel said to Saul, "No, I will not come back with you, for you have set aside the word of the Eternal, and the Eternal has set you aside from being king over Israel." As Samuel turned away, Saul caught at the skirt of his robe, and it tore. Then Samuel said to him, "The Eternal has to-day torn the kingdom of Israel from you, and given it to a neighbour of yours who is a better man than yourself. The Splendour of Israel, he will never lie nor change his mind; he is not a man, to change his mind." "I have done wrong," said Saul, "but pray show me respect before the sheikhs of my people and before Israel; come back with me that I may worship the Eternal your God."

31 So Samuel turned back after Saul,

and Saul worshipped the Eternal. Then said Samuel, "Bring Agag the Amalckite king here to me." Agag came to him with tottering steps; "Death is a bitter thing," said Agag. But Samuel said, "As your sword has bereaved women, so shall your mother be most bitterly bereaved"; and Samuel hacked Agag to pieces before the Eternal at Gilgal. Then Samuel went to Ramah, while Saul went home to his native town of Gibeah. Samuel never saw Saul again before he died, for Samuel grieved over Saul.

Now the Eternal was sorry he had ever made Saul king over Israel; and the Eternal said to Samuel, "How long are you going to grieve over Saul, when I have set him aside from being king over Israel? Fill your horn with oil; come, I will send you to Jesse the Bethlehemite, for I have looked out a king among his sons." "How can I go?" said Samuel; "Saul will hear about it and kill me." But the Eternal said, "Take a calf with you and say that you have come to sacrifice to the Eternal. Invite Jesse to the sacrifice—I will tell you what to do—and anoint the man whom I point out to you." So Samuel did what the Eternal told him, and when he came to Bethlehem, the sheikhs of the town came trembling to meet him; they said, "Does your visit mean good?" "Yes," he replied, "I have come to sacrifice to the Eternal. Consecrate yourselves and rejoice with me at the sacrifice." He consecrated Jesse and his sons himself, inviting them to

## 1 SAMUEL XVII

6 the sacrifice; and when they came, and he saw Eliab, he said, "Surely the Eternal's anointed is before him now!" But the Eternal said to Samuel, "Do not look at his appearance or at the height of his stature; I have passed him by, for the Eternal does not see as man sees; man looks at the outward appearance, but the Eternal looks at the heart."

8 Then Jesse called Abinadab, and put him before Samuel; but he said, "The Eternal has not chosen this one either." Then Jesse made Shammah walk past; but Samuel said, "The Eternal has not chosen this one either."

10 Jesse made seven of his sons walk past Samuel, and Samuel said to Jesse, "The Eternal has not chosen these." Then Samuel asked Jesse, "Are all your sons here?" He answered, "There is still the youngest, but he is a shepherd with the flock." "Send and fetch him," said Samuel; "we must not sit down to our banquet till he is here." Jesse sent and brought him in; he was ruddy, a lad with fine eyes and of a handsome appearance. And the Eternal said, "Go and anoint him; this is the man!" So Samuel took the horn of oil and anointed him among his brothers; and from that day onwards the spirit of the Eternal inspired David strongly. Then Samuel rose and went to Ramah.

14 Now the spirit of the Eternal departed from Saul, and an evil spirit from the Eternal scared him. So Saul's courtiers said to him, "Here is an evil spirit from God scaring you! Let your servants now before you offer a

suggestion: let them discover some skilful player on the lyre; then, whenever the evil spirit overpowers you, he shall play music, and you will get better." Saul answered his courtiers, "Look me out a man who plays well, and bring him to me." One of the young men put in, "I have noticed a son of Jesse the Bethlehemite, who is a skilful player, a brave man, a soldier, quick-witted, a man of good presence, and the Eternal is with him." So Saul sent messengers to Jesse, saying, "Send me your son David, who is with the flock." Jesse took ten loaves of bread, a bottle of wine, and a kid, and sent them by his son David to Saul; and when David came to Saul and presented himself, Saul loved him and made him one of his armour-bearers. Then Saul sent to Jesse, saying, "Let David enter my service; he has won my favour." And whenever the evil spirit from God overpowered Saul, David would take the lyre and play music, till Saul breathed freely; then all would be well, and the evil spirit would depart from him.

Now the Philistines mustered their forces for war; they mustered at Sokoh which belongs to Judah, camping between Sokoh and Azekah at Ephesdammim. Saul and the men of Israel mustered and camped in the valley of Elah, where they drew up in battle array against the Philistines, the Philistines occupying the hills on one side and the Israelites occupying the hills on the other side, with the valley between them. From the ranks

## 1 SAMUEL XVII

of the Philistines a champion  
walked forward called Goliath of  
Gath; he was about ten feet  
5 high, he had a bronze helmet on  
his head, and he wore a bronze  
breast-plate of scaled armour,  
weighing about two hundred  
6 pounds; he had bronze greaves  
on his legs, and a bronze javelin  
7 slung between his shoulders; the  
shaft of his spear was as large as  
a weaver's beam, and the head of  
his iron spear weighed twenty-  
five pounds. (His shield-bearer  
8 went in front of him.) He stood  
and shouted to the forces of  
Israel, "Why form up in line of  
battle? Am not I a Philistine,  
and you are slaves of Saul?  
Choose a man for yourselves, and  
9 let him come down to me; if he  
can fight with me and kill me,  
then we will be your slaves, but  
if I overcome him and kill him,  
then you shall be our slaves and  
10 serve us." The Philistine added,  
"I thus defy this day the forces  
of Israel! Give me a man, and  
11 let us have a fight!" When  
Saul and all Israel heard these  
words of the Philistines, they were  
dismayed and daunted.  
12 [[David was the son of an  
Ephrathite belonging to Bethle-  
hem in Judah, whose name was  
Jesse; he had eight sons, and, by  
the time Saul reigned, he was an  
old man, too old to enlist with  
his three eldest sons, who had  
13 followed Saul to war. The names  
of his three sons who had gone to  
the war were, Eliab the eldest,  
next to him Abinadab, and thirdly  
14 Shammah. David was the young-  
est; the three eldest had followed  
15 Saul.]] David used to go to and  
fro, attending Saul and pasturing

his father's sheep at Bethlehem.  
For forty days the Philistine 16  
champion went forward and took  
his stand, morning and evening.  
[[Now Jesse said to his son David, 17  
"Take your brothers a bushel of  
this roasted grain and these ten  
loaves; quick, carry them to  
your brothers in the camp. Also, 18  
take these ten milk-cheeses to the  
commander of their regiment.  
Ask how your brothers are, and  
bring me news of them. Saul and 19  
they and all the men of Israel are  
in the valley of Elah, fighting the  
Philistines." So David got up 20  
next morning, and, leaving the  
flock in charge of a herdsman, he  
took what Jesse had told him  
and went as he was bidden. Just  
as he reached the entrenchment,  
the army going out to the battle-  
line was shouting the war-cry,  
and Israel and the Philistines 21  
drew up in battle array, army  
against army. So David left 22  
his packages in the hands of the  
man who kept the stores, and ran  
into the ranks, to find out how  
his brothers were. As he was 23  
talking to them, up came the  
champion from the ranks of the  
Philistines; he was a Philistine  
of Gath, called Goliath. He  
uttered his usual challenge, and  
David heard it. All the men of 24  
Israel fled from the man in terror,  
as soon as they saw him; said the 25  
men of Israel, "Have you seen  
the man who has come forward?  
He has come forward to defy  
Israel! The king will richly  
endow any man who kills him;  
he will give him his daughter,  
and make his father's household  
free in Israel." David said to the 26  
bystanders, "What shall be done

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for the man who kills yonder Philistine and wipes off the disgrace from Israel? For who is this uncircumcised Philistine, to dare insult the armies of the living God?" The troops answered him as above, telling him what would be done for the man who killed the Philistine. But Eliab his eldest brother heard him talking to the men, and Eliab's anger blazed against David. "Why have you come here?" he asked. "Whom did you leave in charge of that poor flock in the open country? I know your forwardness and your self-will; you came to see the battle!" "What have I done now?" said David; "I merely asked a question." Then turning to another quarter he made the same inquiry as before, and the troops replied as they had done at first. On hearing what David said, people repeated it to Saul; then they took and brought him to Saul.] And David said to Saul, "Let not my lord's courage fail him; your servant will go and fight the Philistine." Saul said to David, "You are not able to attack this Philistine and fight him; you are only a youth, and he has been a warrior from his youth!" But David said to Saul, "Your servant used to keep sheep for his father, and when a lion or even a bear came and seized a sheep from the flock, I would be after him, I would strike him, and rescue it from his mouth; if he turned against me, I would catch him by the chin and kill him with a blow. Your servant has killed both lions and bears. And this uncircumcised Philistine shall fare

like one of them, for insulting the armies of the living God. The Eternal who rescued me from the paw of the lion and the paw of the bear," said David, "he will rescue me from the hand of this Philistine." Then said Saul to David, "Go, and may the Eternal be with you!" And Saul dressed David in his own clothing, put a bronze helmet on his head, and clad him in a coat of mail. David buckled his sword over his coat, and tried to walk, but in vain, for he was not used to such armour. So David said to Saul, "I cannot move with these; I am not used to them." And David put them off; he grasped his club, picked five smooth stones from the stream and put them in the shepherd's bag that served him for a knapsack, took his sling in his hand, and went to meet the Philistine. [[The Philistine came on towards David, and in front of him went his shield-bearer.]] But when the Philistine looked and saw David, he despised him for his youth. "Am I a dog," said the Philistine to David, "that you attack me with a club?" And the Philistine cursed David by his gods. "Come to me," said the Philistine to David, "and I will give your flesh to the birds of the air and the beasts of the field." Then David answered the Philistine, "You attack me with sword and spear and javelin, but I attack you in the name of the Lord of hosts, the God of the armies of Israel, which you have insulted this day. The Eternal will deliver you into my hands, and I will cut off your head and give your corpse and the corpses

## 1 SAMUEL XVIII

of the Philistine host to the birds of the air and the wild beasts of the earth, so that all the world may learn that Israel has a God, and all here present learn that the Eternal does not save by sword and spear—the fight is in the Eternal's hands, and he will put you in our power." Now, when the Philistine started to approach and attack David, David hurried forward to meet the Philistine. Putting his hand into the bag, David took out a stone and slung it, striking the Philistine on the forehead; the stone sank into his forehead, and he dropped on his face to the ground. [[David overcame the Philistine with sling and stone, stripping the Philistine and killing him. David had no sword in his hand.]] Then David ran and stood over the Philistine, drew his sword from the sheath and killed him, cutting his head off. When the Philistines saw their champion was dead, they ran away, and the men of Israel and of Judah rose with a shout and chased the Philistines as far as the entrance to Gath and the gates of Ekron, till the wounded men of the Philistines dropped all along the way from Shaaraim to Gath and Ekron. Then the Israelites came back from chasing the Philistines and plundered their camp. David took and brought the head of the Philistine to Jerusalem, but the armour he kept in his tent.

[[When Saul saw David going out to encounter the Philistine, he said to Abner the general of the army, "Abner, whose son is this lad?" "By your life, O king," said Abner, "I cannot

tell!" The king said, "Find 56 out whose son the youth is." So, 57 when David came back from killing the Philistine, Abner took him and brought him before Saul with the Philistine's head in his hand. Saul said to him, "Whose 58 son are you, my lad?" David replied, "I am the son of your servant Jesse the Bethlehchemite." By the time that David had 18 finished talking to Saul, Jonathan's soul was knit to David's—Jonathan loved him as himself. That 2 very day Saul kept him, and would not allow him to return to his father's house; and Jonathan 3 made a compact with David (for he loved him as himself); Jonathan stripped himself of his robe and gave it to David, along with his accoutrements, including his sword and bow and girdle. Saul 5 put him in command of troops, and David went about his business, proving successful in every commission of Saul; he was a favourite with all the people and with Saul's courtiers.]]

On their return, as David came 6 back from killing the Philistine, the women came dancing out of all the towns of Israel to meet king Saul with tambourines and pæans of joy and cymbals; as 7 they danced, the women sang to each other,

Saul has slain his thousands,  
David tons of thousands!

This made Saul furious, it irritated 8 him. "They give David tens of thousands," he said, "and I get only thousands! What more can he have, but the kingdom itself?" From that day Saul 9 kept his eye on David. [[Next 10

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day an evil spirit from God overpowered Saul, and he raved within his house. David was playing music for him as usual, and Saul  
11 had a spear in his hand; he raised the spear, saying to himself, "I will pin David to the wall." But David evaded the  
12 twice over.]] Saul was afraid of David, because the Eternal was with him and had departed from  
13 Saul; so Saul removed him from his presence and put him in command of a regiment, and he went about his business at the  
14 head of the troops. In all his movements David proved skilful and successful, and the Eternal  
15 was with him. When Saul saw how skilful and successful he was,  
16 he stood in awe of him. But all Israel and Judah loved David, as they saw him going out and in about his business.  
17 [[Then said Saul to David, "Here is my oldest daughter Merab, I will give her to you in marriage; only be a brave man and fight the battles of the Eternal" (for Saul thought, "Let not my hand strike him down, but the hand of the Philistines").  
18 David said to Saul, "Who am I, who are my folk, what is my father's sept in Israel, that I should be son-in-law to the  
19 king?" However, when the time came for Merab, Saul's daughter, to be given to David, she was given in marriage to Adriel the Mcholathite.]]  
20 Now Michal, Saul's daughter, was in love with David. When Saul was told this, he was de-  
21 lighted. (Saul thought, "I will give her to him in order to imperil him, that the hand of the Philis-

tines may strike him down. He must make himself my son-in-law now by means of the Philistines!") So Saul ordered his attendants<sup>22</sup> to communicate privately with David and to tell him, "The king is delighted with you, all his courtiers love you; now, then, be the king's son-in-law." Saul's<sup>23</sup> attendants said this in the hearing of David. But David said, "And do you think it an easy matter for a poor man like myself, a man of no position, to become the king's son-in-law?" Saul's at-<sup>24</sup> tendants then reported what David had said, and Saul replied,<sup>25</sup> "You must tell David that the king does not desire any payment for the bride except a hundred foreskins of the Philistines—for vengeance on the king's enemies!" (Saul's idea was to make David fall by the hand of the Philistines.) When his attendants told this to<sup>26</sup> David, David gladly agreed to be the king's son-in-law. Before the time fixed David went off,<sup>27</sup> he and his men; they killed a hundred of the Philistines, and David brought their foreskins, paying the full toll of them to the king, in order to become the king's son-in-law. So Saul gave him Michal his daughter in marriage. But when Saul saw that the<sup>28</sup> Eternal was with David and that all Israel loved him, Saul was still<sup>29</sup> more afraid of David. [[Saul continued to be hostile to David. The Philistine leaders used to<sup>30</sup> make sallies; and whenever they made sallies, David acted more skilfully and successfully than all the officers of Saul, so that his reputation stood high.]]

Saul ordered his son Jonathan **11**



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and all his officers to kill David. But Jonathan, Saul's son, was greatly delighted with David, and Jonathan told David, "My father Saul means to kill you; now, do take care to-morrow morning, stay in some secret spot and hide yourself. I will go out and stand beside my father in the field where you are lying; I will talk to my father about you, and if I hear anything I will tell you." So Jonathan spoke favourably of David to Saul his father. He said, "Let not the king sin against his servant David; he has not sinned against you, he has acted most loyally to you. He took his life in his hand when he killed the Philistine, and the Eternal won a mighty victory for Israel. You saw that yourself, and you rejoiced. Why, then, sin against innocent blood by killing David for no reason?" Saul listened to what Jonathan said, and Saul swore, "By the life of the Eternal, he shall not be put to death!" Then Jonathan called David, and Jonathan told him all this; Jonathan brought David to Saul, and he attended him as before.

But, when war broke out again, and David marched off to fight with the Philistines and inflicted heavy losses on them, till they fled before him, an evil spirit from the Eternal overpowered Saul, as he sat in his house, spear in hand. David was playing music, and Saul tried to pin David to the wall with the spear. But David slipped aside from Saul, and he drove the spear into the wall. David fled and made his escape.

That night Saul sent messengers to David's house to watch it, so

as to kill him in the morning. But Michal, David's wife, warned him, saying, "If you do not save your life to-night, you will be a dead man to-morrow." Then 12 Michal lowered David out of the window; away he fled and made his escape. Taking their house-13 hold god, Michal laid it in the bed; she put a wrapper of goats' hair round its head, and covered it with the clothes, and when Saul 14 sent messengers to seize David, she said, "He is ill." Saul sent 15 back the messengers to find David, saying, "Bring him here to me in his bed, that I may kill him!" and when the messengers went 16 in, there was the household god in bed, with the wrapper of goats' hair round its head! Saul said 17 to Michal, "Why have you deceived me like this, and let my enemy go free?" And Michal answered Saul, "He said to me, 'Let me go! Why should I kill you?'"

[[When David fled and escaped, 18 he went to Samuel at Ramah and told him all that Saul had done to him. Then he and Samuel went to stay at Naioth. When 19 Saul was informed that David was there, at Naioth in Ramah, Saul sent messengers to seize 20 David; but when they saw the fervour of the dervishes prophesying, with Samuel at their head, the spirit of God came over the messengers of Saul till they too prophesied. On hearing this, 21 Saul sent other messengers, and they too prophesied. A third time he sent messengers, and they too prophesied. Then Saul grew furious; he went himself 22 to Ramah, and when he reached

# 1 SAMUEL XX

the well at the threshing-floor on the height, he asked, "Where are Samuel and David?" Some one said, "Yonder at Naioth in 23 Ramah." So he started for Naioth in Ramah; the spirit of God came over him too, and on he went prophesying till he 24 reached Naioth in Ramah, where he stripped off his clothes and prophesied before Samuel and lay naked all that day and all that night. Hence the saying, "Saul among the dervishes!"

20 Then [[David fled from Naioth in Ramah.]] David went and said to Jonathan, "What have I done? What is my guilt? What wrong have I done to your father, that he is seeking my life?" 2 "Never!" said Jonathan, "you are not to be put to death! My father never does anything, slight or serious, without letting me know; and why should my father hide that from me? No, no!" 3 But David retorted, "Your father is well aware that I am in favour with you; so he says to himself, 'Jonathan must know nothing of this, in case it hurts him.' But as surely as the Eternal lives, as surely as you live yourself, there is only a step between me and 4 death!" Then Jonathan said to David, "What do you want 5 me to do for you?" David said to Jonathan, "To-morrow is the new-moon festival, but I will not sit at table with the king; you must let me go and hide in the 6 field till evening. If your father misses me, then say, 'David begged leave of me to run to Bethlehem, his town; a yearly sacrifice is being held there for all 7 the clan!' If he says, 'All

right,' then your servant is in no danger. But if he is angry, be sure he has resolved upon some mischief. Come now, be kind to your servant, for you took your servant into a sacred compact with yourself. If I am guilty, kill me yourself; why drag me to your father?" "Never!" said Jonathan; "if I find out that my father has resolved on some mischief to you, I will tell you." Then David asked Jonathan, "Who will tell me if your father gives you a rough answer?" [[Jonathan said to David, "Come, let us go out to the field." So they both went out to the field, and Jonathan said to David, "O Eternal, the God of Israel, be witness that I will sound my father to-morrow about this time, and if he is well-disposed to David, then I will send to let you know; and if there is any mischief afoot—may the Eternal kill Jonathan and worse, if I bring mischief upon you! No, I will let you know, that you may get away safely. May the Eternal be with you as he has been with my father! If I survive it, you will show me God's own kindness? And if I die, you will never cut off your kindness from my household? No, when the Eternal cuts off every one of David's enemies from the face of the earth, Jonathan's name shall not be cut off from the household of David! And may the Eternal requite David's enemies!"] Then Jonathan again swore his oath to David, by his love to him; for he loved him like himself.] So Jonathan said to him, "To-morrow is the new-moon festival,

and you will be missed, your place will be empty. By the third day, you will be greatly missed. You must go to the spot where you hid yon day, and sit down there beside the stone-heap. On the third day I will shoot arrows beside it, as if I were shooting at a mark; then I will send the boy to go and find the arrows. If I call to the boy, 'Look, the arrows are on this side of you, pick them up,' then come forward; all goes well for you, and by the life of the Eternal, there is nothing the matter. But if I tell the boy, 'Look, the arrows are ahead of you,' then be off—the Eternal sends you away. And as for the promise we have made, you and I, the Eternal is always a witness between you and me!" So David hid in the field. And when the new-moon festival came, the king sat down at table to eat; the king sat on his seat as usual, on the seat beside the wall, Jonathan sat opposite him, and Abner sat beside Saul; but David's place was empty. That day, however, Saul said nothing; he thought something had happened to David, or that he had not had himself purified. But when David's place was empty on the second day, the day after the new-moon festival, Saul said to Jonathan his son, "Why has not the son of Jesse come to table, yesterday or to-day?" Jonathan replied to Saul, "David begged leave of me to go to Bethlehem; he said, 'Pray let me go, for our clan has a sacrifice in the town, and my brothers have ordered me to be there; so, if you approve, pray let me slip away to see my

brothers.' That is why he has not come to the king's table." Then Saul blazed out against Jonathan. "You son of a runaway slave-girl!" he said, "do I not know that you are a companion of the son of Jesse, to your own shame and to the shame and disgrace of your mother? As long as the son of Jesse lives on earth, neither you nor your kingdom will be stable. Come, send and bring him to me, for he is to die." Then Jonathan answered his father Saul, "Why should he be put to death? What has he done?" But Saul raised his spear to strike him; so Jonathan knew his father had resolved to put David to death. Then Jonathan rose from table in hot anger and refused to eat on the second day of the month, because his father had insulted him. Next morning, Jonathan went out to the field, at the time he had fixed with David; a little lad was with him, and he said to the lad, "Run and find the arrows I shoot." As the lad ran, he shot another arrow ahead of him, and when the lad reached the place where the first arrow lay which Jonathan had shot, Jonathan called after him, "Isn't the arrow ahead of you?" "Hurry," he called after the lad, "quick, do not stop!" So Jonathan's lad gathered up the arrows and came to his master; the lad knew nothing, it was only Jonathan and David who understood the meaning of it. [[Then Jonathan gave his weapons to his lad, and told him to carry them to the town. As soon as the lad had gone, David rose from beside the

## 1 SAMUEL XXI, XXII

stone-heap, and fell with his face to the ground, prostrating himself three times; then they kissed one another and wept with one  
42 another till . . . And Jonathan said to David, "Go away safe; as for what we have sworn in the name of the Eternal, the Eternal will always be between me and you and between my offspring and your offspring.""] So David rose and went away, while Jonathan went to the town.

21 David then went to Ahimelek the priest at Nob. Ahimelek came trembling to meet David; he said to him, "Why are you alone, and nobody with you?"

2 David said to Ahimelek the priest, "The king has ordered me on a mission, and told me, 'No one is to know anything of the mission on which I am sending you or of my orders to you.' I have arranged for the young soldiers to meet at a certain spot. Now then,  
3 if you have five loaves of bread at hand, or whatever you can find,

4 give it me." The priest replied to David, "There is no ordinary bread at hand, but there is consecrated bread. If only the young soldiers have kept clear of women  
5 ——" David answered the priest,

"Why, women have been kept away from us, as always when I am on the march. The men's pouches have been consecrated, even though this is an ordinary mission; how much more so will they and their pouches be to-  
6 day with the bread?" So the priest gave him consecrated bread, for the only bread there was Presence-bread which had been removed from the presence of the Eternal to let hot bread be placed

there the same day. (Now one of Saul's servants was there, that day, detained in presence of the Eternal; his name was Doeg the Edomite, he was the driver of the mules that belonged to Saul.) Then David asked Ahimelek, 8  
"Have you not a spear or sword at hand? I have not brought my own sword or my weapon with me, for the king's mission was urgent." The priest said, "The sword of Goliath the Philistine, whom you killed in the valley of Elah, there it is, wrapped in a cloth, behind the ephod! If you care to take that for yourself, take it; there is no other here."  
"There is none like it," said David, "give it me!"

[[That day David fled away in terror of Saul to Achish, king of Gath. But the officers of Achish said to him, "Is this not David the king of the land? Was it not to this man that they sang as they danced?—

Saul has slain his thousands,  
David tens of thousands.

David took their words to heart; he was terribly afraid of Achish king of Gath, so he pretended to them to be insane; they had to hold him as if he was in a frenzy; he thumped on the doors, and let his spittle run down his beard. Then Achish said to his officers, 1  
"You see the man is mad. Why bring him to me? Am I in want of madmen, that you bring this fellow to rave in my presence? Is this fellow to enter my house?""]

So David went away and made his escape to the stronghold of Adullam; when his brothers and

## 1 SAMUEL XXII

all his father's clan heard of it, 2 they went down to him there, and everyone who was in difficulties, everyone who was in debt, everyone who had a grievance, gathered round him; he was their leader, and he had about four hundred 3 men with him. He then moved to Mizpeh in Moab, and said to the king of Moab, "Let me leave my father and mother with you, till I see what God will do for me." 4 So he left them with the king of Moab, and they stayed with him all the time that David was in the 5 stronghold. But the prophet Gad said to David, "Do not remain at Mizpeh; get away to the land of Judah." So David went off to the forest of Hereth. 6 When Saul heard that David and his men had been discovered (Saul was seated under the tamarisk-tree on the height at Gibeah, spear in hand, with all his 7 officers standing round him), Saul said to his officers who stood round him, "Benjamites, listen! Is the son of Jesse going to give each of your fields and vineyards, or is he going to make you all commanders of regiments and captains 8 of companies—that you have all conspired against me? No one tells me when my son makes a compact with the son of Jesse; no one has pity enough for me to tell me that my son has stirred up my servant to be my enemy, 9 as he is this day!" Then Doeg the Edomite, who was in attendance upon Saul's officers, replied, "I saw the son of Jesse come to Nob, to Ahimelek the son of 10 Ahitub, who consulted the Eternal for him and gave him provisions and the sword of Goliath the

Philistine." The king then sent 11 for Ahimelek the priest, the son of Ahitub, and all his father's clan, the priests at Nob. They all came to the king, and Saul said, "Listen 12 to this, O son of Ahitub!" He replied, "Here I am, my lord." And Saul said to him, "Why 13 have you conspired against me, you and the son of Jesse? You gave him bread and a sword, you consulted God for him, that he might rise against me as an enemy, which he does this day." Ahime- 14 lek answered the king, "And which of all your officers is equal to David, a trusted officer, the king's son-in-law, captain of your body-guard, and honoured in your household? Is this the first time 15 I have consulted God for him? No, no; let not the king accuse his servant or any of my father's clan; your servant has not the slightest knowledge of this affair." But the king said, "Die you must, 16 Ahimelek, you and all your father's clan!" And the king 17 said to his escort, "Wheel round and kill the priests of the Eternal; they were in league with David too, they knew he was running away, and they never told me!" But the king's officers would not lift their hands to strike down the priests of the Eternal. So the 18 king said to Doeg, "Wheel round and strike the priests down." And Doeg the Edomite wheeled round and struck the priests down; he killed that day eighty-five men who wore the linen sacerdotal apron; he also cap- 19 tured Nob, the town of the priests, giving no quarter, but massacring men and women, children and infants, oxen, asses, and sheep.

## 1 SAMUEL XXIII

20 One of the sons of Ahimelek the son of Ahitub escaped, however, a man called Abiathar. He fled  
21 to David, and when Abiathar told David that Saul had slain the  
22 priests of the Eternal, David said to Abiathar, "I knew that day, since Doeg the Edomite was there, that he would be certain to tell Saul; I am to blame for the death of all your father's clan.  
23 Stay with me, do not fear; whoever seeks your life must seek my life; you are in safe keeping with me."  
23 When David was told that the Philistines were attacking Keilah and plundering the threshing-  
2 floors, David consulted the Eternal; he asked, "Shall I go and fight these Philistines?" And the Eternal said to David, "Go and fight the Philistines and  
3 rescue Keilah." But David's men said to him, "We are afraid here in Judah; how much more, then, if we go to Keilah against the armies of the Philistines?"  
4 So David again consulted the Eternal, and the Eternal replied, "March away down to Keilah, for I will put the Philistines into your  
5 hands." So David and his men went to Keilah; they fought the Philistines, carried off their cattle, and inflicted heavy slaughter on them. Thus David rescued the  
7 inhabitants of Keilah. When Saul was told that David had gone to Keilah, Saul said, "God has handed him over to me! he has trapped himself by entering a  
8 town with gates and bars." So Saul summoned all the people to war, to go down to Keilah in order to besiege David and his men.  
9 David knew the mischief that

Saul was plotting was against him, so he said to Abiathar the priest, "Bring the ephôd here" (when Abiathar the son of Ahimelek fled to David to Keilah, he came down with the ephôd in his hand). Then said David, "O Eternal, God of Israel, thy servant has heard for  
10 certain that Saul intends to come to Keilah, to destroy the town on my account. Will Saul come  
11 down, as thy servant has heard? O Eternal, God of Israel, pray tell thy servant!" The Eternal said, "He will come down." Then  
12 said David, "Will the burghers of Keilah hand over me and my men to Saul?" The Eternal said, "They will." So David and  
13 his men, about six hundred in number, got away from Keilah and roamed at large; and when Saul was told that David had escaped from Keilah he gave up his expedition. David kept to  
14 the fastnesses in the desert, and stayed in the highlands; Saul searched for him every day, but the Eternal did not put him into his hands.

Now David was afraid because  
15 Saul had come out to seek his life; David was at Horesha in the desert of Ziph, but Jonathan,  
16 Saul's son, went away to David at Horesha and encouraged him from God; "Do not be afraid,"  
17 he said to him, "the hand of Saul my father will never find you; you shall be king over Israel, and I shall be next you; Saul my father knows that well." So they  
18 two made a compact before the Eternal; David remained at Horesha, while Jonathan went away home. Then up came the  
19 Ziphites to Saul at Gibeah, saying,

# 1 SAMUEL XXIV

“Is not David hiding among us, in the fastnesses at Horesha? Come down then, O king, as is your heart’s desire, and it will remain for us to put him into the king’s hands.” “The Eternal bless you!” said Saul, “you have had pity on me. Now go and make further plans, find out and make sure of the spot where his fleeing foot rests, and who has seen him there; for I am told he is very cunning. Be on the alert, then, ascertain all the hiding-places where he lurks, and be sure to come back to me; then I will go with you, and, if he is in the country, I will hunt him through all the divisions of Judah.” So they started ahead of Saul for Ziph. David and his men were in the steppes of Maon, in the wady of the Arâbah to the south of the Jeshûmon. When Saul and his men went in search of him, David got word of it and went down to the crag that is in the steppes of Maon. On learning this, Saul pursued David into the steppes of Maon; Saul moved along one side of the hill, while David and his men were on the other side, David hurrying in alarm to get away, for fear of Saul, and Saul and his men closing in to capture David and his men—when a messenger reached Saul, saying, “Hurry back, for the Philistines have made a raid upon the land!” So Saul returned from his pursuit of David and went to fight the Philistines. Hence the spot was called “The Crag of Escapes.” David retired from it and stayed in the fastnesses of Engēdi. Now, after coming back from his pursuit of the Philistines, Saul was told

that David was in the steppes of Engēdi. So Saul took three thousand picked men from all Israel and went in search of David and his men to the east of the Wild-goat crags; on his way he came to some sheepfolds, where there was a cave. Saul went inside to relieve himself. Now David and his men were seated in the recesses of the cave; and David’s men whispered to him, “Here is the day on which the Eternal promised that he would put your enemy in your power and let you do what you like to him.” But he said to his men, “The Eternal forbid that I should do this to my lord, to the Eternal’s anointed!—that I should lift my hand against him, when he is the Eternal’s anointed!” With these words David restrained his men and would not let them attack Saul. But David got up and secretly cut off the skirt of Saul’s robe, though afterwards David reproached himself for having cut off Saul’s skirt. Meanwhile Saul left the cave and went on his way. Then David also got up and went out of the cave, calling after Saul, “My lord king!” When Saul looked back, David bowed his face to the ground and did obeisance. David said to Saul, “Why do you listen to men who tell you that David means to injure you? Why, you see yourself to-day that the Eternal put you in my power inside the cave; but I refused to kill you, I had mercy on you; I said, ‘I will not lift my hand against my lord, for he is the Eternal’s anointed.’ Yes, my father, look here, look at the skirt of your robe

# 1 SAMUEL XXV

in my hand! I cut off the skirt of your robe instead of killing you; and by that you may be sure there is neither evil nor guilt on my hands; I have not sinned against you, though you are scheming to  
 12 take my life. May the Eternal judge between me and you! May the Eternal avenge me upon you! But my hand shall never strike  
 13 you! As the old proverb runs, 'Evil men bring evil on themselves'; my hand shall never  
 14 strike you. Whom is the king of Israel after? Whom are you  
 15 chasing? a cur! a flea! May the Eternal be judge and decide between me and you! May the Eternal see to it, and defend my cause and free me from your  
 16 hand!" When David had finished saying this to Saul, Saul said, "Is that your voice, David my son?" And Saul wept aloud.  
 17 "You are a better man than I am," he said to David; "you have done good to me, and I have done  
 18 evil to you. And to-day you have crowned your kindness to me by not killing me when the Eternal  
 19 had put me in your power—for who lets an enemy go scot-free, when he has come across him? So may the Eternal reward you with good for this good you have  
 20 done to me! Now I know you are certain to be king and that the kingdom of Israel is to be settled  
 21 fast by you. Swear to me, then, by the Eternal, that you will not cut off my offspring when I am gone, and that you will not destroy my name out of my father's  
 22 clan." David swore this to Saul; then Saul went home, while David and his men went up to the fastness.

{[When Samuel died, all Israel 25 gathered to mourn for him, and they buried him in his house at Ramah;]} David then moved down to the steppes of Maon. Now there was a man in Maon 2 whose business was at Karmel, a wealthy man with three thousand sheep and a thousand goats. He was shearing his sheep at Karmel. (The man's name was Nabal and 3 his wife's name was Abigail; the woman was shrewd and handsome, but the man was rough and boorish—he was a Calebite.) When David in the steppes heard 4 that Nabal was shearing his sheep, David sent off ten young men; 5 David told the young men to go up to Karmel, to Nabal, and greet him thus in David's name: "Brother, may you prosper, may 6 your household and all your belongings prosper! I hear you 7 have men shearing. Now your shepherds have been beside us, and all the time they were at Karmel we never jeered at them, nor did they miss anything; ask your 8 young men, and they will tell you that. Let my young men therefore find favour with you, for we come to you on a feast-day; give anything you have at hand to your servants and to David your son." When David's young men arrived, 9 they said all this to Nabal in the name of David. But Nabal 10 started up and answered David's servants, "Who is David? Who is the son of Jesse? There are plenty of slaves nowadays all running away from their masters! And I am to take my bread and 11 my wine and the meat I have killed for my own shearers, and give it to men from—I know not



# 1 SAMUEL XXV

2 where?" Then David's young  
men turned away and went back  
3 to tell him all this. "Every man  
buckle on his sword," said David  
to his men. They buckled on  
their swords, David also buckled  
on his sword, and about four  
hundred men followed David,  
while two hundred remained with  
4 the stores. Now one of the  
shepherd lads had told Abigail  
the wife of Nabal that "David  
sent messengers from the steppes  
to greet our master, and he railed  
5 at them. But these men were  
very good to us; we were never  
jeered at, we never missed any-  
thing, when we were beside them,  
6 in the fields; all the time we were  
tending the sheep beside them,  
they were a protection to us, night  
7 and day. Now make up your  
mind, consider what you should  
do, for there is trouble brewing  
against our master and all his  
household—such an ill-tempered  
creature he is, no one can say a  
8 word to him!" Then Abigail  
quickly took two hundred loaves,  
two bottles of wine, five roasted  
sheep, two bushels of parched  
grain, a hundred bunches of  
raisins, and two hundred fig-cakes;  
9 she put them on asses, and told  
her young men to go on in front  
of her, and she would follow (but  
she did not tell her husband  
10 Nabal). She was riding on her  
ass down the side of the hill, when  
she met David and his men also  
coming down in her direction.  
11 David had been saying, "So it  
was all for nothing that I guarded  
that fellow's goods and chattels in  
the steppes! Not one of his  
belongings went a-missing, and he  
has returned me evil for good!

God kill David and more than 22  
kill him, if I leave the fellow a  
single male alive by to-morrow  
morning!" But when Abigail 23  
saw David, she hurriedly alighted  
from her ass, fell on her face before  
David, and bowed to the ground;  
she fell at his feet saying, "On me, 24  
my lord, on me let the guilt fall!  
Let your maidservant address  
you, pray listen to the words of  
your maidservant. Ah, my lord, 25  
pay no heed to that worthless  
creature Nabal!—he is like his  
name. 'Nabal,' 'Churl,' is his  
name, and churl is his nature!  
Your humble servant never saw  
the young men of my lord, whom  
you sent—no, my lord, by the life 26  
of the Eternal, by your own life,  
she did not! Now, as the Eternal  
has kept you from the guilt of  
bloodshed, from taking revenge  
with your own hands, may your  
enemies and those who try to harm  
my lord fare like Nabal! Here is 27  
a present which your servant has  
brought to my lord; let it be  
handed to the young men who  
follow my lord. Pray forgive 28  
aught that your humble servant  
has done amiss; for the Eternal  
will assuredly found a lasting  
family for my lord, since my lord  
is fighting the battles of the  
Eternal: no evil is to be found in  
you ever since you were born.  
Men may rise to pursue you and 29  
seek your life, but my lord's life  
shall be wrapt up safe among the  
living in care of the Eternal your  
God; as for the lives of your  
enemies, he will fling them away,  
like stones out of a sling. When 30  
the Eternal has done to my lord  
all the good he has promised, when  
he has made you prince over

## 1 SAMUEL XXVI

31 Israel, then you will have no qualms of conscience; my lord will not reproach himself for needless bloodshed, for taking his own revenge, and when the Eternal has prospered my lord, pray remember your humble servant.”

32 David said to Abigail, “Blessed be the Eternal, the God of Israel, for sending you to meet me this

33 day! Blessed be your tact, blessed be yourself, for saving me this day from the guilt of bloodshed and from avenging myself!

34 For as sure as the Eternal, the God of Israel, lives, who has kept me from harming you, unless you hurried to meet me, Nabal would not have had a single male left

35 him by the morning!” Then David accepted the present she had brought him; he said to her, “Go up to your home in peace; I have listened to your plea and

36 granted your request!” Now when Abigail reached Nabal, there he was, banqueting in his house like a monarch; Nabal was in high spirits, for he was quite drunk, so that Abigail did not tell him anything at all till daybreak.

37 In the morning, when Nabal had recovered from his wine, his wife told him all this, and his spirits sank, he became motionless like

38 stone. Ten days later the Eternal struck Nabal, and he died.

39 When David heard that Nabal was dead, he said, “Blessed be the Eternal, who has avenged my insult upon Nabal and kept his servant back from evil! The Eternal has made Nabal’s evil-doing fall back on his own head.”

Then David sent an offer of marriage to Abigail, to make her

40 his wife. And when David’s

servants came to Abigail at Karmel, and said to her, “David has sent us to you that he may make you his wife,” Abigail rose and bowed her face to the ground, saying, “Your humble servant here is a slave, ready to wash the feet of my lord’s servants!” Then Abigail rose quickly and mounted an ass, followed by five maids in waiting; she followed David’s messengers and became his wife. David also took Ahinoam of Jezreel, and they both became his wives (for Saul had given his daughter Michal, David’s wife, to Palti, the son of Laish, who belonged to Gallim).

Then the Ziphites came to Saul at Gibeah saying, “Is not David hiding on the hill of Hachilah, overlooking the Jeshimon?” So Saul started and went down to the desert of Ziph, accompanied by three thousand picked men of Israel, to search for David in the desert of Ziph. Saul camped on the hill of Hachilah, overlooking the Jeshimon. David was keeping to the desert, and when he saw that Saul was pursuing him into the desert, David sent out spies and discovered that Saul had reached . . . So David started and reached the spot where Saul had camped. David took a look at the spot where Saul was lying, with Abner, son of Ner, the commander of his army; Saul was lying inside the entrenchment, with the troops posted round him. Then David asked Ahimelek the Hittite and Abishai the son of Zeruiah, Joab’s brother, “Who will come down with me to Saul, to the camp?” Abishai said, “I will go down with you.” So

## 1 SAMUEL XXVI

David and Abishai made their way into the lines by night, and there lay Saul asleep inside the entrenchment, his spear fixed in the ground at his head, and Abner and the troops lying round him! Then said Abishai to David, "God has put your enemy into your power to-day; do let me pin him to the ground with his own spear! Just one stroke! I will not need to strike him twice!" But David said to Abishai, "Do not murder him; for who can lay hands upon the Eternal's anointed and be innocent?" David added, "By the life of the Eternal, the Eternal shall strike him, his day of death shall come, or he shall go into battle and be swept away. The Eternal forbid that I should raise my hand against the Eternal's anointed! But take the spear at his head and the jug of water, and let us be off!" So David took the spear and the jug of water from Saul's head, and they went off; no one saw them, no one knew anything, no one awoke, they were all asleep, for a deep sleep from the Eternal had overcome them. Then David went across and stood on the top of a hill at some distance, with a wide space between; and David called to the troops and to Abner son of Ner, "Abner, will you not answer?" Abner replied, "Who is that calling?" And David said to Abner, "Are you not a champion? Who in Israel is like you? Why then have you not kept guard over your lord the king? Some one got in to murder the king your lord! This is a bad business. By the life of

the Eternal, you deserve to die for failing to keep guard over your lord, over the Eternal's anointed! Look here, see where the king's spear is, and the jug of water that was beside his head!" Then Saul recognized David's voice; he said, "Is that your voice, my son David?" David said, "It is my voice, my lord, O king." And he went on: "Why is my lord pursuing his servant? What have I done? What guilt stains my hands? Pray let my lord listen to what his servant says. If it is the Eternal who has roused you against me, may he be propitiated by an offering! But if it be men, a curse on them in the presence of the Eternal!—for they have banished me this day from all contact with the Eternal's own land, bidding me go and worship other gods. Oh, may my blood not fall to the ground far from the Eternal's presence!—for the king of Israel is out to seek my life, like a vulture hunting a partridge on the hills." Then Saul said, "I have done wrong; come back, David my son, I will never hurt you again, since you held my life sacred this day. I have acted senselessly, I have gone far astray." David answered, "Here is the king's spear; let one of the young men come across and fetch it. May the Eternal reward each of us for his honesty and fidelity! The Eternal put you in my power to-day, and I refused to raise my hand against the Eternal's anointed. Now, as I set great store by your life to-day, so may the Eternal set great store by my life and rescue me from all dis-

# 1 SAMUEL XXVII, XXIX

25 tress!" Then said Saul to David, "A blessing on you, David my son! You will do great things, and you are sure to win." So David went away and Saul returned home.

27 David said to himself, "I shall be killed by Saul some day; the only thing for me is to escape to the land of the Philistines; then Saul will despair of searching for me any longer within the boundaries of Israel, and I shall escape from his grasp." So David

started across country, he and the six hundred men who were with him, and they went to Achish the son of Maach, king of Gath.

3 David stayed with Achish at Gath, he and his men, every man with his household, and David with his two wives, Ahinoam the Jezreelitess, and Abigail the Karmelitess who had been Nabal's wife. When Saul was told that David had fled to Gath, he searched for him no longer.

5 Then said David to Achish, "If you will grant me a favour, let me settle in one of the towns in the open country, that I may stay there. Why should your servant live in the royal town beside you?"

6 Then Achish gave him Ziklag; that is why Ziklag belongs to the kings of Judah to this very day.

7 The length of time that David stayed at Ziklag in the open country of the Philistines was a 8 year and four months. Now

David and his men made raids upon the Geshurites, the Gizrites, and the Amalekites, who inhabit the country stretching from Telam in the direction of Shur, towards 9 the land of Egypt. When David conquered a country he left

neither men nor women alive; he seized sheep, oxen, asses, camels, and clothing, and made his way back to Achish. Achish 10 would ask, "Where have you been raiding to-day?" David would answer, "Against the southern part of Judah," or "against the southern tract of the Jerahmeélites," or "against the southern tract of the Kenites." David never left a man 11 or woman alive, to be brought to Gath, "in case," he thought, "they may betray us." So David acted, such was his practice all the time he stayed in the country of the Philistines; and 12 Achish trusted David, thinking that as he had brought himself into bad odour with Israel his own people, he would always remain his vassal. During these days the 28 Philistines mustered their forces for war, to fight against Israel, and Achish said to David, "Be sure of this, you must march out with me in the army, you and your men." "Very well," said 2 David to Achish, "you will now learn what your servant can do." So Achish said to David, "Then I make you captain of my body-guard for life." The Philistines 29 mustered all their forces at Aphek, the Israelites camping beside the fountain at Jezreël. The Philistine tyrants were 2 marching past by companies and regiments, David and his men in the rear-guard with Achish, when the Philistine authorities 3 asked, "Who are these Hebrews?" Achish said to the Philistine authorities, "This is David, a servant of Saul king of Israel, who has been with me here for two

# 1 SAMUEL XXX

years; I have never found anything wrong with him from the time he joined me up till now."

4 But the Philistine authorities were angry with him; the Philistine authorities said to him, "Send the man back, make him return to the post you assigned him; he must not march down with us to battle, lest he thwart us when we are at war. How could this fellow best appease his master? Surely by letting him have the 5 heads of our men there! Is this not the David of whom they sang to each other as they danced?—

Saul has slain his thousands,  
David tens of thousands!"

6 So Achish called David. "By the life of the Eternal," he said, "you are an honest fellow, and to my mind it is right that you should share all my enterprises in war, for I have never found anything wrong with you from the time you came to me up till now. But the tyrants do not approve 7 of you. So go back, and go peaceably, not to displease the 8 Philistine tyrants." "But what have I done?" said David to Achish. "What fault have you found with your servant all the time I have been in your service down to this day, that I may not go and fight against the enemies 9 of my lord the king?" Achish answered David, "I know, you are as blameless to my mind as an angel of God. But the Philistine authorities have declared that you must not accom- 10 pany us to battle. So rise in the morning, you and the servants of your lord who came with you, and be off to the place I assigned

you; harbour no evil design, for to my mind you are honest; but as soon as you get up in the morning, as soon as it is light, be off." So David made an early 11 start in the morning, he and his men, to return to the land of the Philistines. The Philistines marched up to Jezreël.

Now by the time David and 30 his men reached Ziklag on the third day, the Amalekites had raided the Negeb and Ziklag; they had stormed Ziklag and burned it down, taking prisoners 2 the women and all in the town, young and old. Instead of killing anyone, they carried them off and made away. So when David and 3 his men reached the town, there it lay, burned down; their wives, their sons, and their daughters had been taken prisoners! David's 5 two wives had also been taken prisoners, Ahinoam the Jezreëlites and Abigail, once wife of Nabal the Karmelite. Then David and 4 his men wept aloud, till they could weep no more. David was in 6 serious difficulties; the men spoke of stoning him, for their soul was sore, every man for his sons and daughters. But David relied on the Eternal his God and took courage. He said to Abiathar 7 the priest, the son of Ahimelek, "Bring me the ephôd here." So Abiathar brought the ephôd to David, and David consulted the 8 Eternal; he asked, "Shall I pursue these raiders? Shall I overtake them?" The answer was, "Pursue them; you will be sure to overtake them, you will be sure to effect a rescue." So David 9 went off, he and the six hundred men who were with him; they

## 1 SAMUEL XXX

reached the wady of Besor, where those who had to be left behind remained; two hundred were left behind, too tired to cross the wady of Besor. Meantime David and four hundred men went on with the pursuit. The troops found an Egyptian in the prairie, and when they took him to David, they gave him food to eat and water to drink, they gave him a piece of fig-cake and two clusters of raisins; after eating, he revived, for he had neither eaten bread nor drunk water for three days and three nights. Then David said to him, "To whom do you belong? Where do you come from?" He said, "I am an Egyptian lad, the servant of an Amalekite; my master abandoned me because I turned ill three days ago. We raided the southern tract of the Kerêthites, the southern tract belonging to Judah, and the southern tract of Caleb; we also burned down Ziklag." David said to him, "Will you take me down to these raiders?" He said, "Swear by God that you will neither kill me nor hand me over to my master, and I will take you down to these raiders." When he took David down, there they were, scattered over all the country, eating and drinking and making merry over the enormous spoil they had taken from all the land of the Philistines and from the land of Judah! David harried them from twilight to evening, in order to wipe them out; not a man escaped, except four hundred youths who rode on camels and got clear away. David recovered all whom the Amalekites had captured; he

rescued his own two wives. None was missing, young or old, 19 sons or daughters, nothing of the spoil or of anything that had been captured; David brought it all back. He also captured all the 20 flocks and herds, and the people drove them in front of him, shouting: "This is David's spoil!" Then David came to 21 the two hundred men who had been too tired to follow him, so that he had to leave them behind at the wady of Besor; they came forward to meet David and the troops with him, and on drawing near they saluted the company. But the scoundrels and low creatures in David's company all declared, "Since they did not march along with us, we will not give them any of the spoil we have recovered—except that every man can have his wife and children to take home with him." David 23 said, "You must not do this, brothers, after what the Eternal has done for us, preserving us and handing over the invaders to us. Who would obey such an 24 order? No,

As is the share of the fighting man,  
So is the share of the man who stays by  
the stores;

they shall share alike." From 25 that day on, he made this a rule and precedent for Israel; it is so to this day. On arriving at 26 Ziklag, David sent some of the spoil to the sheikhs of Judah, according to their towns, saying, "Here is a present for you, from the spoil of the enemies of the Eternal"; he sent this present 27 to those in Bethûel, to those in Ramoth of the Negeb, to those

## 1 SAMUEL XXVIII

28 in Jattir, to those in Arôer, to those in Siphmoth, to those in 29 Eshtemoa, to those in Karmel, to those in the towns of the Jerah- 30 meëlites and the Kenites, to those in Hormah, to those in 31 Beërsheba, to those in Ether, to those in Hebron, and to all the places where David and his men had been accustomed to stay.

28 When Samuel had died, all 3 Israel had mourned for him and buried him in his own town of Ramah. Now Saul had cleared the mediums and wizards out of 4 the country. But when the Philistines mustered and went into camp at Shunem, and when Saul mustered all Israel to en- 5 camp at Gilboa, Saul was afraid, and, his heart trembling with terror at the sight of the Philistine 6 army, he consulted the Eternal, but the Eternal would not answer him either by dreams or by the 7 sacred lot or by prophets. Then Saul said to his courtiers, "Find me a witch, that I may go and consult her." His courtiers said, 8 "There is a witch at Endor." So Saul, disguising himself and changing his clothes, went with two men to the woman by night ; he said to her, "Inquire for me as a medium ; bring me up the ghost of some one whom I name 9 to you." The woman said to him, "You know what Saul has done, cutting mediums and wizards out of the country ! Why, then, are you laying a trap for my life, to 10 have me put to death ?" Then Saul swore to her by the Eternal, "By the life of the Eternal, this will not involve you in any 11 guilt !" So the woman said, "Whom shall I bring up for

you ?" "Bring up Samuel," he said. The woman looked at Saul 12 and screamed ; the woman said to Saul, "Why have you deceived me ? You are Saul !" The 13 king said to her, "Have no fear ; what do you see ?" The woman said to Saul, "I see a god coming up out of the earth." He said to 14 her, "What is he like ?" She said, "It is an old man coming up ; he is covered with a mantle." So Saul knew it was Samuel ; he bowed with his face to the ground and did obeisance. Then Samuel 15 said to Saul, "Why have you disturbed me by bringing me up ?" Saul answered, "I am in deep trouble ; the Philistines are attacking me, and God has abandoned me ; he answers me no more, either by prophet or by dreams ; so I have called you to tell me what to do." But Samuel said, 16 "Why ask me, when the Eternal has abandoned you to side with your rival ? [[The Eternal has 17 treated you as he declared by me that he would ; the Eternal has torn the kingdom out of your hand and given it to David, your neighbour. It is because you 18 did not obey the voice of the Eternal, because you did not carry out his fierce anger against Amâleck, that the Eternal has done this to you to-day. And 19 the Eternal will put Israel along with yourself into the power of the Philistines.]] To-morrow you shall fall, with your sons at your side, and the Eternal will put the army of Israel into the power of the Philistines." Saul was over- 20 come and fell at full length on the ground, aghast at what Samuel said ; there was no

## 1 SAMUEL XXXI

strength in him, for he had eaten nothing all day and all night.

21 So the woman went up to Saul, and, seeing he was in agony, she said to him, "Your servant has done what you said; I have taken my life in my hands and done 22 what you told me. Now do what your servant tells you; let me put a bite of food before you, that you may eat it and get 23 strength for your journey." But he refused; he said, "I will not eat." However, his attendants as well as the woman urged him, and he listened to them; he got up from the ground and sat on the 24 couch. The woman hurried to kill a fatted calf which she had in the house; she also kneaded some flour, baking unleavened cakes 25 with it. She put the food before Saul and his attendants; they ate it, rose, and went away that night.

31 When the Philistines made their attack on Israel, the men of Israel fled from the Philistines and dropped slain upon mount Gilboa.

2 The Philistines overtook Saul and his sons; they slew Jonathan, Abinadab, and Malchishua, Saul's 3 sons. Saul himself was hard pressed in the fight; the archers got at him, and he was badly 4 wounded by the archers. Then Saul said to his armour-bearer, "Draw your sword and run me through, lest these uncircumcised creatures come and make a fool of me." But his armour-bearer would not, he was terrified. So Saul took his own sword and fell on it. And when his armour- 5 bearer saw that Saul was dead, he also fell on his sword, and died with him. Thus Saul, his three 6 sons, his armour-bearer, and all his men, died together on the same day. When the men of 7 Israel on the opposite side of the valley and the folk on the other side of the Jordan saw that the men of Israel had fled and that Saul and his sons were dead, they abandoned their towns and took to flight; the Philistines then came and occupied them. Next 8 day, when the Philistines went to strip the slain, they found Saul and his three sons lying dead on mount Gilboa. So they cut off 9 Saul's head and stripped off his armour, sending messengers all round the Philistine country to carry the good news to their idols and people. His armour they 10 placed in the temple of Astartê; his body they exposed on the walls of Beth-shan. But when 11 the inhabitants of Jabesh-gilead heard what the Philistines had done to Saul, all the braves set 12 out to march by night, and took the bodies of Saul and his sons from the walls of Beth-shan; when they reached Jabesh, they lamented over them there; then 13 they buried their bodies under the tamarisk-tree at Jabesh, fasting for seven days.



## 2 SAMUEL

1 After the death of Saul, when David had come back from slaying the Amalekites and had been for 2 two days at Ziklag, on the third day a man came from Saul's camp with his clothes torn and earth scattered on his head. When he reached David, he fell to the 3 ground and did obeisance. David said to him, "Where do you come from?" "I have escaped from the camp of Israel," said he. 4 Then David asked him, "Tell me, how did things go?" He replied, "The troops ran away from the fight, many of the troops have fallen, and Saul and his son Jonathan are also dead." [[David said to the young man who told him, "How do you know that Saul and his son Jonathan are 6 dead?" And the young man who told him said, "I happened to be on mount Gilboa, and there was Saul leaning on his spear! The chariots and cavalry were 7 close upon him. When he looked behind him, he saw me and called to me. I answered, 'Here I am.' 8 He said to me, 'Who are you?' I said to him, 'I am an Amalekite.' Then he said to me, 'Stand over me and despatch me, for it is dizziness that has seized me—I am quite unwounded!' 10 So I stood over him and killed him, for I was sure he could not live after he had fallen. I took the crown from his head and the armlet from his arm, and I have brought them here to my lord."]] 11 Then David caught his clothes and tore them; so did all the men 12 with him; they lamented and

wept and fasted till evening for Saul and his son Jonathan and the army of Judah and the house of Israel, because they had fallen by the sword. [[David said to 13 the young man who told him, "Where do you come from?" "I am the son of a resident alien," he said, "an Amalekite." And David said to him, "Why 14 were you not afraid to lift your hand to destroy the Eternal's anointed?" Then David called 15 one of the young men and said, "Go up to him and strike him down." Then he felled the Amalekite, so that he died. "Your blood be on your own 16 head," said David; "your own lips have borne witness against you, when you said, 'I slew the Eternal's anointed!'" 17 Then David sang this dirge over Saul and his son Jonathan (it is written 18 in the Book of Heroes); he said:

O Judah, to your crying!  
O Israel, to your grief and woe!  
On your battle-fields the slain are lying, 19  
and heroes, alas! fallen low.

Tell it not in Gath, 20  
proclaim it not in Ashkelon's streets,  
lest the daughters of the Philistines  
rejoice,  
lest the daughters of the uncircumcised  
exult.

Dew never fall on you, hills of Gilboa, 21  
rain never reach you, O death's own  
field!  
For there a hero dropped his shield,  
Saul's shield, the armour of the anointed.

From the blood of the slain, 22  
from the flesh of the mighty,  
never did Jonathan's bow turn back,  
nor the sword of Saul unsated.

## 2 SAMUEL II

23 Saul and Jonathan, loved and lovely,  
never divided in life or in death !—  
swifter than eagles, stronger than lions !

24 Daughters of Israel, wail for Saul,  
who decked you in scarlet and jewels,  
who adorned your robes with gold !

25 Alas for heroes fallen low  
in the thick of the fray !

26 Jonathan slain on the field of battle, . . .  
my heart is sore for you,  
O Jonathan, my brother !  
You were my dear delight,  
your love for me was a wonder, far  
beyond a woman's love.

27 Alas for heroes fallen low,  
for weapons that once felled the foe !

2 After this David asked the  
Eternal, " Shall I go up to one  
of the towns of Judah ? " The  
Eternal said to him, " Go up."  
Then David said, " Where shall  
I go up ? " " To Hebron," the  
2 Eternal answered. So David went  
up, along with his two wives,  
Ahinoam the Jezreelitess and  
Abigail who had been the wife  
3 of Nabal the Karmelite. David  
also took the men who were with  
him, every man and his household,  
and they stayed in the citadel  
4 of Hebron ; then the men of Judah  
came and anointed David there as  
king over the house of Judah.  
5 When David was told that it  
was the men of Jabesh-gilead  
who had buried Saul, he sent  
messengers to the leading men  
of Jabesh-gilead, saying, " The  
Eternal's blessing be on you for  
having done this kindness to your  
6 lord Saul in burying him ! So  
may the Eternal be kind and true  
to you ! And I will be good to  
7 you for having done this. Courage  
then, be brave ! Saul your lord  
is dead, but the house of Judah

has anointed me to be their  
king."

Now Abner the son of Ner, 8  
commander of Saul's army, had  
taken Saul's son Ishbaal across to  
Mahanaim, where he made him 9  
king over Gilead, the Asherites,  
Jezreël, Ephraim, and Benjamin,  
in fact over all Israel. Only the  
house of Judah adhered to David.  
[[Ishbaal, Saul's son, was forty 10  
years old when he began to reign  
over Israel, and he reigned two  
years. The time during which 11  
David reigned at Hebron over the  
house of Judah was seven years  
and six months.]] Then Abner 12  
the son of Ner and the adherents  
of Ishbaal the son of Saul marched  
from Mahanaim to Gibeon ; Joab 13  
the son of Zeruiah and David's  
adherents also marched out, and  
met them at the reservoir of  
Gibeon. The two parties sat  
down, one on the one side of the  
reservoir and the other on the  
other side. Then Abner said 14  
to Joab, " Let the young men  
get up and have a fight before  
us." " Very well," said Joab.  
So the young men got up and 15  
were numbered off, twelve for Ben-  
jamin and Ishbaal the son of  
Saul, and twelve adherents of  
David. Each caught his oppon- 16  
ent by the head and stabbed him  
in the side, so that they all dropped  
together. Hence the spot was  
called " The Field of Sides " (it  
is at Gibeon). That day the fight 17  
that followed was very fierce, but  
Abner the son of Ner and the men  
of Israel were beaten by the  
adherents of David. The three 18  
sons of Zeruiah were there, Joab,  
Abishai, and Asahel. Asahel was  
swift-footed as a wild deer ; so 19

## 2 SAMUEL III

Asahel chased Abner, and as he ran he never turned to right or left in his pursuit of Abner.

20 Then Abner glanced behind him and said, "Is that you, Asahel?"

21 "Yes," he answered. So Abner said to him, "Turn to your right or to your left, catch one of the young men and take his spoil." But Asahel would not turn aside

22 from his chase. Then Abner again said to Asahel, "Turn aside from following me; why should I strike you down? How could I look your brother Joab in the

23 face after that?" But he would not turn aside. So Abner gave him a backward stroke in the belly, the spear came out at his back, and he dropped dead on the spot. [[Everyone who came to the spot where Asahel had dropped dead, stopped there.]]

24 But Joab and Abishai pursued Abner, and, as the sun was setting, they reached the hill of Ammah east of the road through the open

25 country of Gibeon, where the Benjamites gathered behind Abner in a solid phalanx drawn up on the

26 top of the hill of Ammah. Abner called to Joab, "Is the sword to devour for ever? Do you not know the outcome will be bitter? How long will it be before you order the troops to give up pursuing their fellow-countrymen?"

27 "By God's life!" said Joab, "unless you had said the word, not one of the men would have stopped pursuing his fellow till

28 morning." Then Joab sounded the trumpet, and all the troops stopped; they pursued Israel no

29 longer, they fought no more. All that forenoon Abner and his men made their way through the wady

of Arâbah, crossing the Jordan and passing right through the ravine till they reached Mahanaim. Joab returned from his pursuit 30 of Abner, and, when he had mustered all the troops, nineteen of David's adherents were missing, besides Asahel, whereas David's 31 adherents had killed three hundred and sixty men of Benjamin and of Abner's army. Asahel they 32 lifted, and buried him in his father's grave at Bethlehem. Then Joab and his men marched all night, and the day dawned on them at Hebron. The war 3 between Saul's house and David's house went on; but David grew stronger and stronger, while the house of Saul became weaker and weaker.

Sons were born to David at 2 Hebron: his eldest was Amnon, son of Ahinoam the Jezreelitess; his second was Chileab, son of 3 Abigail who had been the wife of Nabal the Karmelite; his third was Absalom, son of Maakah, the daughter of Talmai the king of Geshur; his fourth was Adonijah, 4 son of Haggith; his fifth was Shephatiah, son of Abital; and 5 his sixth Ithream, son of Eglah... These were born to David at Hebron.

During the war between the 6 house of Saul and the house of David, Abner strengthened his position in the house of Saul. Thus, Saul had a concubine called 7 Rizpah, the daughter of Aiah, and Abner took her. Ishbaal said to Abner, "Why have you gone in to my father's concubine?" But Abner was furious 8 at what Ishbaal said. "Am I the mere head of a cur?" he

## 2 SAMUEL III

asked, "I with all my good service to the house of Saul your father, to his kinsfolk and his friends, I who have saved you from the grasp of David, that you find fault with me now about  
9 a wench? God kill Abner and worse, if I do not help David to what the Eternal swore to give  
10 him! I will transfer the kingdom from Saul's house, and set up David's throne over Israel and Judah, from Dan to Beersheba!"  
11 Ishbaal dared not say another word to Abner; he was afraid  
12 of him. But Abner sent messengers to David at Hebron, saying, "Make a pact with me, and you will get my help in bringing over all Israel to your side."  
13 "Very well," said David, "I will make a pact with you. Only, I make one demand upon you: never appear in my presence unless you bring Saul's daughter, Michal, when you come to see  
14 me." Thereupon David sent messengers to Ishbaal, Saul's son, saying, "Hand me over my wife Michal, whom I bought for a hundred Philistine foreskins."  
15 Ishbaal sent and took her away from her husband Paltiel the son  
16 of Laish. Her husband followed her, crying all the way, as far as Bahurim; then Abner said to him, "Back you go!" And back he went.  
17 Now Abner had been in communication with the sheikhs of Israel, saying, "You have long  
18 wanted David as your king; now act! The Eternal has promised David, 'By the hand of my servant David I will rescue my people Israel from the power of the Philistines and from the power

of all their enemies!'" Abner  
19 also talked to the Benjamites, and then Abner went away to Hebron to tell David all that Israel and the whole house of Benjamin had determined to do. When Abner came to David at  
20 Hebron, accompanied by twenty men, David held a feast for Abner and his men. Abner said to  
21 David, "I will be off to rally all Israel round my lord the king, that they may make a compact with you, and that you may reign as far as you please." So David dismissed Abner, who went off in peace. Just then the followers  
22 of David came in with Joab from a raid, bringing rich spoil with them. Abner was not with David at Hebron, for David had dismissed him, and he had gone in peace. But when Joab and all  
23 his force arrived, and when Joab was told that Abner the son of Ner had come to the king, and that the king had dismissed him in peace, Joab went and said to the  
24 king, "What is this you have done? Here Abner came to you! Why have you dismissed him, and let him get clean away? You  
25 know quite well that Abner the son of Ner only came to deceive you, to note your movements, to find out all you were doing!" Then Joab left David, and sent  
26 messengers after Abner, who brought him back from the well at Sirah. (David knew nothing of this.) But when Abner came  
27 back to Hebron, Joab took him apart to the side of the town-gate for a quiet talk, and stabbed him there in the belly. So he died for shedding the blood of Asahel, Joab's brother. When David 28

## 2 SAMUEL IV

afterwards heard of it, he said, "I and my kingdom are for ever innocent before the Eternal of the murder of Abner the son of Ner. May the doom fall on Joab's head and on all his father's clan ! May Joab's house never lack some one with a running issue, or some leper, or some effeminate creature, or a murdered victim, or a poverty-stricken waif ! " [[But Joab and his brother Abishai had murdered Abner because he killed their brother Asahel in the battle at Gibcon.]] Then David ordered Joab and all his troops to tear their clothes, put on sackcloth, and wail in front of Abner's body. King David followed the bier. So they buried Abner at Hebron ; the king wept aloud at Abner's grave, and all the troops wept. The king also sang this dirge for Abner :

Wa- this how Abner had to die,  
as dies a godless wretch ?

34 Your hands no man did tie,  
none chained your feet !—and then,  
as falls a godless wretch,  
you fell to ruthless men !

All the troops wept over him again. And when all the troops went to urge David to take food before the day closed, David swore, " God kill me and worse if I taste bread or anything till sunset ! " All the troops marked this, and it pleased them ; like all that the king did, it pleased all the troops ; all the troops and all Israel were then convinced that the king had nothing to do with the murder of Abner the son of Ner. The king said to his officers, " Do you not know that a prince, a great man, has fallen in Israel to-day ? Yct, though he was a royal rela-

tive and officer, these sons of Zeruiah were too much for him. May the Eternal requite the wrongdoer for the wrong he did ! "

When Saul's son, Ishbaal, 4 heard that Abner had died at Hebron, he lost heart, and all the Israelites were alarmed. He had 2 two men who were captains of guerilla bands, one called Baanah and the other Rechab, sons of Rimmon the Beërothite, who belonged to the Benjamites (Beëroth is included in Benjamin, but the Beërothites fled to 3 Gittaim, where they are resident aliens to this day). [[Jonathan, 4 Saul's son, had a son whose feet were lame. He was five years old when the news came from Jezreël about Saul and Jonathan ; so his nurse caught him up and fled. But as she hurried, he fell and became lame. His name was Mephibosheth.]] Well, the sons 5 of Rimmon the Beërothite, Rechab and Baanah, went about midday to the house of Ishbaal, where he was taking his siesta at noon. The 6 doorkeeper of the palace, who had been cleaning wheat, was drowsy and asleep ; so Rechab and his brother Baanah slipped into the palace, and stabbed Ishbaal to death as he lay in bed within 7 his chamber ; after beheading him, they took his head and made their way all night through the wady of Arâbah. They brought 8 Ishbaal's head to David at Hebron, saying to the king, " Here is the head of Ishbaal the son of your enemy Saul, who sought your life ! This day has the Eternal avenged my lord the king on Saul and his offspring ! " But 9

## 2 SAMUEL V

- David said to Rechab and his brother Baanah, the sons of Rimmon the Beërothite, "By the life of the Eternal, who has rescued me from every strait!—
- 10 when a man told me, 'Saul is dead!' supposing he had brought good news, I seized him and killed him at Ziklag; that was the reward I gave him for his good
- 11 news! And now, when scoundrels have murdered an honest man in bed within his own house, how much more shall I requite you murderers and wipe you off the
- 12 earth?" Then David gave orders to his young men, who killed them, cut off their heads and feet, and hung them up beside the reservoir at Hebron. Ishbaal's head they took and buried in Abner's grave at Hebron.
- 5 [[Then all the clans of Israel came to David at Hebron and said, "Here we are, your own
- 2 bone and flesh! In bygone days, when Saul was king, it was you who led Israel out and in; the Eternal said to you, 'You shall shepherd my people Israel, you shall be prince over Israel!'"
- 3 Then all the sheikhs of Israel came to the king at Hebron, and king David made a compact with them at Hebron in presence of the Eternal, and they anointed David
- 4 king over Israel. [[David was thirty years old when he began to reign, and he reigned for forty
- 5 years. He reigned over Judah at Hebron for seven years and six months, then in Jerusalem he reigned over all Israel and Judah for thirty-three years and six months.]]
- 17 When the Philistines heard that David had been anointed king
- over Israel, all the Philistines marched up in search of David. But David heard of it and went down to his stronghold. Mean-1 time the Philistines had gone raiding through the valley of Ephraim. So David asked the 1 Eternal, "Shall I attack the Philistines? Wilt thou put them into my hands?" The Eternal said to David, "Attack them, I will certainly put the Philistines into your hands." Then David 2 went to Baal-perazim and broke them there. "The Eternal has broken my foes down before me like water bursting a dam!" said David, and he called the spot Baal-perazim (or "lord of bursts"). The Philistines left 2 their gods behind them there, and David and his men carried them off. Back came the Philistines to the 2 attack, and went raiding through the valley of Rephaim. When 2 David consulted the Eternal, he was told, "You must not march against them; get round to the rear of them and attack them in front of the balsam-trees. Whenever you hear a sound of 2 movement among the tops of the balsam-trees, be quick and attack, for the Eternal will have gone in front of you to rout the Philistine army." David did as 2 the Eternal ordered him, and routed the Philistines from Geba as far as to Gezer. Again the 2 Philistines were at war with Israel. 1 When David went down with his troops to camp at Gob and fought the Philistines, up started . . . a 1 descendant of the giant-race; his bronze helmet weighed over twelve pounds, he carried a club, and he meant to kill David. How- 1

## 2 SAMUEL V

ever, Abishai, the son of Zeruiah, came to the rescue and struck the Philistine down dead. Then David's men swore, "You must never again go into battle with us; you must not let Israel's lamp be extinguished!"

18 After this there was another fight with the Philistines at Gob, where Sibbecchai the Hushathite killed Saph, a descendant of the 19 giant-race. There was another fight with the Philistines at Gob, when Elhanan the son of Jair, the Bethlehemite, killed Goliath the Gittite, whose spear had a shaft like a weaver's beam. 20 There was another fight at Gath, where a huge man, with six fingers on each hand and six toes on each foot, another descendant of the 21 giant-race, defied Israel; but David's nephew Jonathan, the 22 son of Shimei, killed him. These four were descendants of the giant-race in Gath, and they fell by the hand of David and his officers.

6 Then David again mustered all 1 the picked men of Israel, thirty 5 thousand of them, and the king 6 and his men went to Jerusalem against the Jebusites, the natives of the country. They told David, "You will never get in here, blind men and cripples could drive you off!" They thought David would never get 7 in. But David did capture the stronghold of Sion (which is 8 David's burg). David's orders for the day were, "Whoever strikes down a Jebusite is liable to death! David has no feud with 'blind men and cripples'!" (Hence the injunction, "blind men and cripples shall not enter the temple.")

David took up his residence in 9 the stronghold; he called it "David's burg," and built a wall round the town, starting from the Millo rampart, and also round his own residence. David became 10 greater and greater, for the Eternal, God of hosts, was on his side; and when Hiram the king of Tyre 11 sent messengers to David with cedar logs, carpenters, and masons, who built a palace for him, David 12 realized that the Eternal had set him to be king over Israel and had exalted his kingdom for the sake of his people Israel.

After David came from Hebron, 13 he took more concubines and wives in Jerusalem, and more sons and daughters were born to David. The following are the 14 names of those born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon, Ibhaz, Elishua, 15 Nepheg, Japhia, Elishama, Eliada, 16 and Eliphelet.

Then David and all the troops 6 with him started for Baal-judah 2 to bring up the ark of God, which belongs to the Lord of hosts who sits enthroned upon the cherubs. They placed the ark of God on a 3 new cart, and brought it from the house of Abinadab on the hill, with Uzza and Ahio, the sons of Abinadab, leading the cart, Uzza 4 walking beside the ark while Ahio went in front. David and all 5 the house of Israel were dancing lustily before the Eternal and singing with lutes, with lyres, with drums, with rattles, and with cymbals. But when they 6 reached the threshing-floor of Nachon, Uzza put out his hand to the ark of God and caught hold of it, because the oxen were slip-

## 2 SAMUEL VII

7 ping; then the anger of the  
Eternal blazed out against Uzza,  
God struck him down on the spot  
. . . and he died on the spot  
8 beside the ark of God. David  
was angry because the Eternal had  
broken out upon Uzza, and he  
called the spot Perez-uzza or  
“Breaking of Uzza”—as it still  
9 is called to this day. David was  
afraid of the Eternal that day;  
he said, “How can the Eternal’s  
10 ark ever come to me?” So David  
was unwilling to take the Eternal’s  
ark into David’s burg; he took  
it aside to the house of Obed-  
11 edom the Gittite. In the house  
of Obed-edom the Gittite the  
Eternal’s ark remained for three  
months, and the Eternal blessed  
Obed-edom and all his household.  
12 Now when king David was told  
that the Eternal had blessed the  
household of Obed-edom and all  
that belonged to him, on account  
of the ark of God, David went and  
brought the ark of God up from  
Obed-edom’s house to David’s  
13 burg joyfully; as soon as the  
bearers of the Eternal’s ark had  
gone six steps, he sacrificed an ox  
14 and a fatling; David whirled  
before the Eternal with all his  
might in the dance, wearing only  
15 a linen kilt round his middle; this  
was how David and all the house  
of Israel brought up the Eternal’s  
ark with shouts and blasts of the  
16 trumpet. As the Eternal’s ark  
entered David’s burg, Saul’s  
daughter Michal looked out of  
the window; and when she saw  
king David leaping and whirling  
about in the dance before the  
Eternal, she despised him in her  
17 heart. After bringing in the  
ark of the Eternal, they put it in

its place, inside the tent pitched  
for it by David; David sacrificed  
burnt-offerings and recompense-  
offerings before the Eternal, and,  
when he had finished sacrificing  
the burnt-offerings and recom-  
pense-offerings, he blessed the  
people in the name of the Eternal  
of hosts and distributed food  
among all the people, among the  
whole multitude of Israel, both  
men and women, giving each a  
cake of bread, a slice of meat,  
and a bunch of raisins. Then the  
people all went home. David  
went home to greet his family.  
But Saul’s daughter Michal came  
out to meet David, saying, “Fine  
honour did the king of Israel gain  
to-day, exposing himself before  
women, before his own menials,  
as any loose fellow would expose  
himself indecently!” David said  
to Michal, “It was in the Eternal’s  
presence that I was dancing!  
Blessed be the Eternal, who chose  
me rather than your father or any  
of his family, appointing me prince  
over Israel the people of the  
Eternal! When I sport in the  
Eternal’s presence, I count myself  
too humble for that honour!—  
I am not honouring myself! And  
I am to seek honour from the  
menials you mention—from slave-  
girls like these?” So, to the day  
of her death, Saul’s daughter  
Michal had no children.

After the king had taken up  
residence in his palace, and the  
Eternal had given him rest from  
his enemies all round, the king  
said to the prophet Nathan,  
“Here I stay in a house of cedar,  
while God’s ark is inside the cur-  
tains of a tent!” Nathan said  
to the king, “Go and do what-



## 2 SAMUEL VII

ever is in your mind, for the  
 4 Eternal is with you." But that  
 very night the word of the Eternal  
 5 came to Nathan: "Go and give  
 my servant David this message  
 from the Eternal. 'Are you to  
 6 build me a temple to stay in? I  
 have never stayed in a temple, not  
 from the day that I brought the  
 Israelites out of Egypt down to  
 this day; I have always had my  
 7 dwelling in a tent. Wherever I  
 moved with all the Israelites, did  
 I ever ask a single one of Israel's  
 leaders, whom I ordered to rule my  
 people Israel, why they had not  
 8 built me a house of cedar?' No,  
 give my servant David this  
 message from the Lord of hosts:  
 'I took you from the pasture-  
 land, from tending sheep, that  
 you should be prince over my  
 9 people, over Israel; I have been  
 with you wherever you went, to  
 cut off all your enemies before  
 you; and I will make you famous  
 like the great men upon earth;  
 10 I will fix a place for my people  
 Israel and plant them firm within  
 their place, till they are never  
 unsettled again—violent men shall  
 no longer distress them as they  
 11 have done in bygone days, ever  
 since I had to raise up champions  
 for my people Israel: I will give  
 them rest from all their enemies.'  
 The Eternal also tells you that the  
 Eternal will build up a house, a  
 12 family for you. 'When all your  
 days are done and you sleep with  
 your fathers, I will raise your  
 offspring, born of your body,  
 and establish their dynasty.  
 13 [[Your son shall build a temple  
 for my name, and I will  
 establish his royal throne for all  
 time.]]

To them will I be a father, 14  
 to mo they shall be sons;  
 when they go astray,  
 I will punish them as men are punished,  
 with the stripes of the sons of Adam;  
 but I will not withdraw my kindness 15  
 from them,  
 as I withdrew it from him who was  
 before you;  
 your house and your kingdom shall 16  
 stand secure  
 before me for all time,  
 for all time shall your throne be estab-  
 lished."

Thus did Nathan speak to David, 17  
 in terms of all these words and  
 of all this vision. Then king 18  
 David went in and sat down before  
 the Eternal, saying, "Who am I,  
 O Lord Eternal, and what is my  
 house, that thou hast brought me  
 thus far, Lord Eternal? And 19  
 thou hast reckoned this a small  
 favour! Thou hast gone on to  
 speak of thy servant's house for  
 ages to come, and shown me a long  
 line of generations. What more 20  
 need David say to thee? Thou  
 knowest thy servant; thou hast 21  
 promised to glorify thy servant,  
 and from thine own heart hast  
 thou acted in letting thy servant  
 see all this great future. Great 22  
 thou art, O Lord Eternal, for  
 there is none like thee, there is no  
 god save thee, that we have ever  
 heard of. And what other nation 23  
 on earth is like thy people Israel?  
 What nation did a god go and  
 redeem to be a people for himself,  
 to win a name for himself, by  
 doing great and terrible exploits  
 on their behalf, by driving out a  
 people and their gods before his  
 own people? Yet thou hast 24  
 established thy people Israel to be  
 thine own people for ever; and  
 thou, O Eternal, hast become  
 their God. Now, O Lord Eternal, 25

## 2 SAMUEL VIII

confirm for ever thy promise to thy servant and his house, and do  
26 as thou hast said, that thy renown may be great for ever, when men say, 'The Lord of hosts is God over Israel,' the family of thy servant David being established  
27 before thee. O Lord of hosts, God of Israel, thy servant has ventured to offer this prayer to  
28 thee because thou hast revealed to thy servant that thou wilt build  
29 him up a family. Lord Eternal, thou art God, thy words are true, and thou hast made this kind  
30 promise to thy servant! May it please thee to bless the family of thy servant, that it may continue in thy presence always! For thou hast said the word, O Eternal. May the family of thy servant be blessed for ever with thy blessing!"

8 After this David defeated the Philistines and subdued them; he took the supreme power from  
2 the Philistines. When he defeated Moab, he arranged the natives in lines, making them lie down on the ground; two lines of them were put to death, and one line spared alive. This made the Moabites subject to David; they brought  
3 him tribute. Then David defeated Hadadezer the son of Rehob, king of Zobah, as he went to set up his trophy of victory on the  
4 Euphrates; from him David captured a thousand chariots, seven thousand cavalry, and twenty thousand infantry; David hamstringed all the chariot horses except enough for a hundred  
5 chariots. When the Aramæans of Damascus came to the aid of Hadadezer king of Zobah, David killed twenty-two thousand

Aramæans, and then posted garrisons among the Aramæans of Damascus; this made the Aramæans subject to David, and they brought him tribute. Indeed, wherever David went, the Eternal gave him victory. David took  
7 the golden shields worn by Hadadezer's officers and brought them to Jerusalem; king David also  
8 took a large quantity of bronze from Tibhath and Beêrothai, towns belonging to Hadadezer. And when Toû the king of Hani-  
9 ath heard that David had defeated all the forces of Hadadezer, Toû  
10 sent his son Hadoram to salute king David and congratulate him on fighting and defeating Hadadezer, for Hadadezer had been at war with Toû. Hadoram brought with him silver, gold, and bronze ware, which king David dedicated  
11 to the Eternal along with the silver and gold he had dedicated as spoils from all the nations he had subdued, from Edom, Moab, the  
12 Ammonites, the Philistines, and Amâlek, besides the spoil of Hadadezer son of Rehob, king of Zobah. David thus won a name for him-  
13 self. On returning, he killed eighteen thousand Edomites in the wady of Salt, and posted  
14 garrisons all over Edom, till all the Edomites became subject to David. Wherever David went, the Eternal gave him victory.

David reigned over all Israel; 15 David himself administered justice and the law to all his people, Joab  
16 the son of Zeruïah was in command of the army, Jehoshaphat the son of Ahilud was chancellor, Abiathar the son of Ahimelek (the son of Ahitub) and Zadok  
17 were his priests, Sousa was secre-

## 2 SAMUEL IX, X

18 tary, Benaiah the son of Jehoiada was in command of the foreign body-guard, and David's sons were priests.

9 Then David asked, "Is anyone left of Saul's family, that I may be kind to him for the sake of

2 Jonathan?" Now there was a retainer belonging to Saul's household, Ziba by name; so they called him to David, and the king said to him, "Are you Ziba?" "I am at your service,"

3 he replied. The king said, "Is there no one belonging to Saul's family, that I may show him God's kindness?" Ziba said to the king, "There is a son of Jonathan

4 still alive, who is lame." "Where is he?" said the king; and Ziba told the king, "He is in the house of Machir the son of Ammiel, at

5 Lo-dēbar." So king David sent to fetch him from the house of Machir the son of Ammiel at Lo-dēbar. When Mephibosheth the son of Jonathan, the son of Saul, came to David, he fell on his face and did obeisance. "Mephibosheth!" said David. He answered, "Here is your servant!"

7 Then David said to him, "Have no fear; I will certainly be kind to you for the sake of your father Jonathan; I will restore to you all the ancestral land of Saul, and you shall always have a place at my

8 table." Mephibosheth did obeisance, saying, "What is your servant, that you should look at

9 such a cur as myself?" But the king called to Ziba, Saul's retainer, "I have assigned to your master's son all the property of Saul and his

0 whole family. You must work the land for him, you and your sons and your servants, and bring

in the produce, that your master's son may have food to eat—though Mephibosheth, your master's son, shall always have a place at my table." (Ziba had fifteen sons and twenty servants.) So Ziba 11 said to the king, "Your servant will do exactly as my lord the king has given orders to his servant." Thus Mephibosheth had his place, like one of the king's sons, at David's table (Mephibosheth had a young son, 12 called Mica), and all who stayed in Ziba's house were Mephibosheth's servants. As Mephibosheth had always a place at David's table, though he was lame, he resided at Jerusalem.

It was after this that the king 10 of the Ammonites died, and his son Hanun reigned instead of him. David thought, "I will be 2 kind to Hanun the son of Nahash, as his father was kind to me." So David sent some of his officers to condole with him over his father's death. But when David's officers reached the land of the Ammonites, the Ammonite princes 3 said to Hanun their lord, "Do you imagine David is paying respect to your father in sending you this message of sympathy? Has not David sent you his officers in order to explore the town, to spy it out, and overthrow it?" Then Hanun seized David's 4 officers, shaved off one side of their beards, cut their robes in two, as far as the waists, and sent them off. When David heard 5 this, he sent to meet the men—for they were terribly ashamed. "Stay at Jericho," said the king, "till your beards grow; then come home." When the Am- 6

## 2 SAMUEL XI

monites found they were in bad odour with David, the Ammonites sent and hired the Aramæans of Beth-rēhob and the Aramæans of Zobah, twenty thousand infantry, as well as the king of Maacah with a thousand men, and the men of Tob amounting to twelve thousand 7 men. On hearing this, David despatched Joab and all the army 8 with the veterans. The Ammonites marched out and formed up at the entrance to the town, while the Aramæans from Zobah and Rēhob, with the men of Tob and Maacah, posted themselves 9 apart in the open country. Joab, seeing that he was threatened both in front and in the rear, selected all the picked men of Israel and arrayed them against the Aramæans; the rest of the troops he 10 put in charge of his brother Abishai, arraying them against 11 the Ammonites. "If the Aramæans prove too strong for me," he said, "you must help me; but if the Ammonites prove too strong for you, then I will come to your 12 aid. Courage! let us play the man for our people and the ark of our God! And may the Eternal 13 do what he deems right!" Then Joab and his force moved forward to engage the Aramæans, who fled 14 before him. Whereupon the Ammonites, seeing that the Aramæans had fled, fled themselves before Abishai, and got inside the town. So Joab returned from his attack upon the Ammonites and came to 15 Jerusalem. [[When the Aramæans saw they had been defeated by 16 Israel, they mustered; Hadadezer also sent and brought out the Aramæans from across the Euphrates, and they all went to Helam,

headed by Shobak the general of Hadadezer's army. When David 17 was told of this, he mustered all Israel, crossed the Jordan, and went to Helam. The Aramæans drew up for battle against David and fought with him, but the 18 Aramæans fled before Israel; David destroyed seven hundred chariots and forty thousand infantry, and he struck down Shobak the general of their army, so that he died on the spot. Then 19 all the kings who were subject to Hadadezer, seeing that they were defeated by Israel, made peace with Israel and became subject to them. After this, the Aramæans were afraid to help the Ammonites.] Next spring, at the 11 season when the first messengers of David had started, David despatched Joab and his troops (the whole army of Israel), who devastated Ammon and besieged Rabbah. David, however, remained at Jerusalem.

One afternoon David got up 2 from his siesta and took a walk on the roof of the royal palace. From the roof he saw a woman bathing. She was a very beautiful woman to behold, and David 3 sent to make inquiries about her. Some one said, "That must be Bathsheba, daughter of Eliam, the wife of Uriah the Hittite!" So 4 David sent messengers to take her; she came to him and he lay with her (as she was cleansed from her impurity); then she went home. When the woman con- 5 ceived, she sent and told David, "I am with child." So David 6 said to Joab, "Send me Uriah the Hittite." Joab sent Uriah to David, and when Uriah came to 7

## 2 SAMUEL XI

him, David asked how Joab was, and the army, and how the war was going; then said David to Uriah, "Go home and enjoy yourself." So Uriah left the king's house, and a share of food from the king was sent after him.

9 But Uriah slept at the gate of the king's house, along with all his lord's courtiers; he would not go down to his own house. When David was told that Uriah had not gone down to his house, David said to Uriah, "Have you not come from a journey? Why did you not go down to your house?" But Uriah said to David, "The ark and Israel and Judah are inside tents; my master Joab and my lord's officers are camping in the open; and am I to go to my house and eat and drink and lie with my wife? By the life of the Eternal, and by your own life, I cannot!" Then David said to Uriah, "Stay on here to-day, and I will dismiss you to-morrow." So Uriah remained in Jerusalem that day. Next day, on David's invitation, he ate and drank in David's presence till David made him drunk; but in the evening he went to his couch beside the courtiers of his lord, he did not go down to his own house. In the morning David wrote a letter to Joab and sent it by Uriah. In the letter he wrote, "Put Uriah in the front line, where the fight is hardest, and then retire, leaving him in the lurch to be struck down and killed." So, in beleaguering the town, Joab put Uriah where he knew brave men were engaged.

17 And when the townsfolk sallied out to fight with Joab, some of David's troops fell, and Uriah the

Hittite also fell. Then Joab sent to tell David all about the fighting; he ordered the messenger, "When you have finished telling the king about the fighting, if the king's anger is stirred, if he asks you, 'Why did you go so near the town to fight? Did you not know they would shoot from the wall? Who killed Abimelek the son of Jerubbaal? Did not a woman sling a millstone on him from the wall, so that he died at Thebez? Why did you go near the wall?'—then you must say, 'Your servant Uriah the Hittite is dead also!'" So Joab's messenger went to the king at Jerusalem. When he told David all the news of the fighting, as Joab had ordered him, David was furious with Joab; he said to the messenger, "Why did you go close up to the town to fight? Did you not know they would shoot you from the wall? Who killed Abimelek the son of Jerubbaal? Did not a woman sling a millstone from the wall, so that he died at Thebez? Why did you go close up to the wall?" Then the messenger said to David, "Because the men had made a sally and attacked us in the open; we drove them back to the entrance of the gate, and then the archers shot from the wall at your troops; some of the king's soldiers died, and your servant Uriah the Hittite is dead also." David said to the messenger, "Tell Joab, 'Let not this vex you; the sword slays one as well as another. Press your attack on the town and storm it'; tell Joab that, to encourage him."

When Uriah's wife heard that

## 2 SAMUEL XIII

the boy dead?" "He is dead,"  
20 they answered. Then David got up from the ground; he washed and anointed himself, and after changing his clothes he went to the house of the Eternal and worshipped; after that, he went home, asked for food, which they  
21 set before him, and ate it. His courtiers said to him, "What is the meaning of this? You fasted and wept for the boy, when he was still alive; and when the boy died, you got up and took  
22 food!" He replied, "When the boy was still living, I did fast and weep; I thought, 'Who knows if the Eternal may not have mercy  
23 and allow the boy to live?' But now that he is dead, why should I fast? Can I bring him back again? No, I am going to him, but he will never come back to  
24 me." Then David consoled his wife Bathsheba; he went in to her and lay with her, and she bore a son whom he named Solomon.  
25 As the Eternal loved him, he sent a message by the prophet Nathan, and, by order of the Eternal, the child was called Jedidiah, or "Loved by the Eternal."  
26 [[Joab attacked Rabbah, that belonged to the Ammonites, and captured the fort protecting the  
27 water-supply. Then Joab sent messengers to tell David, "I have attacked Rabbah, I have captured the fort protecting the  
28 water-supply; now muster the rest of the troops, besiege the town and capture it, lest I capture the town myself and have it called  
29 after me." So David mustered all the rest of the troops, went and attacked Rabbah, and captured it.  
30 He took the golden crown from

the head of Milkom the idol, weighing about a hundred pounds; it contained a jewel, which was placed on David's head. He also  
31 brought away the spoil of the town, a vast amount, and the townsfolk, whom he set to work with saws and iron picks and iron axes and made them labour at brick-making. He did this to all the Ammonite towns. Then David and all the troops returned to Jerusalem.]]

After this, David's son Amnon 13 fell in love with a beautiful sister of David's son Absalom, whose name was Tamar. Amnon was 2 so upset by his passion for his sister Tamar, that it made him ill—for she was a virgin, and it seemed to Amnon impossible to get hold of her. But Amnon 3 had a friend called Jonadab, the son of David's brother Shimeah. Jonadab was a shrewd fellow; he 4 said to Amnon, "Why are you so ill, my prince, morning after morning? Will you not tell me?" Amnon said to him, "I am in love with Tamar, the sister of my brother Absalom." So Jonadab 5 said to him, "Lie down on your bed, and pretend to be ill. When your father comes to see you, say to him, 'Let my sister Tamar come and give me something to eat; let her prepare the food before my eyes, that I may see what it is and eat from her hand.'" Then Amnon lay down and pre- 6 tended to be ill; and when the king came to see him, Amnon said to the king, "Let my sister Tamar come and make one or two cakes, the shape of a heart, before my eyes, that I may eat them from her hand." So David sent home 7

## 2 SAMUEL XII

her husband Uriah was dead, she  
27 wailed for her husband ; but, when  
the mourning was over, David  
sent and had her brought to his  
house ; she became his wife and  
she bore him a son. Now what  
David had done displeased the  
12 Eternal, and the Eternal sent  
Nathan to David. Nathan went  
to him and said, " There were two  
men in one town, a rich man and  
2 a poor man. The rich man had  
3 many sheep and cattle ; the poor  
man had nothing but a single ewe  
lamb which he had bought ; he fed  
it, and it grew up with him and  
his children, it used to eat his own  
morsels and drink from his cup  
and nestle in his bosom, just like  
4 a daughter. Now a traveller came  
to visit the rich man, and the rich  
man spared his own sheep and  
cattle when he had to make provi-  
sion for the traveller who had  
come to visit him ; he took the  
poor man's lamb and prepared  
5 that for his visitor." David's  
anger blazed furiously against the  
man. " By the life of the Eter-  
nal ! " he said to Nathan, " the  
man who did that deserves to die ;  
6 he must give back seven lambs,  
because he spared what belonged  
7 to himself ! " Nathan said to  
David, " You are the man ! Here  
is what the Eternal, the God of  
Israel, says : ' I anointed you  
king over Israel, I rescued you  
8 from the power of Saul, I gave you  
your master's house and let you  
embrace your master's wives, I  
gave you the house of Israel and of  
Judah ; if all that is not enough,  
I would add as much again !  
9 Why have you defied the Eternal  
by doing evil in his sight ? You  
have had Uriah the Hittite put to

death by the sword, you have  
taken his wife to be your wife, and  
had him slain by the sword of the  
Ammonites. Therefore the sword 10  
shall never depart from your  
house, because you have defied  
me and taken the wife of Uriah  
the Hittite to be your wife.'  
Here is the Eternal's sentence : 11  
' I will stir up evil against you out  
of your own household, I will take  
your wives from under your eyes  
and let your fellow have them ;  
he shall lie with your wives in the  
sight of this sun ; for you did it 12  
secretly, but I will do this in front  
of all Israel and in sight of the  
sun.' " David said to Nathan, 13  
" I have sinned against the Eter-  
nal." And Nathan said to David,  
" The Eternal has taken away  
your sin, you are not to die ; but, 14  
since you scorned the Eternal by  
doing this, the child born to you  
must die." Then Nathan went 15  
home. And the Eternal struck  
the child that Uriah's wife had  
borne to David ; the child fell ill,  
and David implored God for the 16  
boy, fasting and lying indoors on  
the ground all night. The sheikhs 17  
of his household stood over him  
to raise him from the ground, but  
he would neither get up nor eat  
with them. On the seventh day 18  
the boy died. David's courtiers  
were afraid to tell him that the  
boy was dead ; they argued,  
" When the boy was still alive,  
we spoke to him, and he would not  
listen to us. How can we tell him  
that the boy is dead ? He will  
do something desperate to him-  
self ! " But when David noticed 19  
the courtiers whispering together,  
David saw that the boy was dead.  
So David asked his courtiers, " Is

## 2 SAMUEL XIII

for Tamar, bidding her go to her brother Amnon's house and prepare some food for him. Tamar went to her brother Amnon's house, where he was lying in bed; she took and kneaded some dough, made some cakes while he looked on, and baked the cakes. Then she called the attendant, who dished the cakes before Amnon. But he would not eat them. "Let everyone leave me," said Amnon. So they all withdrew. Then Amnon said to Tamar, "Bring the food into the bedroom, that I may take it from your own hand." Tamar took the cakes she had made, and brought them to her brother Amnon inside his bedroom. As she brought the food to him, he caught hold of her and said to her, "Come, lie with me, my sister!" "No, my brother," she answered, "do not violate me; this sort of thing is not done in Israel; do not be so profligate! Where could I carry my shame? And you, you would be like a profligate creature! Pray speak to the king; he will not prevent you marrying me." But he would not listen to her; being stronger than she was, he overpowered her and lay with her. Then Amnon hated her fiercely; the hate he now felt for her was greater than the love he had felt for her. "Begone!" said Amnon to her. But she said to him, "No, my brother; to send me away, this is a fouler wrong than the first wrong you did me." But he would not listen to her; he called his attendant and said, "Put out this wench, and bolt the door behind her!" So the attendant put her out, and bolted

the door behind her. Tamar was wearing a robe with long sleeves (for this used to be the dress of princesses); she flung ashes on her head, tore the robe with long sleeves that she was wearing, laid her hand on her head, and went off crying aloud. Her own brother Absalom said to her, "So your brother Amnon has been with you? Hush, my sister! he is your brother; do not take the wrong to heart." Then Tamar lived on in the house of her brother Absalom, all forlorn. When king David heard about it all, he was furious, but he would not punish Amnon his son; he loved him, because he was his eldest son. As for Absalom, he said not a word to Amnon, good or bad; he hated Amnon, because he had violated his sister Tamar.

Two years later, Absalom had men shearing sheep at Baalhazor near Ephraim, and Absalom invited all the king's sons; Absalom went and said to the king, "Your servant has men shearing sheep; let the king and all his officers come with your servant." But the king said to Absalom, "No, my son, not all of us; we might be a burden to you." Absalom pressed him, but he would not go; he simply gave him his blessing. Then Absalom said, "Well, if not, let my brother Amnon come with us." "Why should he go with you?" said the king. But Absalom pressed him, till he let Amnon and all the king's sons go with him. Absalom made a feast like a royal feast for them, and ordered his servants, "See to it, when Amnon's spirits are flushed



## 2 SAMUEL XIV

with wine, as soon as I tell you to 'strike Amnon,' see and kill him. Have no fear; have not I ordered you? Courage, be  
29 brave!" So Absalom's servants did to Amnon what Absalom had ordered. Whereupon all the king's sons got up and, mounting  
30 their mules, fled. While they were on the road, news reached David that Absalom had murdered all the king's sons, and that  
31 not one was left. The king rose and tore his clothes; then he threw himself on the ground, while all his courtiers standing by tore  
32 their clothes. But Jonadab, the son of David's brother Shimeah, declared: "Let not my lord imagine that all the young men, the king's sons, are murdered; Amnon alone is dead, for ever since Amnon violated Absalom's sister Tamar, there has been a  
33 scowl on the face of Absalom. Let not my lord the king take it to heart, as if all the king's sons were dead; Amnon alone is dead, the  
34 rest of his brothers are safe." Just then the sentinel raised his eyes, and there he saw a crowd of people coming down the descent on the Beth-horon road! So the sen-  
35 tinel went and told the king, "I see men coming down from the Beth-horon road along the hill." "There!" said Jonadab to the king, "the king's sons are coming; it is just as your servant  
36 said." He had no sooner ended than the king's sons arrived and wept aloud; the king also wept bitterly, and so did all his courtiers.

King David lamented for his  
37 son day after day. Meantime Absalom fled to Talmai the son of

Ammihud the king of Geshur, where he remained for three years. 38 Then king David's heart yearned 39 for his son Absalom, since he was now consoled for the death of Amnon. And when Joab the son 14 of Zeruiah noticed that the king's mind was favouring Absalom, Joab sent to Tekoa and fetched 2 a clever woman, saying to her, "Pretend to be a mourner, put on mourning garments, do not anoint yourself with oil but make yourself like a woman who has mourned many a day for the dead; then go in to the king, and say 3 this to him" (and Joab put the words in her mouth). So the 4 Tekoite woman went to the king, fell on her face to the ground, and did obeisance. "Help, king, help!" she cried. The king said 5 to her, "What ails you?" She replied, "Truly I am a widow, my husband is dead. Your ser- 6 vant had two sons, and the pair of them quarrelled in the field, where there was no one to interfere; the one knocked the other down and killed him. And now 7 the whole clan has risen against your servant; they insist, 'Give up the man who killed his brother, that we may put him to death in recompense for the life of his brother whom he killed'—and that will finish off the pair! In this way they will extinguish the only coal remaining on my hearth, and my husband will be left with neither name nor kin on earth. That is why I have come to make 15 this appeal to the king, because the people terrified me; so your servant thought, 'I will speak to the king; perhaps the king will do what his servant asks. The 16

## 2 SAMUEL XV

29 of the king. Then Absalom sent for Joab, that he might send Joab to the king, but Joab would not come. He sent a second time, 30 but Joab would not come. So he said to his servants, "There is Joab's field, close to mine, and he has barley in it; go and set it on fire." Then Joab's servants came to him with their clothes torn, saying, "Absalom's servants 31 have set the field on fire." Joab got up and went to Absalom in his house. "Why have your servants set my field on fire?" he 32 asked. Absalom said to Joab, "I sent for you, telling you to come here that I might send you with this message to the king, 'Why have I come from Geshur? better be there still!' Come, let me see the king's face: if I am guilty of anything, he can kill 33 me!" So Joab went and told the king, and he summoned Absalom, who went to the king and bowed with his face to the ground before the king; then the king kissed Absalom.

15 Later on, Absalom procured a chariot and horses, with fifty men 2 to run in front of him. Absalom also used to rise early and stand at the entrance to the city gate; and, whenever any man came with a case for the king to decide, Absalom would summon him, saying, "What town do you belong to?" When the man replied, "Your servant belongs to such and such a clan of Israel," 3 Absalom would say, "Your case is good and just, but no one has been deputed by the king to hear 4 you." Absalom would add, "Oh that I were appointed judge in the land, so that anyone with a case

or plea might come to me! I would see that he got justice!" Also, whenever a man approached 5 to do obeisance, he would put out his hand and catch him and kiss him. Absalom did all this to the 6 Israelites who came to the king for justice, and in this way Absalom beguiled the men of Israel.

Four years later Absalom said 7 to the king, "Pray let me go to Hebron and pay a vow I made to the Eternal. When I was staying 8 at Geshur in Aram, your servant made this vow: 'If the Eternal does restore me to Jerusalem, I will offer worship to the Eternal at Hebron.'" The king said to him, 9 "Go with my blessing." So Absalom went off to Hebron, sending 10 emissaries all over the clans of Israel with this message, "As soon as you hear the bugle blow, shout 'Absalom is king at Hebron!'" Now Absalom was 11 accompanied by two hundred men from Jerusalem, who had been invited by him as his guests; they went in all innocence, knowing nothing whatever about the business. But during the coronation- 12 sacrifices Absalom summoned Ahithophel the Gilonite, David's counsellor from Giloh, and the conspiracy grew stronger, the number of people who joined Absalom increased. Then a mes- 13 senger reached David, saying, "The heart of the Israelites has gone after Absalom." David said 14 to all his officers round him in Jerusalem, "Let us be up and off; else we shall never escape from Absalom! Quick, away, in case he overtakes us rapidly and ruins us by sacking the city!" The 15

## 2 SAMUEL XIV

- king will listen, and rescue his servant from the power of the man who is trying to sweep me and my son out of the Eternal's heritage.'
- 17 Your servant thought, 'The word of my lord the king will set my mind at rest, for my lord the king is like God's own angel, able to distinguish right from wrong.'
- 8 The king said, "Go home, and I will issue orders about your case."
- 9 Said the Tecoite woman to the king, "My lord the king, the guilt be on me and on my father's house! The king and his throne
- 10 shall be guiltless." The king said, "Whoever brings a charge against you, fetch him here and he shall never touch you again!"
- 11 She said, "Let the king swear by the Eternal thy God that the avenger of blood is not to destroy, that they are not to massacre my son!" "By the life of the Eternal!" he said, "not a hair of your son's head shall fall to the
- 12 ground." Then the woman said, "Pray let your servant say one word to my lord the king." "Say
- 13 on," he replied. So the woman said, "And why are you acting against God's people in the very same way? In issuing this decision for me, the king convicts himself by refusing to take his
- 14 own banished back again. We men and women die; we are like water spilt upon the ground, which never can be gathered up again. But if a man devises means for restoring a banished person, God will not take away that man's life."
- 18 Then the king charged the woman, "Do not conceal from me," he said, "what I ask you." The woman said, "Let my lord the
- 19 king say on." "Was Joab work-
- ing with you in all this?" the king asked. "As sure as you are alive, my lord the king," said the woman, "I cannot get away from what my lord the king has said: your servant Joab did order me, he did put all these words in the mouth of your servant. It was: to change the position of affairs that your servant Joab acted thus. My lord the king is wise, wise like God's own angel; he knows all things on earth!" Then the king said to Joab, "Hereby I grant this, your request; go and bring back the young man Absalom." Joab fell on his face to the ground and did obeisance, blessing the king. "To-day," said Joab, "your servant knows he has your approval, my lord, O king, since the king has granted the request of his servant." Then Joab went off to Geshur. He brought Absalom back to Jerusalem, but the king said, "Let him live apart in his own house; he is not to see my face." So Absalom lived apart in his own house; he did not see the king's face. [No one in all Israel was so much to be praised for his beauty as Absalom; from the sole of his foot to the crown of his head there was not a blemish on his body. When he shaved his head—and he used to cut his hair at the end of every year (he cut it because he felt it heavy)—he would weigh his hair, which scaled four pounds, by the royal standard of weights. Absalom had three sons born to him, and one daughter called Tamar—she was a beautiful woman.] For two years Absalom resided in Jerusalem without seeing the face

## 2 SAMUEL XV

king's officers answered the king, "Your servants are ready to do whatever our lord the king decides." So the king went away, with all his household, leaving the concubines to look after the palace. The king and all his attendants halted at the last house on the road, while all the troops marched past him, along with all the foreign body-guard and the six hundred men who followed Ittai the Gittite. "Why are you coming with us?" said David to Ittai the Gittite; "go back and stay with the king, for you are a foreigner, an exile from your own land. You only arrived the other day; and am I to make you wander about with us to-day, when I know not where I am going? Go back and take your fellow-countrymen with you; and may the Eternal prove kind and loyal to you!" But Ittai answered the king, "As surely as the Eternal lives, as surely as my lord the king lives, wherever my lord the king may be—for death or life—there must your servant be!" So David said to Ittai, "Pass forward, then," and Ittai the Gittite passed forward, he and all his men and all the children that were with him. All the country wept aloud as they passed. In the Kidron-ravine the king halted while all the troops marched past him on the road. With them were Zadok and Abiathar, who carried the ark of God; they set it down till the troops had all passed out of the city. But David said to Zadok and Abiathar, "Take the ark of God back to the city. If I find favour with the Eternal, he

will bring me back to let me see the ark and its abode; but if he says, 'I take no pleasure in you,' then here I am, let him do what he likes to me!" Then the king added, to Zadok and Abiathar, "Come, go back to the city in peace with your two sons, Ahimaaz your son, Zadok, and Jonathan the son of Abiathar; I intend to wait at the fords of the Desert, till you let me hear some news." So Zadok and Abiathar carried the ark of God back to Jerusalem, and remained there. Then David mounted the ascent of Olivet, weeping as he went, his head shrouded and his feet bare. All the troops with him also had their heads shrouded, and mounted the ascent weeping as they went. When David was told that Ahithophel was among the conspirators with Absalom, David said, "O Eternal, turn Ahithophel's advice into folly!" On reaching the summit, where God was worshipped, Hushai the Archite came to meet David with his tunic torn and with earth scattered over his head. "If you go with me," said David, "you will only be a burden to me; but if you go back to the city and say to Absalom, 'My lord king, I will be your servant; once I was your father's servant, now I will be yours,' you can help me to baffle the policy of Ahithophel. Have you not Zadok and Abiathar the priests with you there? Whatever news you get from the king's palace, tell it to Zadok and Abiathar the priests; they have got two sons with them, Ahimaaz, Zadok's son, and Jonathan, Abiathar's son; you can send me

## 2 SAMUEL XVI

7 any news you hear by them." So Hushai, David's friend, went to the city, entering Jerusalem just as Absalom arrived.

6 David was a little beyond the summit when Ziba the servant of Mephibosheth met him with a pair of asses saddled, carrying two hundred loaves of bread, a hundred bunches of raisins, a hundred fruit-cakes, and a bottle of wine.

2 "What are you doing with these?" said the king to Ziba. Ziba answered, "The asses are for the king's household to ride on, the bread and fruit are food for the troops, and the wine is to be drunk by any who faint in the desert."

3 "And where is your master's son?" said the king. Ziba said to the king, "He is staying yonder at Jerusalem; he thinks the house of Israel will give him back his father's kingdom to-day." So the king said to Ziba, "All is now yours that belonged to Mephibosheth!" Ziba said, "I bow in humble gratitude. May I continue to find favour with you, my lord king!"

4 When king David reached Bahurim, out came a man belonging to Saul's own clan, called Shimei, the son of Gera, and as he came he cursed; he flung stones at David, at all his officers, at all the troops, and at all the veterans

7 right and left of the king. As he cursed he shouted, "Begone, begone, you bloody rascal! The Eternal has avenged all the blood of Saul's house on you!—Saul, in place of whom you reigned! The Eternal has handed the kingdom to your son Absalom! There you are, undone, because you have been a bloody creature!"

8 Then Abishai the son of Zeruiah 9 said to the king, "Why is this cur to curse my lord the king? Let me step across and cut his head off." But the king said, 10 "You sons of Zeruiah, what have you and I in common? Let him curse; if the Eternal has told him to curse David, who can say, 'Why have you done this?'" And David said to Abishai and 11 all his officers, "Look at my own son, born of my body! If he is seeking my life, how much more may this Benjamite! Let him alone! let him curse away! The Eternal has told him to! Per- 12 haps the Eternal may look upon my grief and repay me with kindness for his cursing of me to-day." So David and his men went along 13 the road, while Shimei kept up with him along the side of the hill, cursing as he went and flinging stones and dust at him. Then 14 the king and all the troops with him reached the Jordan, where he refreshed himself.

15 Absalom came to Jerusalem with all the men of Israel, and Ahithophel accompanied him. Then David's friend, Hushai 16 the Archite, went to Absalom. "Long live the king!" said Hushai to Absalom. "Is this 17 the affection you have for your friend?" said Absalom to Hushai; "why did you not accompany your friend?" "No, no," said 18 Hushai to Absalom, "I am for the man whom the Eternal and this people and all Israel have chosen; I stay with him! Besides that, 19 whom should I serve? Should it not be his son? As I served your father, so I will serve you."

20 Absalom then said to Ahitho-

## 2 SAMUEL XVII

phel, "Give us your advice about  
21 what we should do." Ahithophel  
said to Absalom, "Go in to your  
father's concubines whom he left  
to look after the palace; then all  
Israel will hear that you are in  
bad odour with your father, and  
that will strengthen the hands of  
22 all your adherents." So they  
pitched a bridal tent for Absalom  
on the top of the palace, and before  
the eyes of all Israel Absalom went  
23 in to his father's concubines. In  
those days the advice offered by  
Ahithophel was regarded as though  
one consulted an oracle of the  
Eternal—so highly was Ahitho-  
phel's advice esteemed both by  
17 David and by Absalom. Ahitho-  
phel also said to Absalom, "Let  
me pick out twelve thousand men,  
and I will be off to-night in pursuit  
2 of David; I will surprise him  
when he is tired and weak, I will  
throw him into a panic, and all  
who are with him will run away;  
then I will strike down the king  
3 alone, and bring all his troops  
back to you like a bride returning  
to her husband. You only need  
one man's life, in order to have  
4 all the troops at peace." This  
advice pleased Absalom and all  
5 the sheikhs of Israel. But Ab-  
salom said, "Call Hushai the  
Archite too; let us hear what he  
6 has to say." When Hushai came  
to Absalom, Absalom said to him,  
"This is what Ahithophel says.  
Shall we take his advice? If not,  
7 speak yourself!" Then Hushai  
said to Absalom, "This time  
Ahithophel's advice is not good."  
8 Hushai added, "You know your  
father and his men are old soldiers  
and as fierce as a bear in the open,  
robbed of her cubs. Besides, your

father is an old campaigner; he  
will not spend the night beside the  
troops, he will have hid himself 9  
by this time in a cave or some-  
where else. When he attacks  
your troops and some of them fall  
at the first onset, the rumour will  
spread, 'Absalom's followers are  
being slain!' and even a hero with 11  
a heart like a lion in your force  
will collapse; for all Israel knows  
that your father is a brave fellow,  
and that his supporters are heroes.  
No, my advice is to have all Israel 11  
mustered from Dan to Beërsheba,  
and let your majesty march along  
with them; then we will come 12  
upon him in some place where he  
has been discovered, we will drop  
on him noiseless as dew falls on  
the ground, and of him and his  
supporters not a soul will be left  
alive. If he retires into a fortified 13  
town, all Israel will bring ropes to  
that town, and we will pull it down  
into the valley, till not so much  
as a pebble of it is left." Then 14  
Absalom and all the men of Israel  
said, "The advice of Hushai the  
Archite is better than the advice  
of Ahithophel." For the Eternal  
had determined to defeat Ahitho-  
phel's good advice, so that the  
Eternal might bring ruin upon  
Absalom.

Then Hushai told Zadok and 15  
Abiathar the priests, "Ahithophel  
gave such and such advice to  
Absalom and the sheikhs of Israel,  
and I gave such and such advice.  
Quick now; send and tell David 16  
not to stay at the fords of the  
Desert to-night, but to be sure  
to cross over, lest the king and  
all the people with him are de-  
stroyed." Now Jonathan and 17  
Ahimaaz were waiting at Enrogel;

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- a slave-girl was to go and report to them, and they were to go and report to king David (for they must not be seen entering the city).
- 18 However, a lad saw them, and he told Absalom. Whereupon they both made off quickly and got inside the house of a man at Bahurim, who had a well in his courtyard. They got down into
- 19 the well, and his wife spread a cloth over the mouth of the well and strewed fruit on the top of it.
- 20 This was known to none. When Absalom's soldiers came to the house and asked the woman, "Where are Ahimaaz and Jonathan?" the woman said to them, "Over the water!" They looked for the pair, but finding no trace of them, they went back to Jerusalem. As soon as they had gone,
- 21 the pair got out of the well and went to tell king David. "Up," they said to David, "be quick and cross the water"—telling him what Ahithophel had advised
- 22 against him. Then David and all the troops with him rose and crossed the Jordan; by morning, not one was left who had not crossed the Jordan.
- 23 When Ahithophel saw that his advice had not been followed, he saddled his ass and started home to his own town; then, after leaving directions about his family, he strangled himself, and so died. He was buried in his father's grave.
- 24 David reached Mahanaim, and Absalom crossed the Jordan, accompanied by all the men of
- 25 Israel (Absalom put Amasa in command of the army, in place of Joab. Amasa was the son of a Jezreelite called Jether, who had married Jesse's daughter, Abigail,
- the sister of Joab's mother Zeruiah); Israel and Absalom 26 camped in the land of Gilead. When David reached Mahanaim, 27 Shobi the son of Nahash, from Rabbah of the Ammonites, Machir the son of Ammiel, from Lo-dëbar, and Barzillai the Gilcadite, from Roglim, brought couches, rugs, 28 bowls and pottery, wheat, barley, meal, roasted grain, beans, lentils, honey, and curds, with sheep and 29 calves, as food for David and his men; they thought, "the men will be hungry and tired and thirsty in the desert." Then David mus- 18 tered the troops with him, appointing commanders of regiments and captains of companies. David 2 divided the troops into three columns, one commanded by Joab, one by Joab's brother Abishai, the son of Zeruiah, and one by Ittai the Gittite. The king said to the troops, "I will go with you myself." "You shall not," the 3 troops replied; "if we run away, or if half of us die, that will not matter to anybody; but you— you are equal to ten thousand of us! Besides, the right thing for you is to send us reinforcements from the town." Then the king 4 said to them, "I will do what you think best." So the king stood beside the gate, while all the troops marched out in their companies and regiments. The king's 5 orders to Joab, Abishai, and Ittai were, "Pray be gentle, for my sake, with young Absalom!" All the troops heard the king giving all the generals these orders about Absalom. Then the troops 6 took the field against Israel. The battle was fought in the jungle of Ephraim, and the army of Israel 7

## 2 SAMUEL XVIII

were defeated there by David's forces; the slaughter that day was heavy, twenty thousand of them fell. The battle spread over the country, and the jungle devoured more than the sword that day. Absalom happened to come across David's body-guard; Absalom was riding his mule, and as the mule passed below the thick boughs of a great oak, his head caught fast in the oak, and he hung in the air, while the mule under him darted forward. A man saw this and told Joab, "I saw Absalom hanging in an oak!" Then Joab said to the man who told him, "You saw him? And why did you not fell him on the spot? I would have given you ten silver pieces and a belt for that!" The man said to Joab, "Supposing I had a thousand silver pieces paid into my hand, I would not lay a finger on the king's son. We heard the king ordering you and Abishai and Ittai, 'Pray be careful of young Absalom, for my sake!' Supposing I had treacherously taken his life, the king would have word of it—nothing escapes him—and you would have left me to my fate." Joab said, "I have no time to put off with you!" He caught up three spears and stabbed them into the heart of Absalom; he was still hanging alive in the heart of the oak when Joab's ten young armour-bearers gathered round and struck down Absalom till he died. Then Joab blew the trumpet, and the troops came back from their pursuit of Israel; for Joab held back the troops. They took and flung Absalom into

the deep pit within the jungle, and piled a great cairn of stones over him. Meantime all Israel scurried home. (Absalom had already, during his lifetime, erected a pillar for himself in the King's dale; he thought, "I have no son to keep up the memory of my name," so he called the pillar after his own name. That is why it is called to this day, "Absalom's monument.") Ahimaaz the son of Zadok said, "Let me run and carry news to the king that the Eternal has taken vengeance on his enemies." But Joab said to him, "You must not carry news to-day; some other day you can carry news, but not to-day, for the king's son is dead." Then Joab told a negro slave, "Go and tell the king what you have seen." The negro bowed before Joab and ran off. But Ahimaaz the son of Zadok said to Joab, "Come what may, do let me run after the negro." "My son," said Joab, "why will you run? You will not get any payment for your news." "Come what may," he said, "I am going to run." "Well, run," said Joab, and Ahimaaz ran by way of the Jordan valley; he outran the negro. David was sitting between the gates. The sentinel had gone up to the roof of the gateway at the wall, and when he raised his eyes, there was a man running alone! So the sentinel shouted to tell the king. "If he is alone," said the king, "he has good news to tell." He was coming on and getting near, when the sentinel saw another man running. So the sentinel shouted down into the gate-house, "Here is another man running



## 2 SAMUEL XIX

alone!" The king said, "He is 7 bringing good news too." The sentinel said, "I notice that the first man runs like Ahimaaz the son of Zadok." "A good man," said the king, "he comes with 3 good news!" Then Ahimaaz came up and said to the king, "Hail!" He bowed before the king, face to the ground, and said, "Blessed be the Eternal your God, who has handed over the men who rebelled against my lord the king!" The king said, "Is young Absalom all right?" Ahimaaz replied, "When Joab sent your servant off, I noticed a great uproar, but I do not know what the matter was." The king said, "Step aside, and stand here." So he stepped aside and stood still. Whereupon the negro cried, "News for my lord the king! The Eternal this day has avenged you on all who rose against you!" The king said to the negro, "Is young Absalom all right?" And the negro answered, "May the enemies of my lord the king and all who rise to harm you fare like that young man!" The king was deeply moved. He wept as he went up to the chamber above the gateway, and as he wept he cried, "O my son Absalom! my son, my son Absalom! Oh that I had died instead of you, Absalom, my son, my son!"

Now Joab was told that the king was lamenting and weeping for Absalom. Indeed, the victory that day was turned into mourning, for when all the troops heard that the king was bewailing his son the troops stole into the town like soldiers ashamed of having

run away in a battle, while the 4 king kept his face shrouded, and cried aloud, "O my son Absalom! Absalom, my son, my son!" So 5 Joab went to the king in the palace and said, "You have disgraced to-day all the troops who saved your own life and the lives of your sons, your daughters, your wives and your concubines—you 6 with your love for your enemies and your hatred for those who love you! You have made it clear to-day that officers and soldiers are nothing to you! I see plainly that if Absalom were alive to-day and we were all dead, you would be quite satisfied! Come, get 7 up and go out, to reassure your troops. I swear by the Eternal that if you do not, you will not have a man left on your side to-night. And that will be worse for you than all the evil that has befallen you from your youth till now." So the king got up and 8 seated himself in the gateway; and when all the troops heard that the king was sitting in the gateway, all the troops came into the king's presence.

As for Israel, every man had scurried home; all over the clans 9 of Israel there was grumbling, for everyone said, "The king rescued us from the power of our enemies, he saved us from the power of the Philistines, and now he has left the country in order to shake himself clear of Absalom! And 10 Absalom, whom we anointed to reign over us, has died in battle. Why delay, then, to bring the king back?" This talk of all the Israelites reached the king. So 11 king David sent word to Zadok and Abiathar the priests, "Ask

## 2 SAMUEL XIX

the sheikhs of Judah, 'Why are you the last to bring the king back to his palace?' And tell Amasa, 'Are you not my own bone and flesh? God kill me and worse, if you are not commander of my army ever after this, in place of  
13 Joab!'" Then Amasa swayed the hearts of all the men of Judah like one man, till they sent this message to the king, "Come back, with all your followers."  
15 The king came back; he reached the Jordan, and Judah went to Gilgal to meet the king and escort him across the Jordan.  
16 Shimei the son of Gera, the Benjamite from Bahurim, also hurried down with the men of Judah to  
17 meet the king, accompanied by a thousand men of Benjamin. (Ziba the retainer of the house of Saul, and his fifteen sons and twenty servants, had dashed down to the Jordan before the  
18 king, and crossed the ford to bring over the king's household and do  
19 whatever the king wished.) And as the king was about to cross the Jordan, Shimei fell before him and said to the king, "Let not my lord hold me guilty; do not remember what your servant said so wrongly the day my lord the king left Jerusalem; let not the king  
20 bear it in mind. Your servant knows that he sinned; so here I have come down to-day, the first of all the house of Joseph, to welcome my lord the king."  
21 Abishai the son of Zeruiah retorted, "Is not Shimei to be put to death for cursing the Eternal's  
22 own anointed?" But David said, "You sons of Zeruiah, what have you and I in common? Will you thwart me this day? Shall

anyone be put to death in Israel to-day? Do you not know I have royal power this day in Israel?" Then the king said to Shimei, "You shall not die"; the king swore it to him.

Saul's grandson Mephibosheth also went down to welcome the king; from the day the king left to the day he came back in safety, Mephibosheth had neither pared his toe-nails nor trimmed his moustache nor washed his clothes. When he came to Jerusalem to welcome the king, the king asked him, "Why did you not leave along with me, Mephibosheth?" "My lord king," he replied, "my servant played me false; your servant did tell him to saddle an ass for me to ride off with the king—for your servant is lame. He slandered your servant to my lord the king. But my lord the king is like God's own angel; do as you think right, for though all my father's household deserved no more than death at my lord the king's hands, you put your servant among those who had a place at your own table. What further right have I to appeal to the king?" "Why will you talk on?" said the king; "I have decided you and Ziba are to divide the property." "Rather let him have it all," said Mephibosheth to the king, "since my lord the king has come back in safety!"

Then Barzillai the Gileadite came down from Roglim and went with the king to escort him as far as the Jordan. Barzillai was a very aged man, eighty years old; he had supplied the king with food while he lay at Mahanaim, for Barzillai was a very wealthy man.

So the king said to Barzillai, "Cross with me and I will provide for your old age in Jerusalem at my side." But Barzillai said to the king, "How many years have I to live, that I should go up with the king to Jerusalem? I am now eighty years old. Have I a taste for pleasures? Can your servant taste what he eats and drinks? Can I still hear the voice of singing men and women? Why, then, should your servant be a burden to my lord the king? Your servant only meant to go a little distance with the king. Why should the king offer me this reward? Pray let your servant return, that I may die in my own town, near the grave of my father and mother. But here is your servant Kimham! let him cross along with the king, and treat him as you think right." The king answered, "Kimham shall cross along with me, and I will treat him as you think right; whatever demand you make upon me, I will do it for you." Then all the troops went across the Jordan, but the king stood still; the king kissed Barzillai and bade him goodbye. Then the king passed over the Jordan to Gilgal, accompanied by Kimham. All the people of Judah marched with the king, and half the people of Israel. Then all the men of Israel went and said to the king, "Why have our kinsmen, the men of Judah, appropriated you? Why have they brought the king and his household over the Jordan, when all David's men are his people?" The men of Judah all retorted to the men of Israel, "Because the king is near of kin to us. Why

should you be angry over this? Have we been feeding off the king's table? Have we seized anything for ourselves?" The 43 men of Israel answered the men of Judah, "We have ten shares in the kingdom, and we, not you, are the oldest. Why have you disparaged us? Were we not the first to speak of bringing back the king?" The words of the men of Judah, however, were more heated than the words of the men of Israel. And a wretch hap- 20 pened to be there, called Sheba the son of Bichri, a Benjamite; he blew a trumpet blast, shouting,

We have no share in David,  
we have no part in Jesse's son:  
every man to his tent, O Israel!

Then all the men of Israel with- 2 drew from David; but the men of Judah stuck to their king all the way from the Jordan to Jerusalem.

When David reached his palace 3 at Jerusalem, the king took the ten concubines whom he had left to look after the palace, and put them under guard; he made provision for them, but he never went in to them, and they were shut up till the day of their death—widows of a living husband.

Then the king said to Amasa, 4 "Summon the men of Judah before me, and be here in three days." Amasa went to summon 5 the men of Judah, but he delayed longer than the time allotted him. So David said to Abishai, "Sheba 6 the son of Bichri will be doing us more harm than Absalom; take your lord's men and pursue him, lest he gets into fortified towns and gives us trouble." Abishai 7

marched off, followed by Joab, the foreign body-guard, and all the veterans; they marched from Jerusalem to pursue Sheba the son of Bichri; but when they were at the great boulder in Gibeon, Amasa appeared before them, at the head of his troops. Now Joab wore his military dress, with a sword-belt outside, in which his sword rested on his hips like a dagger; as he went forward his left hand rested on it. Joab said to Amasa, "Are you well, my brother?" Then Joab took Amasa's beard in his right hand, as if to kiss him, and, as Amasa was not on his guard against the sword in Joab's hand, he stabbed him in the belly and with one mortal blow made his bowels gush out on the ground. Then Joab and Abishai went on with their pursuit of Sheba the son of Bichri; but one of Joab's soldiers was posted beside Amasa to announce, "Whoever sides with Joab, whoever is for David, let him follow Joab." Meantime Amasa lay wallowing in his blood on the highroad, and everyone who passed by saw him and stopped; so the soldier carried him off the highroad into the field and covered him with a garment. Once he had been removed from the highroad, all the troops went on after Joab in pursuit of Sheba the son of Bichri, who had gone to all the tribes of Israel and had been treated with contempt; he had reached Abel in Beth-maachah, followed by all the Bichrites. In Abel of Beth-maachah his pursuers besieged him; a mound of earth was erected round the town, the same height as the outworks, and all

Joab's troops were engaged in undermining the inner wall, when a quick-witted woman called out of the town, "Listen, listen! tell Joab to come here; I want to speak to him." So Joab approached her. "Are you Joab?" the woman asked. "Yes," he said. Then she said to him, "Listen to what your humble servant says." Joab said, "I am listening." She said, "Long ago they used to have a saying, 'Ask in Abel, and your difficulty is ended.' We are peaceful and faithful members of Israel, and you seek to destroy us, a town and a capital in Israel! Why will you consume the Eternal's own heritage?" "Far be it," said Joab, "far be it from me to consume or destroy! That is no aim of mine. But a man from the highlands of Ephraim called Sheba the son of Bichri has rebelled against the king, against David; only hand him over and I will withdraw from the town." The woman said to Joab, "His head shall be slung over the wall to you." Then the woman went into the town and spoke in her shrewd way to all the citizens; they cut off the head of Sheba the son of Bichri and slung it out to Joab, who blew the trumpet till the troops all retired from the town. Every man hurried home; Joab went back to the king at Jerusalem.

Joab was in command of all the forces of Israel, Benaiah the son of Jehoiada was in command of the foreign body-guard, Adoram was in charge of the labour-gangs, Jehoshaphat the son of Ahilud was chancellor, Sheva was the secretary, Zadok and Abiathar

26 were the priests, and Ira the  
Jairite was also a priest to David.

21 For three years during the  
reign of David a famine came,  
year after year. When David  
consulted the oracle of the Eternal,  
the Eternal said, "The guilt of  
blood lies on Saul and his house,  
for having slain the Gibeonites"

2 (the Gibeonites did not belong to  
Israel but to the survivors of the  
Amorites; still, the Israelites  
had sworn an oath to them, though  
Saul had tried to kill them in his  
zeal for the Israelites and for the  
3 Judahites). So the king sum-  
moned the Gibeonites and asked  
them, "What am I to do for you?  
How am I to make some expiation,  
that you may bring a blessing  
upon the Eternal's heritage?"

4 The Gibeonites said to him,  
"There is no question of silver or  
gold between us and either Saul  
or his house. And it is not for us  
to have any man in Israel put to  
death." "Then what do you  
think I should do for you?" he

5 said. So they said to the king,  
"The man who consumed us and  
planned to exterminate us from  
6 all the territory of Israel—let  
seven of his sons be handed over  
to us, and we will hang them up  
before the Eternal at Gibeon on  
the hill of the Eternal." The  
king replied, "I will let you have

7 them." The king spared Mephi-  
bosheth, the son of Saul's son  
Jonathan, owing to the oath of  
the Eternal that bound David  
8 and Saul's son Jonathan; but he  
took Armoni and Mephibosheth  
the two sons of Rizpah, Aiah's  
daughter, whom she had borne to  
Saul, and also the five sons of  
Merab the son of Barzillai the

Meholathite; these he handed 9  
over to the Gibeonites, who hung  
them on the hill before the Eternal.  
The seven of them perished to-  
gether, put to death in the early  
days of harvest. Then Rizpah, 10  
Aiah's daughter, spread sackcloth  
on the rocks for herself to lie  
upon, from the early days of  
harvest till the rains fell from the  
sky upon the bodies; she would  
not let the wild birds settle on  
them by day, nor the wild beasts  
by night. When David was told 11  
what Rizpah, Aiah's daughter, a  
concubine of Saul, had done, he 12  
went and took the bones of Saul  
and his son Jonathan from the  
citizens of Jabesh-gilead, who  
had stolen them from the citizens  
of Beth-shan, where the Philis-  
tines had hung them on the day  
the Philistines killed Saul at Gil-  
boa; he took away the bones of  
Saul and his son Jonathan, and  
collected the bones of the seven  
who had been hanged, burying the 13  
bones of Saul and his son Jonathan,  
along with the bones of the seven 14  
who had been hanged, in the grave  
of Saul's father Kish at Zeba  
within the territory of Benjamin.  
All these orders of the king were  
carried out, and after that God  
was propitiated over the land.

The Eternal was again roused to 24  
anger against Israel; he incited  
David to harm them, by saying,  
"Go and number Israel and  
Judah." So the king told Joab 2  
and the leaders of the army who  
were with him to go all over the  
clans of Israel, from Dan to Beër-  
sheba, and number the people,  
that he might know their total.  
Joab said to the king, "May the 3  
Eternal your God let my lord the

king live to see him making the nation a hundred times as large as it is to-day! But why should my lord the king set his heart on this project?" However, the king's orders overbore Joab and the leaders of the army. So Joab and the leaders of the army went out from the king's presence to number the people of Israel.

5 Crossing the Jordan, they started their work from Arôer and from the town in the middle of the wady, in the direction of the Gadites,

6 and on as far as Jazer; then they went to Gilead and to the land of the Hittites in the direction of Kadesh; then they reached Dan, and from Dan they worked round

7 towards Sidon; they went to the fortress of Tyre, and to all the towns of the Hivites and the Canaanites, and then passed into the south country of Judah, to

8 Beêrsheba. Having gone all over the land, they returned to Jerusalem at the end of nine months

9 and twenty days. Joab reported to the king the total number of the people who had been registered; in Israel there were eight hundred thousand braves who carried swords, while the men of Judah numbered five hundred thousand.

10 But, after he had numbered the people, David felt remorse. David said to the Eternal, "I have sinned greatly in what I have done. O Eternal, pray take away the sin of thy servant, for I have done a senseless deed!"

11 But when David rose in the morning, the Eternal's word had come to the prophet Gad, David's

12 seer, saying, "Go and tell David that this is what the Eternal says:

'I offer you three things; choose one of them to befall you.'" So Gad went and told David, "Are three years of famine to befall you in your land? Or, are you to fly for three months before your foes, while they pursue you? Or, are there to be three days of pestilence in your land? Think over it, and reflect what answer I am to take to him who sent me." "I am in a terrible difficulty," said David to Gad; "however, let us fall into the hands of the Eternal (for his mercies are many), not into the hands of men." So David chose the pestilence. And when the wheat was being harvested, the plague began among the people, and slew seventy thousand of the people from Dan to Beêrsheba; but when the angel put out his hand to destroy Jerusalem, David saw the angel who was striking down the people, and said to the Eternal, "I have sinned, I have acted perversely; but these poor creatures, what have they done? Let thy hand be against me and against my father's house." Then the Eternal changed his mind about the punishment, and said to the angel who was destroying the people, "Enough! hold your hand!" The Eternal's angel was beside the threshing-floor of Araunah the Jebusite. So Gad went that day to David and said to him, "Go up and erect an altar to the Eternal at the threshing-floor of Araunah the Jebusite." David went up as Gad had told him, in obedience to the Eternal, and when Araunah looked out and saw the king with his courtiers moving towards him, Araunah

went out and bowed before the king with his face to the ground.

1 "Why has my lord the king come to his servant?" said Araunah. "To buy your threshing-floor," said David, "in order to build an altar to the Eternal, that the plague may be averted from the

2 people." Then Araunah said to David, "Let my lord the king take whatever he sees fit and offer it up; here are oxen for the burnt-offering, with the threshing-sledges

3 and yokes for wood! The servant of my lord the king gives all this to the king." Araunah added, "And may the Eternal your

4 God accept your sacrifice!" But the king said to Araunah, "No, indeed, I will buy this from you for a sum of money; I will not offer the Eternal my God burnt-offerings that have cost me nothing." So David bought the threshing-floor and the oxen for

5 seven pounds. David built an altar for the Eternal there, and offered burnt-offerings and recompense-offerings; the Eternal was propitiated over the land, and the plague was averted from Israel.

6 These are the names of David's

8 knights. There was Ishbaal the Hachmonite; he was chief of the Trio; he once wielded his spear against eight hundred men, whom

9 he slew all at one time. Next him in the Trio came Eleazar the son of Dodo, the Ahohite, who was with David at Paddammim, where the Philistines had collected; the men of Israel gave up,

10 but he went and struck down the Philistines till his hand was so weary that it could not relax the grip of his sword. The Eternal effected a great victory that day,

and when the troops rallied behind Eleazar, they had only to plunder. Next to him came Shammah the 11 son of Elah, the Hararite. The Philistines once collected at Lehi, where there was a field full of lentils; and when Israel fled from the Philistines, he took his stand 12 in the field, defended it, and slew the Philistines. The Eternal effected a great victory. Such 17b were the exploits of the Trio of knights.

Abishai the son of Zeruiah, the 18 brother of Joab, was at the head of the Thirty. He once wielded his spear against three hundred men whom he slew, and won a name like that of the Trio; he 19 was the most distinguished of the Thirty and became their captain, but he was not promoted to a place in the Trio. Then there 20 was Benaiah the son of Jehoiada, from Kabzeel, a brave fighter, a man of doughty deeds; he killed two lion-cubs in their lair, after he had gone down and killed the lion inside a pit upon a snowy day. He also killed an Egyptian, 21 a tall man who carried a spear; Benaiah attacked him with a club, wrenched the spear from the Egyptian's hand, and killed him with his own spear. Such 22 were the exploits of Benaiah, the son of Jehoiada; he won a name like that of the Trio of knights, and was renowned among the 23 Thirty, but he was not promoted to the Trio. David put him at the head of his body-guard.

Three of the Thirty once made 13 their way down to David at the stronghold of Adullam when harvest was beginning. A band of Philistines was camping in the

## 2 SAMUEL XXII

14 valley of Rephaim; David was inside the stronghold, and there was a Philistine garrison at  
 15 Bethlehem. David said longingly, "Oh if someone would only give me a drink of water from the well at Bethlehem, the well beside  
 16 the gate!" So the three braves broke through the Philistine lines, drew some water from the well at Bethlehem, the well beside the gate, and brought it to David. But he would not drink it; he  
 17 poured it out for the Eternal, crying, "The Eternal forbid that I should do it! This is the blood of men who went at the risk of their lives!" So he would not drink it.

24 Asahel, Joab's brother, was one of the Thirty; also Elhanan the son of Dodo from Bethlehem,  
 25 Shammah from Harod, Elika from Harod, Helez the Paltite, Ira the son of Ikkesh from  
 27 Tekoah, Abiezer from Anáthoth, 28 Sibbechai the Hushathite, Zalmon the Ahoite, Maharai the Netophathite, Heled the son of Baanah the Netophathite, Ittai the son of Ribai from Gibeah (belonging  
 30 to Benjamin), Benaiah the Pirathonite, Hiddai from the  
 31 wadies of Gaash, Abibaal the Arbathite, Azmâveth from Bahurim, Eliahba from Shaalbim,  
 33 Jashan the Gunite, Jonathan the son of Shammah the Hararite, Ahiam the son of Sharar the Hararite, Eliphelet the son of Ahasbai from Beth-maachah, Eliam the son of Ahithophel the Gilonite,  
 35 Hezrai from Karmel, Paarai the Arbite, Igal the son of Nathan from Zobah, Bani the Gadite,  
 37 Zelek the Ammonite, Naharai the Bêerothite (armour-bearer to

Joab the son of Zeruah), Ira the Ithrite, Gareb the Ithrite, and Uriah the Hittite—a total of 39 thirty-seven.

David sang the following song to the Eternal on the day when the Eternal rescued him from the power of all his enemies, from the power of Saul. He said: 2

The Eternal is my crag, my stronghold, my deliverer—he is mine,  
 my God, my fortalice where I shelter, 3 my shield, my saving strength, my refuge and retreat, my rescue from the violent.  
 The Eternal is to be praised!—I call to 4 him,  
 and I am rescued from my foes.  
 For waves of death broke round me, 5 floods of destruction burst on me, deadly nets entangled me 6 and fatal snares surprised me.  
 I called to the Eternal in my plight, 7 called to my God for aid;  
 he in his palace heard my voice, my cry came to his ears.  
 The earth was swaying, quaking, 8 heaven's very bases shook and swayed, before his anger;  
 smoke fumed from his nostrils, 9 and scorching fire from his lips, that kindled blazing coal,  
 as down he came on the bonding sky, 10 the storm-cloud at his feet.  
 He rode on flying kherubs, 11 and swooped with the wings of the wind, shrouding himself in darkness, 12 that veiled his presence round, with rain-clouds dark and dense,  
 hail and lightning flashing before him, 13 as the Eternal thundered from heaven, 14 as the Most High uttered his voice;  
 he scattered his arrows, 15 shot twisting flashes of lightning, till the beds of the sea were seen, 16 and earth's foundations were laid bare, as the Eternal stormed,  
 as his nostrils snorted.

He reaches down to raise me, 17 he draws me from the flood, he frees me from my foe so strong, 18 from haters far too strong for me, who assailed me by surprise in my 19 distress;



## 2 SAMUEL XXIII

but the Eternal comes to my support,  
 20 and sets me free, in a clear space ;  
 as he delights in me, he rescues me.

21 The Eternal deals with me as I am up-  
 right,  
 he recompenses me for my clean life ;  
 22 for I have kept to the Eternal's road,  
 and never sinned by swerving from my  
 God ;  
 23 his rules are all before my mind,  
 I never swerved from his commands ;  
 24 I was blameless in his eyes,  
 and kept clear of my sins.

25 So the Eternal has rewarded me for my  
 integrity,  
 for a life clean in his eyes.  
 26 For the kind thou provest kind,  
 and true to the true,  
 27 to the pure thou provest pure,  
 and treacherous to the treacherous ;  
 28 the humble thou wilt raise,  
 the haughty thou wilt mark and abase.

29 O Eternal ! thou art my lamp,  
 O Eternal, thou wilt make my darkness  
 shine ;  
 30 by thy help I can face a troop,  
 by God's help I can leap a wall.

31 God is unerring in his ways,  
 the Eternal's promises are tried and true ;  
 he shields all who take shelter with him.

32 For who is God save the Eternal ?  
 Who is steadfast save our God ?  
 33 God is my stronghold,  
 God is a perfect guide to me.

34 He makes me nimble as a deer,  
 and sets me on the height.  
 35 He trains me how to fight,  
 till I can bend a bow of bronze.

36 Thou hast shielded me with thine aid,  
 thine answers to prayer have raised  
 me up.

37 Thou hast given me room to move,  
 and a sure foothold.

38 I chase my foes and kill them,  
 I never turn till they are killed,  
 39 I kill them, felling them till they cannot  
 rise ;  
 they fall down at my feet.

40 For thou hast braced me for the fray,  
 41 thou makest my assailants drop before  
 me ;  
 thou makest my foes run before me,  
 till I finish off those who hate me.

42 They look for help, but there is none  
 to help them,  
 they look to the Eternal, and they get  
 no answer ;

and I pound them to pieces like dust, 43  
 I stamp on them like mud in the street,  
 I scatter them—far and wide.

Thou hast freed me from feud in my 44  
 nation  
 and kept me to be head over the pagans ;  
 outsiders fawn on me,  
 foreigners render homage to me ; 45  
 once they hear of me, they come cringing,  
 foreigners give way 46  
 and come limping out of their forts.

The Eternal is living—blest be my Might, 47  
 exalted be my strong God of victory !—  
 God who lets me enjoy my vengeance, 48  
 crushing the nations under me,  
 succouring me from my foes. 49  
 O thou who settest me high above my  
 enemies,  
 who rescuest me from violence,  
 I thank thee, O Eternal, before pagans, 50  
 I will sing thy praise.  
 He gives his king great victories, 51  
 and kindness to his chosen prince,  
 to David and his dynasty for ever.

Here are the last words of 23  
 David.

The lay of David, Jesso's son,  
 the lay of him who rose, of one  
 whom Jacob's God made king,  
 whom Israel's lyrics love to sing.

By me the Eternal's spirit speaks, 2  
 the word upon my lips is his.  
 The God of Jacob speaks, 3  
 the Strength of Israel told me this :

“ When a man rules men aright,  
 ruling in God's fear,  
 he dawns on them like morning light, 4  
 like a cloudless morning, clear,  
 when rains are gone and earth lies green  
 and bright.

God has made my line secure, 5  
 his pact with me shall never end,  
 all is in order due and sure ;  
 on him my bliss and weal depend.

But godless men will never thrive ; 6  
 like thorn-trees in a desert land,  
 that none will gather with his hand,  
 nor for their nurture strive ; 7  
 fire is their final bale,  
 despite their spears and iron mail.”

## 1 KINGS

1 King David was an old man, well advanced in years, and although they covered him with the bed-clothes he could not keep himself warm. So his attendants said to the king, "Let some young girl be sought for my lord the king; let her wait upon the king and take care of him; let her lie in your bosom, that my lord the king may get warmth." All over Israel they sought for a beautiful maiden, and found Abishag of Shunem, whom they brought to the king. She was very beautiful, and she took care of the king and attended to him. But the king had no intercourse with her.

5 Now Adonijah the son of Haggith prided himself that he was to be king; he set up chariots and cavalry of his own, with fifty men to run in front. (Adonijah had been born next to Absalom.

6 His father had never checked him all his life, by asking what he meant by his conduct. Also, he was a very handsome fellow.)

7 He negotiated with Joab the son of Zeruiah and with Abiathar the priest, both of whom adhered to him and gave him their support, although Zadok the priest, Benaiah the son of Jehoiada, Nathan the prophet, Shimei, Rêi, and David's veterans, did not side with Adonijah. He then sacrificed sheep, oxen, and fatted cattle at the Serpent's Stone beside Fuller's Spring, inviting all his brothers, the king's sons, and all the royal officials from Judah, but not Nathan the prophet, nor Benaiah, nor the veterans, nor his brother

Solomon. So Nathan went to Solomon's mother Bathsheba and said to her, "Have you not heard that Adonijah the son of Haggith has become king, without the knowledge of David our lord? Come now, let me advise you how to save your own life and the life of your son Solomon. Go at once to king David and ask him, 'My lord, O king, did you not swear to your humble servant that Solomon my son should reign after you and sit upon your throne? Why, then, does Adonijah reign?' While you are talking to the king, I will come in behind you and confirm what you say." So Bathsheba went to the king in his chamber. (The king was a very old man, and Abishag of Shunem attended to him.) Bathsheba bowed and did homage to the king, and the king asked what she wanted. "My lord," she replied, "you swore by the Eternal your God to your humble servant that her son Solomon was to reign after you and sit upon your throne. And here is Adonijah reigning, though you know nothing of it, my lord king! He has sacrificed oxen, fatted cattle, and sheep, plenty of them, and he has invited all the king's sons, along with Abiathar the priest and Joab the commander-in-chief, but not your servant Solomon. Now, my lord king, all Israel looks to you to decide for them who is to succeed to the throne of my lord king. Otherwise the result will be that when my lord king sleeps with his

# 1 KINGS I

fathers, I and my son Solomon  
22 will have to suffer." Just as she  
was talking to the king, in came  
23 the prophet Nathan. The king  
was told that the prophet Nathan  
was present, and as he entered the  
king's presence he bowed before  
the king, face to the ground.  
24 "My lord, O king," said Nathan,  
"have you given orders that  
Adonijah is to reign after you and  
25 sit upon your throne? For he  
has gone down to-day and sacrific-  
ed oxen, sheep, and fatted  
cattle, plenty of them, inviting all  
the king's sons, with Joab the  
commander-in-chief and Abiathar  
the priest. There they are, eating  
and drinking and shouting, 'Long  
26 live king Adonijah!' But I,  
your humble servant, I and Zadok  
the priest and Benaiah the son of  
Jehoiada and your son Solomon  
27 have not been invited. If this is  
by order of my lord king, then  
you have not let your servants  
know who is to succeed to the  
28 throne of my lord king." Then  
king David ordered Bathsheba  
to be recalled. She came in and  
29 stood before the king, and the  
king swore, "By the life of the  
Eternal who has rescued my life  
30 from every strait, as I swore to  
you by the Eternal, the God of  
Israel, that your son Solomon  
should reign after me and succeed  
to my throne, so will I do this  
31 very day." Bathsheba bowed  
her face to the ground and did  
homage to the king; "May my  
lord king David live for ever!"  
32 she cried. Then king David had  
Zadok the priest, Nathan the  
prophet, and Benaiah the son of  
Jehoiada summoned to his pres-  
ence. When they appeared before

the king, the king said to them, 33  
"Take your lord's personal  
troops, mount my son Solomon  
upon my own mule, and convey  
him to Gihon; there let him be 34  
anointed king over Israel by Zadok  
the priest and Nathan the pro-  
phet; blow a trumpet blast and  
proclaim, 'Long live king Solo-  
mon!' Then march up behind 35  
him, as he returns to seat himself  
on my throne, for he is to succeed  
me, and I appoint him supreme  
head of Israel and Judah." "So 36  
be it," said Benaiah the son of  
Jehoiada to the king. "May the  
Eternal confirm this order of my  
lord king! As the Eternal has 37  
been with my lord king, so may  
he be with Solomon, making his  
throne even greater than the  
throne of my lord king David!"  
Then Zadok the priest, Nathan 38  
the prophet, Benaiah the son of  
Jehoiada, and the foreign body-  
guard marched down; they  
mounted Solomon upon king  
David's mule and conveyed him  
to Gihon, where Zadok the priest 39  
took the vial of oil from the sacred  
Tent and anointed Solomon; a  
trumpet blast was blown, and the  
troops all shouted, "Long live  
king Solomon!" The troops all 40  
marched up behind him, dancing  
and cheering in their delight so  
loudly that the earth seemed to be  
splitting with their noise. Adoni- 41  
jah and his guests all heard it, as  
they were finishing their feast.  
Hearing the sound of the trumpet,  
Joab said, "What does this up-  
roar in the city mean?" Just 42  
as he was speaking, in came  
Jonathan the son of Abiathar  
the priest. "Come along," said  
Adonijah, "you are an honest

## 1 KINGS II

fellow, you bring good news.”  
43 Jonathan answered Adonijah,  
“ But our lord king David has  
44 made Solomon king! The king  
sent Zadok the priest, Nathan the  
prophet, Benaiah the son of  
Jehoiada, and the foreign body-  
guard along with him; they  
mounted him on the king’s mule;  
45 Zadok the priest and Nathan the  
prophet anointed him king at  
Gihon; and they have come back  
rejoicing till the city resounds.  
That is the noise you heard!  
46 Solomon is seated on the throne  
47 of the realm, and the royal troops  
have gone to congratulate our  
lord king David, shouting, ‘ God  
make Solomon’s fame greater  
even than your fame, and his  
throne greater even than your  
throne!’ The king bowed on  
48 his couch. The king also said,  
‘ Blessed be the Eternal, the God  
of Israel, who has actually allowed  
me this day to see a son of mine  
49 sitting on my throne!’ ” The  
guests of Adonijah were all terri-  
fied; every man of them got up  
50 and went home. Adonijah him-  
self, in terror of Solomon, got up  
and ran to catch hold of the knobs  
51 of the altar. Solomon was told,  
“ Adonijah is terrified of king  
Solomon; he has caught hold of  
the knobs of the altar, crying,  
‘ Let king Solomon first of all  
swear to me that he will not have  
52 his servant murdered!’ ” Solo-  
mon said, “ If he proves himself  
an honest man, not a hair of him  
shall fall to the ground; but if  
he is convicted of crime, then  
53 die he must.” Then king Solo-  
mon sent and had him taken  
from the altar; he came and  
did homage to king Solomon,

and Solomon told him to go  
home.

When David’s time to die was 2  
near, he gave this charge to his  
son Solomon. “ I am going the 2  
way of all the earth; be strong  
then, show yourself a man, and 3  
do your duty to the Eternal your  
God, by living his life, by following  
his rules and orders and regula-  
tions and directions, as written in  
the law of Moses, so that, what-  
ever you do and wherever you  
turn, you may have success, that 4  
the Eternal may fulfil his promise  
to me that if my children are care-  
ful how they live, living loyally  
under my eye with all their mind  
and all their soul, I shall never  
lack a man upon the throne of  
Israel. Again, you know what 5  
Joab the son of Zeruiah did to me,  
how he treated the two com-  
manders of Israel, Abner the son  
of Ner and Amasa the son of  
Jether, how he murdered them,  
taking vengeance during peace  
for blood shed during war, staining  
the very girdle round his waist and  
the shoes on his feet with innocent  
blood. Choose your own time, 6  
but never let his grey head go  
to the grave in peace. Be kind 7  
to the family of Barzillai the  
Gileadite, and let them be among  
the guests at your table, for they  
fed me when I fled from your  
brother Absalom. You have also 8  
with you Shimei the Benjamite,  
the son of Gera, from Bahurim.  
Bitterly did he curse me on the  
day when I made my way to Maha-  
naim; but when he came to meet  
me at the Jordan I swore to him  
by the Eternal that I would not  
put him to death. Do not you 9  
let him go unpunished; you have

## 1 KINGS II

your wits about you, you know what to do with him, to bring down his grey head to death with blood." Then David slept with his fathers and was buried in David's burg. For forty years David had reigned over Israel, seven years at Hebron and thirty-three years in Jerusalem. Solomon sat on the throne of his father David, and his kingdom was firmly established.

Adonijah the son of Haggith then went to Bathsheba the mother of Solomon and bowed before her. "Do you come as a friend?" she asked. "Yes," he answered, adding, "I have something to say to you." "Say it," she said; so he went on, "You know the kingdom was mine, all Israel fully expected me to be king; however, the kingdom has passed from me to my brother, for it was his by the will of the Eternal. Now I am asking you one favour: do not refuse me." "Go on," she said. So he continued, "Pray ask king Solomon (he will not refuse you) to let me have Abishag of Shunem as my wife." "Very well," said Bathsheba, "I will speak for you to the king." So Bathsheba went to speak to king Solomon on behalf of Adonijah. The king rose to meet her and kissed her; then, seating himself on his throne, he had a chair placed for the king's mother, who seated herself at his right hand. "I have a small favour to ask from you," she said: "do not refuse me." "Ask it, my mother," said the king, "I will not refuse you." So she said, "Let Abishag of Shunem be given to your brother Adonijah in

marriage." "Abishag of Shunem 22 for Adonijah?" answered king Solomon, "why do you ask that? Ask the kingdom for him as well! —he is my older brother and he has Abiathar the priest and Joab the son of Zeruiah on his side!" And king Solomon swore by the 23 Eternal, "God kill me and worse, if this plea of Adonijah does not cost him his life! By the life of 24 the Eternal who has established me and set me on the throne of my father David and given me a family as he promised, Adonijah shall die this very day!" So 25 king Solomon sent and had Adonijah killed by Benaiah the son of Jehoiada, who struck him down. The king said to Abiathar the 26 priest, "Away with you to your estate at Anáthoth! You deserve to die this day, but I will not put you to death, since you carried the ark of the Eternal before my father David and shared all the hardships of my father." (This 27 expulsion of Abiathar from the priesthood of the Eternal by Solomon was in fulfilment of what the Eternal had predicted about the household of Eli at Shilo.) When 28 the news of this reached Joab, who had supported Adonijah although he had not supported Absalom, Joab fled to the Eternal's Tent and caught hold of the knobs of the altar. When Solo- 29 mon was told that Joab had fled to the Eternal's Tent and was at the altar there, Solomon sent to ask Joab why he had fled to the altar. "Because I was afraid of you," Joab replied, "I fled to the Eternal." Then Solomon sent Benaiah the son of Jehoiada to strike him down. Benaiah went 30

## 1 KINGS III

to the Eternal's Tent and gave him the king's order to come away. "No," said Joab, "I will die here." When Benaiah took back his message to the king, telling him what Joab had said  
31 in reply to him, the king said, "Take him at his word; strike him down and have him buried—so freeing me and my father's house from the guilt of the blood  
32 shed wantonly by Joab. The Eternal will make his murders fall on his own head, for he struck down two men higher and better than himself, Abner the son of Ner, commander of Israel, and Amasa the son of Jether, commander of Judah, murdering them without the knowledge of my  
33 father David. So shall the guilt of their murder come back upon the head of Joab and his descendants to all time. To David and his descendants, to his dynasty and throne, may there be peace from the Eternal for all time!"  
34 Then Benaiah the son of Jehoiada went and struck him down, killing him; he was buried at his own house in the open country of  
35 Judah, and the king put Benaiah the son of Jehoiada into his post as commander-in-chief, putting Zadok the priest in place of  
36 Abiathar. Then the king sent and summoned Shimei. "Build yourself a house in Jerusalem," he said, "and live there; never  
37 leave it in any direction. The day you leave it and cross the Kidron-ravine, you die—be sure of that! Your blood be on your  
38 own head!" "Very good," said Shimei to the king, "as my lord the king orders, so will your servant do." For a long time

Shimei did remain inside Jerusalem. But three years later two slaves of Shimei ran away to Achish son of Maakah, king of Gath, and when Shimei was told that his slaves were at Gath he saddled his ass and rode to Achish at Gath in search of his slaves. From Gath Shimei brought his slaves back. But when Solomon was informed that Shimei had returned to Jerusalem from a visit to Gath, the king sent for Shimei and asked him, "Did I not make you swear by the Eternal, did I not warn you, to be sure of this, that on the day you left and went anywhere outside you were to die? Did you not say to me, 'Very good I obey'? Why have you not kept your oath to the Eternal and the orders I enjoined on you?" The king added, "Well does your own heart know all the evil you did to my father David. The Eternal returns that evil on your own head! But king Solomon shall be blessed and David's throne established before the Eternal for all time." Then, by order of the king, Benaiah went and struck down Shimei dead.

So Solomon had complete control of the kingdom. Judah and Israel were as numerous as the sand on the seashore; they ate and drank and enjoyed themselves. Judah and Israel were safe, every man living under his own vine and under his own fig-tree, from Dan to Beërsheba, all the days of Solomon; for he ruled all west of the Euphrates, from Thapsakus to Gaza, over all the kings west of the Euphrates, and he enjoyed peace on every side.

Now Solomon loved the Eter-

## 1 KINGS III

3 nal, living by the rules laid down by his father David; only, he sacrificed and burned incense at 2 the shrines. [[The people also sacrificed at the shrines, because no temple had yet been built in honour of the Eternal.]]

4 One day the king went to sacrifice at Gibeon, as that was the chief shrine; a thousand victims Solomon used to sacrifice on the 5 altar there. The Eternal appeared to Solomon in a dream by night at Gibeon; God said to him, "Ask what I am to give you."

6 Solomon answered, "Thou hast proved thyself most generous to thy servant David my father, as he lived before thee a loyal and honest life with upright mind, and thou hast reserved this great boon for him, a son to sit upon his 7 throne this day. And now, O Eternal my God, thou hast made thy servant king instead of David my father; and I am a mere child, I know not how to go about 8 my business. Thy servant is surrounded by thine own chosen people, a vast host, too great to be numbered or counted. So grant thy servant a thoughtful mind for governing thy people, that I may distinguish right and wrong. For who can bear the 10 weight of this government?" It pleased the Eternal that Solomon 11 had asked this. God said to him, "Because you have asked this, because you have asked neither long life for yourself nor wealth for yourself nor death to your enemies, but insight and justice, 12 I now do as you have asked; I hereby give you a wise, thoughtful mind, so that never afterwards shall your equal rise, as never has

your equal lived. Also, I give you 13 what you did not ask, both wealth and honour, so that no king shall ever be your equal. And if you 14 will live my life, keeping my rules and orders, as did your father David, I will give you a long life." Then Solomon woke; it was a 15 dream! He went to Jerusalem, where he stood in front of the ark of the Eternal's compact, sacrificing burnt-offerings and recompense-offerings, and feasting all his officers.

Two harlots then came to the 16 king and stood before him. One 17 woman said, "O my lord, this woman and I live in the same house. I bore a child in the house beside her, and three days later 18 she bore a child also; we were together, there was no one else in the house, only we two by ourselves. During the night her 19 child died, for she overlaid it. So 20 she got up at midnight and took away my child, while your humble servant was asleep; she laid the child in her bosom and put her dead child in my bosom. When 21 I rose in the morning to suckle my child, there it lay dead! But as I looked at it carefully in the morning-light, it was not my son whom I had borne." The other 22 woman said, "No, the living child belongs to me, the dead is yours!" The first woman retorted, "No, the dead child belongs to you, the living child is mine!" So they wrangled before the king. The 23 king mused: "One says, 'This living son is mine, the dead belongs to you'; the other says, 'No, the dead son is yours, mine is the living one.'" Then said the 24 king, "Fetch me a sword." A

# 1 KINGS IV

25 sword was brought in. The king then gave his orders, "Cut the living child in two, and give half to the one, half to the other."

26 At this the mother of the living child, whose heart yearned for her boy, cried to the king, "O my lord, give her the living child, never kill it!" The other woman said, "No, divide it; neither of

27 us shall have it." The king replied, "Give yonder woman the living child, instead of killing it;

28 she is its mother!" All Israel heard of this decision of the king, and they stood in awe of the king, seeing that he had God's own wisdom for doing justice.

4 King Solomon reigned over all 2 Israel. His ministers of state were: Azariah the son of Zadok 3 as priest, Elihoreph and Ahijah the sons of Shisha as secretaries, Jehoshaphat the son of Ahilud 4 as chancellor, and Benaiah the son of Jehoiada as commander-in-chief [[Zadok and Abiathar 5 were priests]]. Azariah the son of Nathan was head of the prefects, Zabud the son of Nathan 6 was the king's adviser, Ahishar was prefect of the palace, and Adoniram the son of Abda was in 7 charge of the labour levy. Solomon had twelve prefects over all Israel, who provided the food for the king and his household, each man having to supply food for 8 one month a year; their names were Ben-hur (over the highlands 9 of Ephraim), Ben-deker (over Makaz, Shaalvim, Beth-shemesh, 10 and Elonbethhanan), Ben-hesed (over Arubboth, besides Soko and 11 all the land of Hopher), Ben-abinadab (over all the uplands of Dor) who was married to Solomon's

daughter Taphath, Baana the 12 son of Ahilud (over Taanak, Megiddo, and the whole of Beth-shean next Zarethan below Jezreel, from Beth-shean to Abel-meholah as far as the other side of Jokmeam), Ben-geber (over Ramoth-gilead, 18 with the tent-villages in Gilead belonging to Jair the son of Manasseh, and the region of Argob in Bashan, containing sixty large towns walled and bolted with bronze), Ahinadab 14 the son of Iddo (over Mahanaim), Ahimaaz (over Naphtali) who 15 was married to Solomon's daughter Basemath, Baana the son of 16 Hushai (over Asher and Aloth), Jehoshaphat the son of Paruah 17 (over Issachar), Shimei the son of 18 Ela (over Benjamin), and Geber 19 the son of Uri (over the land of Gad, the country of Sihon king of the Amorites and of Og king of Bashan). All these prefects were under a single chief. They pro- 27 vided the food for king Solomon and for all guests admitted to king Solomon's table, each taking a month. They saw that nothing was wanting. Also they each 28 brought, as they were bound, barley and straw for the horses and coursers, wherever the cavalry were stationed. Solomon's pro- 22 vision for a single day was three hundred and thirty bushels of fine flour, six hundred and sixty bushels of meal, ten fatted oxen, 24 twenty meadow-fed oxen, and a hundred sheep, besides harts, gazelles, roebucks, and guinea-fowl.

Now God gave Solomon wisdom 24 and ample insight and breadth of mind like the broad sea-sands; Solomon's wisdom surpassed the 24 wisdom of all Arabs in the east



# 1 KINGS V

81 and all Egypt, for he was wiser than any man, wiser even than Ethan the Ezrahite, and Heman, Kalkol, and Darda, the sons of Mahol; his fame reached to all the 6  
32 nations around. He composed three thousand aphorisms, and his songs numbered one thousand  
33 and five. He could talk about any plant, from a cedar in Lebânon to a hyssop in the wall; he could also talk of animals, birds,  
34 reptiles, and fish. People came from every nation, deputed by all the kings in the world, who had heard of Solomon's wisdom, in order to listen to his wisdom.

3 Solomon became the son-in-law 1 of the Pharaoh king of Egypt; he married the Pharaoh's daughter and took her to David's burg till he had finished building his own palace and the Eternal's temple and the wall round Jeru- 9  
9 salem. The Pharaoh king of 16 Egypt marched north, captured Gezer and burnt it, killing the Canaanites who lived in the town; then he presented it as a dowry to his daughter, Solomon's wife.  
17 Solomon rebuilt Gezer.

5 When Hiram king of Tyre heard that it was Solomon who had been consecrated king instead of his father, he sent his officers to Solomon; for Hiram had always been 2 friendly to David. Then Solomon 3 sent this message to Hiram: "You know how my father David could not build a temple in honour of the Eternal his God, until the Eternal had crushed under him the warlike foes who surrounded him. 4 The Eternal my God has now given me rest on every side; I have neither foe nor misfortune, 5 and I propose to build a temple in

honour of the Eternal, my God, as the Eternal told my father David that 'your son, whom I place on your throne, shall build the temple in my honour.' Now 6  
6 give orders that cedars be felled for me on Lebânon; my servants will join your servants, and I will pay you any wage you fix for your servants; for you know we have no one fit to fell timber like the Phœnicians." When Hiram 7  
7 heard what Solomon said, he was overjoyed. "Blessed be the Eternal the God of Israel this day," he cried, "for granting David a wise son to rule this great people!" Hiram sent this mes- 8  
8 sage to Solomon: "I have heard your message; I will do all you desire in the matter of cedars and firs; my servants shall bring the 9  
9 timber down from Lebânon to the sea, and I will make the logs into floats to reach any spot you decide upon; then I will have them broken up for you to take away. You will meet my wishes by providing the food for my servants." So Hiram gave Solomon all the 10  
10 cedar and fir wood that he desired, while Solomon gave Hiram two 11  
11 hundred and twenty thousand bushels of wheat and a hundred and eighty gallons of beaten oil as food for his servants—such was Solomon's annual gift to Hiram. Solomon and Hiram were at peace; 12  
12 the two men made an alliance with each other. Solomon raised 13  
13 a labour-force from all Israel, a levy of thirty thousand men, whom 14  
14 he sent to Lebânon in relays, ten thousand a month; one month they were at Lebânon and two months at home. Adoniram was in charge of this forced levy.

# 1 KINGS VI

15 Solomon also had seventy thousand carriers and eighty thousand  
16 stone-masons in the hills, as well as three thousand three hundred  
17 foremen, who controlled the workmen. By order of the king, they  
quarried huge, expensive blocks of stone, to have the foundation of  
the temple laid with dressed stone.  
18 Solomon's builders and Hiram's builders dressed the stones and  
ran grooved edges round them, besides preparing the timber and  
the stones for building the temple.  
6 [[It was in the four hundred and eightieth year after the Israelites  
left Egypt, in the fourth year of Solomon's reign, and in the second  
month of that year, the month Ziv, that he began to build the  
2 temple of the Eternal.]] The temple which king Solomon built  
for the Eternal was ninety feet long, thirty feet broad, and forty-  
3 five feet high. The porch before the nave was thirty feet long,  
corresponding to the breadth of the temple, and fifteen feet wide.  
4 He made windows with gratings  
5 for the temple, and built wings round the wall of the temple, both  
round the nave and the inner shrine; he put side-rooms all  
6 round, the lower row of them about seven and a half feet wide,  
the middle row nine feet wide, and the top row about ten and a half  
feet wide—allowing space all round the outside wall so that the  
ends of the planks upholding the rows need not pierce the walls of  
7 the temple. [[The temple was built throughout of stones roughly  
dressed at the quarry; not a sound of hammer, chisel, or any  
iron tool was ever heard during  
8 the building of the temple.]] The

entrance into the lower side-rooms was on the south side of the  
temple; you climbed to the middle row, and from the middle  
row to the top row, through trap-doors. Each row of side-rooms 10  
built against the temple was about seven and a half feet high, and  
they rested on cedar planks against the temple. Thus did he build 9  
the temple and finish it, roofing it over with cedar. The walls inside 15  
he lined with cedar planks, overlaying the interior from the floor  
to the rafters of the ceiling with wood, and covering the floor itself  
with fir. At the far end of the 16 temple he built off a space of  
thirty feet as an inner shrine, the most sacred interior; the nave 17  
or hall in front of it was sixty feet long, but the inner shrine was 20  
thirty feet square. In front of the 21 inner shrine he made an altar of  
cedar; inside the inner shrine he 23 made two kherubs of olive wood,  
each of them fifteen feet high, 26 each with outstretched wings 24  
seven and a half feet broad, measuring fifteen feet from the tip  
of one wing to the tip of the other, the one kherub being the same as 25  
the other in size and shape. These 27 kherubs he placed inside the inner  
shrine; their wings were spread out so that the wing of one touched  
one wall while the wing of the other touched the other wall, and  
their inner wings met in the middle. He plated the kherubs 28  
with gold. He made doors of olive 31 wood for the vestibule of the inner  
shrine; the vestibule and the pilasters formed a pentagon. On 35  
the two doors of olive wood he carved kherubs, palm-trees, and  
open flowers, spreading gold over

## 1 KINGS VII

the kherubs and the palm-trees.  
33 For the vestibule of the nave he also made door-posts of olive  
34 wood, four-cornered posts, and two folding doors of cypress wood, the two leaves of each turning on  
35 hinges. These he carved with kherubs, palm-trees, and open flowers, overlaying them with gold laid evenly upon the carvings.  
36 The inner court round the temple he built with three rows of dressed stone and one row of cedar beams.  
37 The foundation of the temple of the Eternal was laid in the month of Ziv, in the fourth year  
38 of Solomon; in the month of Bul (the eighth month), in the eleventh year, the temple was finished in every part, exactly as planned. So he took seven years  
11 to build it. [Then this word from the Eternal came to Solomon:  
12 "As for this temple which you build, if you will live by my rules and keep my regulations and follow all my orders, living by them, then I will fulfil for you the promise I made to your father  
13 David; and I will dwell among the Israelites, I will not forsake my people Israel."]]  
7 Solomon took thirteen years to finish the building of his own  
2 palace. He also built the "Forest of Lebānon" hall, a hundred and fifty feet long, seventy-five feet wide, and forty-five feet high, on three rows of cedar pillars with  
3 cedar supports. It was lined with cedar planks above the forty-five cedar pillars (fifteen in each  
4 row); there were three rows of window-frames, window facing  
5 window in each tier, and both doors and windows, all of them, were square-cut.

He also built the Pillars hall, 6 seventy-five feet long and forty-five feet wide, with a pillared porch in front and an entrance with steps. He also made the 7 throne-room where he was to hold his court of justice, the Hall of Justice; it was lined with cedar wood from floor to rafters. His 8 own palace and residence in the other court, which stood nearer the temple, was constructed in the same way, as was the house he built for the Pharaoh's daughter (whom Solomon had married). These buildings were all made of 9 huge, dressed stones, according to the regular dimensions of ashlar, sawn back and front, from foundation to coping, and from the court of the Eternal's temple to the large outer court. The founda- 10 tion consisted of huge blocks, enormous blocks, some fifteen feet square, some twelve feet square. Above these lay huge, dressed 11 stones, cut according to the regular measurement, and also cedar beams. The large court had 12 three rows of dressed stone and one row of cedar beams, enclosing the inner court of the Eternal's temple and the court of the palace.

King Solomon sent to Tyre for 13 Hiram, the son of a widow belonging to the clan of Naphtali; his father had been a native of Tyre, a worker in bronze. Hiram was full of skill, acute and clever at all kinds of bronze-work. He came to king Solomon and did all the bronze-work for him. He 15 cast the two bronze columns for the vestibule of the temple; the one was twenty-seven feet high, eighteen feet round, and hollow, just like the other column. He 16

## 1 KINGS VII

made two capitals of molten bronze for the top of the columns, each capital being seven and a half feet high. He made two nets of trellis-work for the capitals on the top of the columns, a net of trellis-work for each of them. He also made the pomegranates; there were two rows of pomegranates in bronze upon each trellis-work, the pomegranates numbering two hundred to each capital. He set up the columns at the vestibule of the temple; the column on the south side was called Jachin, the column on the north side Boaz. He also made the round metal sea or tank, fifteen feet in diameter, seven and a half feet high, and forty-five feet round. Under its brim on the outside ran a double row of gourds all round, cast in one piece with the tank itself, which was about three inches thick, its brim curling like the brim of a cup, like the petals of a lily; it held over sixteen thousand gallons. It rested on twelve bulls, three facing the north, three facing the west, three facing the south, and three facing the east; the tank was placed on their backs, their haunches being turned inward. He also made the ten trolleys of bronze, each one six feet long, six feet wide, and four and a half feet high. The trolleys were constructed in this way: they had panels, panels set in their framework, and on these panels were lions, bulls, and kherubs (on the framework, above and below the lions, bulls, and kherubs, there was bevelled work); every trolley had four bronze wheels, with bronze axles, the four wheels

being underneath the frame-work (axles and wheels were cast in one piece with the trolley), each wheel being two and a half feet high and all the wheels being shaped like chariot wheels (axles, felloes, spokes, and hubs being all of molten bronze); at the four corners of each trolley there were four clamps, each of one piece with the trolley, while on the top of the trolley there was a round saucer, nine inches high (the flat surface on the sides of the trolley was engraved with kherubs, lions, and palm-trees); but the frame-work was square, not round. This was how the ten trolleys were made, all cast alike, all of the same size and shape. Then he made ten bronze pots, each holding three hundred and twenty gallons and measuring six feet; one pot rested on each of the ten trolleys, which he placed beside the temple, five to the south side and five to the north side; the tank was placed on the south side of the temple, at the eastern corner. Hiram made the pots, the shovels, and the bowls; he finished all his work for king Solomon in building the temple of the Eternal, the two columns, the two rounded capitals on the top of the columns, the two nets of trellis-work to cover the two capitals, the four hundred pomegranates for each trellis-work, the ten trolleys and the ten pots on the trolleys, the tank and the twelve bulls under the tank, the pots, shovels, bowls—all these articles made by Hiram for king Solomon in the temple of the Eternal were of polished bronze. There was no weighing the bronze used for making these articles, so

## 1 KINGS VIII

enormous was the quantity; the weight of the bronze was past  
46 counting. Hiram cast them on the plain of Jordan, in the clay soil between Sukkoth and Zarethan. Then king Solomon placed all the articles in the temple of the Eternal [[the golden altar, the golden table for the Presence-bread, the pure gold lampstands in front of the inner shrine, five to the right and five to the left, with their golden ornamental flowers  
49 and lamps and tongs, the pure gold cups, snuffers, bowls, saucers, and fire-pans, and the golden hinges both for the folding doors of the inner shrine or most sacred Place and for the folding doors of  
51 the temple]]. So all the work prepared by king Solomon in the temple of the Eternal was finished; Solomon then brought in the votive offerings of his father David, the silver and the gold and the various articles, placing them in the store-chambers of the Eternal's temple.

8 Then Solomon called together the sheikhs of Israel and all the chiefs of the clans, the heads of the various Israelite families, in Jerusalem, to bring the ark of the Eternal's compact up from David's  
2 burg. The Israelites all gathered round Solomon at the festival in the month of Ethanim (the seventh  
3 month); the sheikhs of Israel all went with the priests and carried  
4 up the ark of the Eternal, the Trysting tent, and all the sacred articles inside the tent; these were carried by the priests and  
5 Levites, while king Solomon and all the community of Israel which had gathered round him walked in front of the ark, sacrificing sheep

and oxen past all counting and numbering. Then the priests placed the ark of the Eternal inside the inner shrine, the most sacred interior, under the wings of the kherubs; for the wings of the  
7 kherubs stretched over the place for the ark, covering the ark and its poles, though the poles were so  
8 long that their projecting tips could be seen, not outside, but from the sacred hall in front of the shrine—the position they occupy to this very day. Inside  
9 the ark there was nothing except the two stone tablets which Moses had placed there at Horeb, the tablets of the compact which the Eternal made with the Israelites when they left the land of Egypt. When the priests came out of the  
10 inner shrine, a cloud filled the temple of the Eternal so densely  
11 that the priests could not stand to serve; the Eternal's splendour of glory filled the temple of the Eternal.

Then said Solomon :

12

The sun has the Eternal set in heaven, but chosen himself to dwell in darkness; so I have built this mansion great for  
13 thee,  
for thee to dwell in, to eternity.

Then the king turned round and  
14 blessed all the gathering of Israel as they stood. He said, "Blessed  
15 be the Eternal the God of Israel, who spoke directly to my father David and has done all that he promised! He said, 'Ever since  
16 I brought my people Israel out of Egypt, I chose no city out of any clan of Israel to build a temple for my presence, but now have I chosen Jerusalem as my seat and David as lord over my people

## 1 KINGS VIII

17 Israel.' My father David did have it in mind to build a temple in honour of the Eternal the God of Israel; but the Eternal said to my father David, 'You had it in your mind to build a temple in my honour; you did well to have 18 that in mind. Yet you are not to build the temple; it is your son, born of your body, who shall build 20 the temple in my honour.' The Eternal has done what he promised; for I have risen to succeed my father David and to sit upon the throne of Israel, as the Eternal promised, and I have built the temple in honour of the Eternal the 21 God of Israel; in it have I made a place for the ark containing the compact which the Eternal made with our fathers when he brought them out of the land of Egypt."

22 Then Solomon stood in front of the altar of the Eternal, in presence of all the community of Israel, and stretching out his 23 hands to heaven he cried: "O Eternal, God of Israel, there is no god like thee in heaven above or on the earth below, who keepest thy compact and showest kindness to thy servants as they live under thine eye with all their 24 heart. Thou hast kept thy word to thy servant David my father; thou didst make him thine own promise and thou hast done it, as 25 it is this day. Now then, O Eternal, God of Israel, keep this thy promise to thy servant David my father: 'You shall never lack a descendant in my sight to sit upon the throne of Israel, if only your children watch their lives, careful to live under my eye as 26 you have done.' O God of Israel, pray let this promise be fulfilled

which thou didst make to thy servant David my father.

But can God really live on 27 earth? The very heaven, the height of heaven itself, cannot contain thee; and how much less this temple I have built! So do 28 thou turn, O Eternal my God, to thy servant in his prayers and supplications, listening to the cry of prayer which thy servant lifts to thee this day, that thine eyes 29 may be open, night and day, to this temple, to the place where thou hast promised thy presence, listening to the prayer that thy servant offers, when he turns to this place. Listen to the suppli- 30 cation of thy servant and of thy people Israel when they turn in prayer toward this place; yea, hear us in thy home, in heaven, and as thou hearest forgive us.

When a man sins against his 31 neighbour and is adjured to swear an oath, when he comes and swears his oath before thine altar in this temple, then do thou listen in 32 heaven, take action and decide between thy servants, condemning the guilty by making him suffer for his misdeeds, and vindicating the innocent by rewarding him for his innocence. When thy 33 people Israel fall before the foe, because they have sinned against thee, if they repent and own thee openly and pray with supplications to thee in this temple, then do thou 34 listen in heaven and forgive the sin of thy people Israel, letting them remain within the land which thou gavest to their fathers.

When the skies are shut and 35 no rain falls, because they have sinned against thee, if they turn in prayer toward this place and

## 1 KINGS VIII

own thee openly and give up their sin under thy chastisement, then do thou listen in heaven and forgive the sin of thy servants and thy people Israel, as thou teachest them the good path for their life; send rain upon thy land, which thou hast given thy people as their heritage. When there is a famine in the land, or pestilence, blasting or mildew, locusts or caterpillars, when their enemy besieges them in any of their towns, whatever be the plague or trouble—whatever prayer and supplication is offered by any man of them, knowing well what plagues himself, and stretching his hands out toward this place, then do thou listen in thy home, in heaven, and forgive them and take action, dealing with every man as he has lived, O thou who knowest his heart (for thou, thou only, knowest the hearts of all men), that they may stand in awe of thee all the days of their life in the land thou gavest to our fathers. As for the alien, who does not belong to thy people Israel but who came from a distant land for thy sake (for men shall hear of thy great fame, of thy strength and mighty force), when he comes and turns in prayer toward this temple, then do thou listen in thy home, in heaven, and do all that the alien asks of thee, so that all nations in the world may learn what thou art, learning to stand in awe of thee like thy people Israel, and learning that thou hast taken this temple which I built to be thine own. When thy people march out to fight against their enemy, in any way of thine appointing, and pray to the Eternal, turning

toward the city thou hast chosen and the temple I have built in honour of thee, then do thou listen 45 in heaven to their prayer and supplication and uphold their cause. When they sin against 46 thee (for there is no man who does not sin) and thou in thine anger leavest them to their enemies, till they are carried away prisoners to an enemy's land, far-off or near, yet if they take 47 thought in the land of their captivity and repent and offer supplications to thee in the land of those who took them prisoners, crying, 'We have sinned, we have gone wrong, we have done evil,' if they repent, heart and soul, in 48 the land of their enemies who took them prisoners, and pray to thee, turning in the direction of the land thou gavest to their fathers, the city thou hast chosen, and the temple I have built in honour of thee: then do thou listen in thy 49 home, in heaven, to their prayer and supplication and uphold their cause; forgive thy people who 50 have sinned against thee, forgive all their transgressions against thee, and grant they may be pitied by those who have taken them prisoners, for they are thy people, 51 thine own possession, whom thou didst bring out of Egypt, out of that iron furnace. Oh may thine 52 eyes be open to thy servant and thy people Israel at their prayers, listening to them whenever they call to thee. For thou didst 53 separate them from all nations on earth to be thy very own, as thou didst declare by Moses thy servant when thou broughtest our fathers out of Egypt, O Lord Eternal."

After Solomon had finished 54

## 1 KINGS IX

offering all this prayer and supplication to the Eternal, he rose from his knees before the altar of the Eternal, where he had been stretching his hands out to heaven; 55 he now stood up and in a loud voice blessed all the community of 56 Israel, saying, "Blessed be the Eternal who has granted rest to his people Israel, as he promised; not a word has failed of all the good promises he made to us by 57 Moses his servant. May the Eternal our God be with us, as he was with our fathers—never leaving us, never forsaking us—that he may move our minds always to live as he lives, to obey his orders, his rules and regulations, which he laid down for our 59 fathers! And may these words of my supplication to the Eternal be ever present to the Eternal our God, day and night, that he may uphold the cause of his servant and the cause of his people Israel, 60 as each day may require, so that all the nations of the world may learn that the Eternal is God, the 61 Eternal and none else. Keep, then, an undivided mind for the Eternal our God, to live by his rules and to obey his orders, as to-day."

62 The king, along with all Israel, offered sacrifices before the 63 Eternal. Solomon offered, in his sacrifice of recompense-offering to the Eternal, twenty-two thousand oxen and a hundred and twenty thousand sheep; in this way the king and all the Israelites dedicated the temple of the Eternal.

64 The king consecrated that day the middle part of the court in front of the temple of the Eternal; for it was there that he sacrificed the victims for the burnt-offering,

and offered the cereal-offering and the fat slices from the victims of the recompense-offerings, the bronze altar before the Eternal being too small to hold the burnt-offering, the cereal-offering, and the fat slices from the victims. Such was the festival then held 6 in presence of the Eternal our God for seven days by Solomon and all Israel—a vast host, drawn from all parts, from the pass of Hamath down to the Wady-el-Arish. On the eighth day he 6 dismissed the people, who blessed the king and went home rejoicing, glad in heart at all the goodness of the Eternal to his servant David and his people Israel.

Now after Solomon had finished 9 building the temple of the Eternal and the royal palace and all that it pleased him to erect, the Eternal 2 appeared to Solomon a second time, as he had appeared to him at Gibeon. The Eternal said to 3 him, "I have listened to your prayer and supplication, and I have done for you all you desire; I hereby consecrate this temple you have built, by fixing my presence there for all time; my eyes and my heart shall constantly be there. As for yourself, if you 4 will live under my eye, as your father David lived, with upright heart and honestly, doing exactly as I have ordered you and following my rules and regulations, then I will make your royal throne 5 sure over Israel for all time, as I promised to your father David that he would never be without a descendant on the throne of Israel. But if you give up following me, 6 you or your children, if you do not keep the commands and rules



## 1 KINGS X

I have set before you, but go and serve foreign gods and worship them, then I will cut Israel out of the land I gave them, and cast out of my sight this temple which I have consecrated for myself, and Israel shall become a proverb and byword among all nations; this temple shall be a heap of ruins, and any passer-by shall whistle in amazement, saying, 'Why has the Eternal dealt thus with this land and temple?' The answer will be, 'Because the people forsook the Eternal their God who brought their fathers out of the land of Egypt; because they took up with foreign gods, worshipping and serving them; that is why the Eternal brought all this ruin upon them.'

At the end of twenty years, in the course of which Solomon had built the two buildings, the temple of the Eternal and the royal palace, as Hiram king of Tyre had provided Solomon with cedar-trees and fir-trees and gold to his heart's content, king Solomon let Hiram have twenty towns in the region of Galilee. When Hiram came from Tyre to inspect the towns made over to him by Solomon, he was not pleased with them. "My brother," he said, "what sort of towns are these you have given me?" So he called them the "Cabul" (good-for-nothing) district. It is their name to this day. (For them Hiram paid to the king six hundred and ninety-three thousand pounds in gold.)

This was how king Solomon raised the labour-gangs to build the temple of the Eternal, his own palace, the Millo and the wall of Jerusalem, Hazor, Megiddo,

Gezer, Beth-horon the lower, 17 Baalath, Tamar in the desert land, 18 all the store-towns Solomon 19 possessed, the towns for his chariots, the towns for his cavalry, and whatever Solomon was pleased to build in Jerusalem, at Lebânon, and anywhere throughout his realm. Solomon 20 raised his levy of slave-labourers, as is done to this day, from the descendants of the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites, none of whom belonged to Israel—sur- 21 vivors in the land whom the Israelites had not been able to exterminate. Solomon never 22 made slaves of Israelites; they were his soldiers and officials, his generals, captains, chariot-leaders, and cavalry-leaders. The follow- 23 ing five hundred and fifty men were Solomon's supervisors, who managed the labourers. . .

Solomon brought the Pharaoh's 24 daughter up from David's burg to the palace he had built for her; then he built the Millo. . .

Three times a year Solomon 25 used to offer burnt-offerings and recompense-offerings on the altar he had built for the Eternal, and to burn his fire-offering before the Eternal. . .

King Solomon built a navy at 26 Ezion-geber near Eloth in the land of Edom, on the shore of the Reed Sea. Hiram sent his men, 27 expert seamen, to man the fleet along with the men of Solomon; they reached Ophir and brought 28 away eighteen tons of gold for king Solomon.

Hiram's fleet, that brought 10 gold from Ophir, also brought 11 from Ophir a wealth of sandal-

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12 wood and jewels; the sandal-wood was made into pilasters for the temple of the Eternal and the royal palace as well as into lyres and lutes for the singers. Such wealth and quality of sandal-wood have never since been seen.

14 The amount of gold that came to Solomon in one year was nearly

15 twenty-nine tons, in addition to what was derived in taxes from traders and as tribute from Arabian emirs and from vassal-princes.

16 King Solomon made two hundred shields of beaten gold; twenty pounds of gold went to each shield.

17 He also made three hundred targes of beaten gold; about six pounds of gold went to each of them; the king hung these in the "Forest of

18 Lebânon" hall. The king also made a large ivory throne, which he overlaid with the finest gold;

19 the throne had six steps and a rounded back, there were arms on each side of the seat, flanked by

20 two lions, while twelve lions stood on each side of the six steps. No such throne was ever made

21 in any kingdom. King Solomon's drinking service was all made of gold, and all the articles in the "Forest of Lebânon" hall were made of pure gold, none were silver—silver was thought nothing of in Solomon's day. For the king had a deep-sea fleet which sailed with the navy of Hiram; once every three years this fleet came home with gold and silver, ivory, apes, and peacocks.

23 So in wealth and in wisdom king Solomon excelled all kings

24 on earth. The whole world came to visit Solomon, to listen to the wisdom which God had put

25 into his mind, and everyone

brought his present, silver articles, gold articles, robes, weapons, and spices, horses and mules, so much year by year. In this way 2<sup>1</sup> Solomon amassed chariots and cavalry; he had one thousand four hundred chariots and twelve thousand cavalry, stationed in the chariot-towns or at Jerusalem beside the king himself. Solo- 2<sup>2</sup> mon's horses were imported from Muzri and from Kuê; the royal dealers used to bring a troop of horses from Kuê, paying cash for them; a chariot could be im- 2<sup>3</sup> ported from Muzri for seventy-five pounds in silver, and a horse for about twenty pounds in silver (the dealers supplied all the kings of the Hittites and the Aramæans at the same rate). The king made 2<sup>4</sup> silver as common in Jerusalem as stones, and cedar wood as plentiful as sycamore-trees in the lowlands.

When the queen of Sheba heard 1 about the fame of Solomon and the temple he had built in honour of the Eternal, she came to test him with puzzling questions. She 2 came to Jerusalem with a very large retinue, with camels bearing spices, heaps of gold, and jewels. As soon as she reached Solomon, she opened out all that was on her mind; and Solomon answered all 3 her questions, there was not a single thing hidden from the king which he could not explain to her. When the queen of Sheba realized 4 all this wisdom of Solomon, when she saw the palace he had built, the food at his table, the way his 5 courtiers were arranged and his servants waited, and their dress, and the cupbearers, and the burnt-offerings he used to sacrifice in the temple of the Eternal, she was

## 1 KINGS XI

quite overwhelmed; she said to the king, "That was a true tale I heard in my own country of your words and wisdom! But I did not believe it till I came and saw for myself. And now I see not half was told me; your wisdom and prosperity far exceed what I was told. Happy are your wives! Happy men, these courtiers who are always waiting upon you and hearing your wisdom! Blessed be the Eternal your God who delighted in you and set you on the throne of Israel! It is because the Eternal loved Israel that he made you king, to govern and administer justice!" She presented the king with about seven hundred and fifty thousand pounds in gold, a wealth of spices, and jewels; no supply of spices ever again came as rich as the queen of Sheba's present to king Solomon. King Solomon in turn presented the queen of Sheba with whatever she desired, with anything she asked, besides what he bestowed upon her out of his royal bounty. Then she returned to her own land, she and her retinue.

Now king Solomon was a lover of women; he had seven hundred royal wives, and three hundred mistresses. He married many foreign women—Moabites, Ammonites, Edomites, Phœnicians, and Hittites—belonging to nations against whom the Eternal had warned the men of Israel, "You must not mix with them, nor let them mix with you, for they will be sure to seduce you to follow their gods." Solomon clung to these women in love. When he grew old, he had no undivided mind for the Eternal his God, as

his father David had; his wives seduced him to follow foreign gods. Solomon did what was evil in the eyes of the Eternal; he did not follow the Eternal faithfully, as his father David had done. For he put up shrines for Astartê 5 the goddess of the Phœnicians, and for Milkom the detestable idol of the Ammonites, and for 7 Kemôsh the detestable idol of Moab, on a hill to the east of Jerusalem. He did the same for all 8 his foreign wives, burning incense and offering sacrifice to their gods.

So the Eternal was angry with 9 Solomon for letting himself be seduced from the Eternal, the God of Israel, who had twice appeared to him and given him this order, that 10 he was not to follow foreign gods; he did not obey what the Eternal had ordered, and so the Eternal 11 said to Solomon, "Since this is your mind, since you have not obeyed my compact and the rules I laid down for you, I will tear the kingdom from you and give it to your servant. Nevertheless I will 12 not do this during your lifetime, for the sake of David your father; I will tear it out of your son's hands. Still, I will not tear away 13 all the kingdom; I will let your son have one clan, for the sake of David my servant and for the sake of Jerusalem which I have chosen."

The Eternal then raised up an 14 opponent for Solomon in Hâdad the Edomite, who belonged to the royal family of Edom. For when 15a David crushed Edom and killed every male in the country, Hâdad, 17 who was then a little boy, was taken by one of his father's slaves to the Pharaoh in Egypt. Hâdad 18b

# 1 KINGS XI

19 became very popular with the Pharaoh, who gave him to Tahpēnes his queen; she brought up the boy in the Pharaoh's palace among the Pharaoh's sons. But when Hādad heard in Egypt that David slept with his fathers, he said to the Pharaoh, "Let me leave, let me go home." The Pharaoh said to him, "What do you miss here, beside me, that you now wish to go home?" Hādad said to him, "You must let me go." So Hādad returned home; he ruled over Edom and bore hard on Israel; such was the mischief he did.

15b [[Once when Joab the commander-in-chief had gone to bury the slain Israelites, he and all Israel remained for six months, crushing all Edom till it was utterly destroyed. Adad and some Edomites fled for Egypt. They got away from Midian to Paran, and, taking some men of Paran with them, they went to the Pharaoh in Egypt. He gave Adad a house, assigned him an allowance, and presented him with some land; he also married him to Anoth, the sister of Tahpēnes, who bore him a son called Genubath; and Genubath lived in the palace of the Pharaoh.]]

23 God raised up another opponent for him in Rezon the son of Eliāda, who had run away from his master, Hadadezer the king of Zobah. Rezon gathered men round him and became the leader of a band of raiders, who captured Damascus. There Rezon stayed, ruling over Damascus. He was an opponent of Israel during all the reign of Solomon.

26 Then there was Jeroboam the

son of Nebat, an Ephraimite from Zerēda, whose mother Zerūah was a widow; he was in the service of Solomon, and he too rose against the king. This was how he came to rise against the king. Solomon was building the Millo and repairing the gaps in the city of his father David. Jeroboam was an extremely capable man; and when Solomon noticed how active the young man was, he put him in charge of all the labour-gang. One day Jeroboam was leaving Jerusalem, when the prophet Ahijah of Shilo met him and took him aside. The two of them were alone there, in the open country. Then Ahijah took a new robe which he had put on, and tore it into twelve pieces. "Take ten for yourself," he said to Jeroboam, "for this is the message of the Eternal the God of Israel: 'I will tear the kingdom out of Solomon's hands and give you ten of the clans [[though he is to keep one for David, for the sake of my servant David and for the sake of Jerusalem the city I have chosen from all the clans of Israel; for they have forsaken me for the worship of Astartē the goddess of the Phœnicians, of Kemōsh the god of Moab, and of Milkom the god of the Ammonites; they have not lived my life, doing what is right in my eyes and living by my rules and regulations, as David his father did. However, I will not take all the kingdom out of his hands; for the sake of my servant David, whom I chose, I will leave him his royalty as long as he lives, but I will take the kingdom out of his son's hands and give you the ten clans; his son shall have one

## 1 KINGS XII

clan, so that my servant David may always have one of his race before me in Jerusalem, the city  
7 I have chosen as my seat. I will take you to reign over Israel, to  
8 rule as widely as you please; if you listen to all my orders and live my life, doing what is right in my eyes, keeping my rules and regulations as my servant David did, then I will be on your side and establish your dynasty as I did David's]." Solomon therefore tried to murder Jeroboam, but Jeroboam fled away to Egypt, to Shishak king of Egypt, where he remained till the death of Solomon.

1 As for the rest of the acts of Solomon, his deeds and his wisdom, are they not described in the book of the Acts of Solomon?

2 Solomon reigned in Jerusalem over  
3 all Israel for forty years. Then Solomon slept with his fathers and was buried in the city of David his  
2 father. As soon as Jeroboam the  
2 son of Nebat heard this—he was still in Egypt, whither he had fled to escape Solomon—he came back to his native town of Sareira in the highlands of Ephraim.

1, 43 Rehoboam succeeded his father  
2 Solomon. He went to Shechem,  
1 for all Israel had gone to elect  
b him king at Shechem. The peo-  
4 ple said to Rehoboam, "Your father's rule was heavy; lighten the heavy rule he imposed upon us and his crushing service, and  
5 we will serve you." He said to them, "Go away for three days and then come back to me."  
6 When the people went away, king Rehoboam consulted the old councillors who had served his father Solomon. He asked them what answer they would advise

him to return to the people. They 7 said, "If you will be a servant to this people here and now, serving them, if you speak favourable words to them, they will be your servants for all time." But he set 8 aside the advice of the old councillors and consulted the juniors of his own age in his retinue. He asked them what answer they 9 would advise him to return to the demand of the people that Solomon's rule should be lightened. These juniors of his own age 10 replied, "This people cries to you, 'Your father's rule was heavy, make you it lighter for us?' Well, tell them this: 'My little finger is thicker than my father's thighs. If my father's rule pressed hard 11 on you, I will press harder still; my father lashed you with scourges, but I will lash you with scorpions.'" On the third day 12 all Israel came back, as king Rehoboam had told them. The 13 king gave them a harsh answer. He set aside the advice given him by his senior councillors, and spoke 14 to the people as the juniors had advised: "My father's rule pressed hard on you, but I will press harder still; my father lashed you with scourges, but I will lash you with scorpions." So the king refused 15 to heed the people. (This was a turn of things brought about by the Eternal, to carry out the word which he had sent by Ahijah of Shilo to Jeroboam the son of Nebat.) When all Israel saw that 16 the king refused to heed them, the people retorted to the king,

What part have we in David?  
We're done with Jesse's son!  
Look to your own house, David, now!  
Home, Israel, to your homes!

# 1 KINGS XIII

18 When king Rehoboam sent them Adoniram, who was in charge of the labour-gangs, all Israel stoned him to death; whereupon king Rehoboam mounted his chariot in a hurry to  
19 escape to Jerusalem. So Israel rebelled against the dynasty of  
20 David, as it still does. When all Israel heard that Jeroboam had returned to the country, they summoned him to a popular assembly and elected him king over all Israel, only the clan of Judah being left loyal to the dynasty of David.

21 On reaching Jerusalem, Rehoboam mustered all the men of Judah and of the clan of Benjamin, a hundred and eighty thousand picked men-at-arms, to attack Israel and recover the kingdom for Rehoboam the son of Solomon.

22 But this message came from the Eternal to Shemaiah, a man of  
23 God: "Give this message from the Eternal to Rehoboam the son of Solomon, king of Judah, and to all the men of Judah and Benjamin, and to the rest of the  
24 people. 'You shall not march or fight against your fellows in Israel. Back home, every man of you! What has happened I have caused to happen!'" They listened to this message from the Eternal and returned home, as the Eternal had bidden them.

25 Jeroboam fortified Shechem in the highlands of Ephraim and lived there. Later on, he left it  
26 and fortified Peniel. Then Jeroboam thought to himself, "The kingdom will go back to the  
27 dynasty of David; if these people go up to sacrifice at the temple of the Eternal in Jerusalem, then

their heart will turn to their lord again, to Rehoboam the king of Judah, and they will kill me." So he thought the matter over.<sup>2</sup> He made two golden calves and said to the people, "You need not go up any longer to Jerusalem; here are your gods, O Israel, the gods that brought you from the land of Egypt!" One of them<sup>2</sup> he placed at Bethel, and the other at Dan. This proved a sin for<sup>3</sup> Israel, for the people went to worship the one at Bethel and the other at Dan. He also turned<sup>3</sup> some shrines into temples, and made priests from the masses, who were not Levitical. Jeroboam fixed a festival on the fifteenth day of the eighth month, like the festival held in Judah, when he offered sacrifices on the altar to the calves and placed at Bethel the priests of the shrines that he had made. It was on<sup>3</sup> the fifteenth day of the eighth month that he sacrificed on the altar he had made at Bethel, a month he had chosen out of his own head, fixing a festival for the Israelites and offering sacrifice with incense on the altar. Then<sup>1</sup> came a man of God from Judah to Bethel, moved by the Eternal, just as Jeroboam was standing ready to burn incense at the altar. He cried out against the altar,<sup>2</sup> moved by a word from the Eternal, "O altar, altar, this is the Eternal's message: 'A child called Josiah shall be born to the dynasty of David, and he shall sacrifice on you the priests of the shrines who burn incense on you; on you shall bones of men be burned!'" At the same time<sup>2</sup> he announced this miracle pre-

dicted by the Eternal, "The altar shall be split up and the refuse on it slung aside!" When the king heard what the man of God had cried against the altar at Bethel, Jeroboam raised his hand from the altar and said, "Arrest him." But the hand he had raised against him withered up, so that he could not draw it back.

Also, the altar split and the refuse was slung aside, by the very miracle which the man of God had predicted as inspired by the Eternal. The king appealed to the man of God, "Do appease the Eternal your God and pray for me, that my hand may be restored to me again." At the intercession of the man of God, the king's hand was restored to him, as it had been before. Then said the king to the man of God, "Come home with me and refresh yourself, and I will present you with a reward." But the man of God replied, "Though you were to present me with half of your house, I would not enter it with you, nor will I eat bread or drink water here; for the Eternal's orders to me were that I was neither to eat nor to drink, nor to go back by the road I came."

So he took another road and did not go back by the road he had come to Bethel. At Bethel there was a certain old prophet. His sons came and told him all that the man of God had done that day at Bethel, telling their father also what he had said to the king.

"Which road did he take?" said their father. His sons pointed out the road taken by the man of God from Judah. Then he told his sons to saddle his ass,

When they had saddled his ass, he rode away after the man of God, whom he found seated under an oak. He said, "Are you the man of God from Judah?" "Yes," he replied. Then he said, "Come home with me and have some food." He answered, "I cannot go back with you, nor can I eat or drink here, for I was told by the Eternal neither to eat nor to drink here, nor to return by the road I came." The old prophet said, "I am a prophet too, and an angel said to me by order of the Eternal that I was to bring you back with me to my house, to eat and drink." (This was a lie.) So he went back along with him and ate and drank in his house. But as they were sitting at table, a word came from the Eternal to the prophet who had brought the man back; he called out to the man of God from Judah, "This is the Eternal's word: since you have scouted the order of the Eternal and disobeyed what the Eternal your God commanded you, coming back and taking food where he forbade you to take food, your corpse shall never reach the tomb of your fathers." After he had eaten and drunk, the old prophet saddled the ass for him; off he went, but a lion met him on the road and killed him; his corpse lay on the road, with the ass standing beside it, and also the lion. Some passers-by saw the corpse lying on the road, with the lion beside it, and they went and told the news to the people at the town-gate where the old prophet was sitting. When the prophet who had induced him to return

# 1 KINGS XIV

heard the news, he said, "That is the man of God who scouted the orders of the Eternal; so the Eternal has given him over to a lion which has torn and killed him, just as the Eternal predicted to him." "Saddle my ass," he said to his sons. They saddled it, and he rode off to find the corpse lying on the road, with the ass and the lion standing beside it; the lion had neither eaten the corpse nor torn the ass. So the prophet lifted the corpse of the man of God on to his ass and brought it back to the town to be buried in his own tomb. "Alas! my brother!" men wailed. When the man had been buried, the old prophet said to his sons, "When I die, bury me in the tomb where the man of God is buried, lay my bones beside his. For his threat, inspired by the Eternal, against the altar at Bethel and against all the shrines on the heights throughout the towns of Samaria shall certainly be fulfilled."

33 All this did not make Jeroboam give up his evil practices; he again chose priests for the shrines from the masses, he consecrated anyone he liked, and the man became a priest of the shrines.

34 This proved a sin for the dynasty of Jeroboam, and led to its being swept off the earth and abolished.

14 Once Jeroboam's son Abijah fell ill. Jeroboam said to his wife, "Pray go and disguise yourself, that no one may know you are Jeroboam's wife, and make your way to Shilo, where the prophet Ahijah is staying, the man who predicted that I was to reign over this people. Take ten loaves with you, some cakes for his children,

and a jar of honey; go to him, and he will tell you how the child is to fare." Jeroboam's wife did so; she went off to Shilo and reached the house of Ahijah. Now Ahijah could not see, his eyes were so dim with age. But the Eternal had told Ahijah, "Here comes Jeroboam's wife to get an oracle from you about her son, who is ill" (telling him what to say). In she came, disguised as another woman; but when Ahijah heard her footsteps as she entered, he said, "Come in, O wife of Jeroboam! But why do you bring me food? I have sore news for you. [[Go and give Jeroboam this message from the Eternal the God of Israel: 'As I raised you from among the people and made you supreme over my people Israel, tearing the kingdom from David's dynasty and giving it to you—and yet you have not been like my servant David who obeyed my commands and followed me with all his heart, doing only what was right in my eyes, but you have done worse than any before you, going and making foreign gods for yourself and metal idols, to vex me, and turning your back upon me; well then, I will bring doom on the dynasty of Jeroboam and strip Jeroboam of every male child, fettered or free, in Israel; I will make a clean sweep of the dynasty of Jeroboam, as dung is swept away, every speck of it. Anyone belonging to Jeroboam who dies in the city, the dogs shall devour him; anyone who dies out in the country, the wild birds shall eat him up; for so the Eternal decrees.]] Leave me, and as you enter your



## 1 KINGS XV

native place your maidens shall come forward to meet you, saying, 'The child is dead.' He shall be mourned and buried by all Israel, for he is the only one of Jeroboam's household who shall be laid in the grave; there is something good in him, some loyalty to the Eternal the God of Israel, among all the household of Jeroboam. Moreover, the Eternal will raise up a king for himself over Israel, who shall then destroy the dynasty of Jeroboam; and even then the Eternal will strike Israel till it sways like a reed in water; he will root Israel out of this fine country which he gave to their fathers and scatter them east of the Euphrates, because they have vexed the Eternal by making sacred poles for themselves. He will give Israel up, for the sins committed by Jeroboam, the sins by which he has led Israel into sin." Jeroboam's wife rose and went away to Tirzah; as soon as she reached the threshold of her house, the child died. All Israel buried him and mourned for him, as the Eternal had predicted by his servant the prophet Ahijah.

As for the rest of the acts of Jeroboam, his wars and government, they are described in the Annals of the Kings of Israel. Jeroboam reigned for twenty-two years; then he slept with his fathers, and his son Nadab reigned instead of him.

In Judah Rehoboam the son of Solomon reigned. Rehoboam was forty-one years old when he began to reign, and in Jerusalem, the city chosen by the Eternal out of all the clans of Israel as his seat, he reigned for seventeen years.

His mother's name was Naamah the Ammonitess. Judah did what 22 was evil in the sight of the Eternal, rousing him to wrath with the sins they committed, beyond all that their fathers had ever done. For they erected shrines, obelisks, 23 and sacred poles, on every height and under every spreading tree; also there were temple-prostitutes 24 in the land. The people copied all the abominable practices of the nations whom the Eternal had dispossessed to make room for the Israelites. So in the fifth year 25 of Rehoboam Shishak king of Egypt attacked Jerusalem, carrying off the treasures of the temple of the Eternal and the treasures of the royal palace, every one of them, and carrying off all the golden shields that Solomon had made. King Rehoboam made 27 bronze shields instead, which he entrusted to the officers of the guard who guarded the entry to the royal palace; whenever the 28 king went inside the temple of the Eternal, the guards bore the shields, and then brought them back to the guard-room.

As for the rest of the acts of 29 Rehoboam and all his deeds, are they not described in the Annals of the Kings of Judah? (Between Rehoboam and Jeroboam there was constant war.) Rehoboam 31 slept with his fathers and was buried with his fathers in David's burg; Abijam his son reigned instead of him.

It was in the eighteenth year 15 of king Jeroboam the son of Nebat that Abijam began to reign over Judah. For three years he 2 reigned in Jerusalem; his mother's name was Maakah the grand-

## 1 KINGS XV

3 daughter of Absalom. He lived in all the sins of his father before him; his heart was not undivided for the Eternal his God, as the heart of David his ancestor had  
4 been. Still, for the sake of David, the Eternal his God let David's line last in Jerusalem,  
5 because David had done what was right in the eyes of the Eternal and had never swerved from any command of the Eternal all his life, except in the affair of Uriah  
7 the Hittite. Between Abijam and Jeroboam there was war. But as for the rest of the acts of Abijam and all his deeds, are they not described in the Annals of the  
8 Kings of Judah? Abijam slept with his fathers and was buried in David's burg. Asa his brother reigned instead of him.  
9 It was in the twentieth year of Jeroboam king of Israel that Asa  
10 began to reign over Judah. He reigned in Jerusalem for forty-one years; his mother's name was Maakah the grand-daughter of  
11 Absalom. Asa did what was right in the eyes of the Eternal, like his  
12 ancestor David. He expelled the temple-prostitutes from the land, he cleared out all the fetishes  
13 erected by his fathers, and he deposed his mother Maacah from the position of queen-mother, because she had made an obscene object for Astartê. Asa demolished this object of an image and burned it in the Kidron-  
14 ravine. The shrines were not removed, but all his life Asa's mind was undivided for the Eternal.  
15 War raged between Asa and  
16 Baasha king of Israel all their  
17 days. Baasha king of Israel attacked Judah, fortifying Ramah

in order to prevent anyone passing to or from Asa king of Judah. So Asa took all the silver and gold left in the treasures of the temple of the Eternal and the royal palace, and handed them to some of his officers, whom he sent to Benhadad, son of Tabrimmon and grandson of Hezion, the king of Aram at Damascus, with this appeal: "There is an alliance between myself and you, between my father and your father. Here is a present of silver and gold; come, break your alliance with Baasha king of Israel, and force him to let me alone." Benhadad agreed to king Asa's request; he sent his generals to attack the towns of Israel and stormed Ijon, Dan, Abel-beth-maacah, and all the district of Kinneroth as far as Naphtali. When Baasha heard this, he stopped fortifying Ramah and returned to Tirzah. Then king Asa summoned all the men of Judah, without exception, and they carried away the stones and timber with which Baasha had been fortifying Ramah; king Asa used them to fortify Geba in Benjamin and also Mizpah.

As for the rest of the acts of Asa and his exploits, his deeds, and the towns he built, are they not described in the Annals of the Kings of Judah? (In his old age he had disease in his feet.) Asa slept with his fathers and was buried with his fathers in David's burg. Jehoshaphat his son reigned instead of him.

It was in the second year of Asa king of Judah that Nadab the son of Jeroboam began to reign over Israel, and over Israel

## 1 KINGS XVI

he reigned for two years. He did what was evil in the sight of the Eternal; he lived as his father had lived, in the sin by which he had led Israel into sin. Baasha the son of Ahijah, who belonged to Issachar, conspired against him; Baasha killed him at Gibbethon, which belonged to the Philistines, while Nadab and all Israel were besieging Gibbethon. It was in the third year of Asa king of Judah that Baasha murdered Nadab and reigned instead of him. No sooner was he king than he killed all the household of Jeroboam, leaving not a single soul to Jeroboam's household whom he did not destroy (in accordance with the prediction of the Eternal by his servant Ahijah of Shilo), in requital for the sins committed by Jeroboam, the sins by which he had led Israel into sin, vexing the Eternal, the God of Israel. As for the rest of the acts of Nadab and all his deeds, are they not described in the Annals of the Kings of Israel?

It was in the third year of Asa king of Judah that Baasha the son of Ahijah began his reign of twenty-four years in Tirzah over all Israel. He did what was evil in the sight of the Eternal, living as Jeroboam had lived, in the sin by which he had led Israel into sin. So this message from the Eternal came to Jehu the son of Hanani against Baasha: "As I lifted you from the dust and made you supreme over my people Israel, and yet you have lived as Jeroboam lived and led my people Israel into sin, till they have vexed me with their vain idols, I will make a clean sweep of Baasha and his

household; I will make your household like the household of Jeroboam the son of Nebat. Any- 4 one belonging to Baasha who dies in the city, him shall the dogs devour; and anyone who dies out in the country, shall the wild birds eat." As for the rest of 5 Baasha's acts and deeds and his exploits, are they not described in the Annals of the Kings of Israel? Baasha slept with his fathers and 6 was buried at Tirzah; his son Elah reigned instead of him.

It was in the twenty-sixth year 8 of Asa king of Judah that Elah the son of Baasha began his two years' reign in Tirzah over Israel. Zimri, 9 one of his officers, in command of half of his chariots, conspired against him, as he was drinking himself drunk in the house of Arza his royal chamberlain at Tirzah; Zimri got in and struck 10 him down dead, in the twenty-seventh year of Asa king of Judah. Zimri reigned instead of him. No 11 sooner did he seat himself on the throne, at the very start of his reign, than he murdered all the household of Baasha, leaving him not a single male child belonging to his kith and kin. So did 12 Zimri destroy all the household of Baasha, as the Eternal threatened Baasha by the prophet Jehu, for all the sins of Baasha and his 13 son Elah, the sins by which they had led Israel into sin, vexing the Eternal the God of Israel with their vain idols. As for the rest 14 of the acts and deeds of Elah, are they not described in the Annals of the Kings of Israel?

It was in the twenty-seventh 15 year of Asa king of Judah that Zimri reigned for seven days at

# 1 KINGS XVII

- Tirzah. The army was besieging Gibbethon, which belonged to the Philistines. When the rumour reached the camp that Zimri had conspired and killed the king, all Israel in the camp at once elected their general Omri to be king.
- 17 Omri marched with all Israel from Gibbethon and besieged Tirzah;
- 18 and when Zimri saw that the town was captured, he withdrew inside the citadel of the royal palace and burned the palace over his head, dying for the sins he had committed in doing what was evil in the sight of the Eternal, in living on the lines of Jeroboam, and in the sin by which he had led Israel into sin. As for the rest of Zimri's acts and the treason he practised, are they not all described in the Annals of the Kings of Israel?
- 21 Israel then split into two parties; half of the people followed Tibni the son of Ginath and elected him king, half followed Omri. However, the followers of Omri proved stronger than the followers of Tibni the son of Ginath; Tibni and his brother Joram died, and
- 23 Omri reigned after Tibni. It was in the thirty-first year of Asa king of Judah that Omri began his twelve years' reign over Israel. For six years he reigned at Tirzah.
- 24 Then he bought from Shemer the hill of Samaria for eight hundred and fifty pounds; he built on the hill and called the city which he built "Samaria," after Shemer the former owner of the hill.
- 25 Omri did what was evil in the sight of the Eternal; he did worse
- 26 than anyone before him, for he lived exactly as Jeroboam the son of Nebat had lived, in the sins by

which he had led Israel into sin, till they vexed the Eternal the God of Israel with their vain idols. As for the rest of Omri's acts and the exploits he performed, are they not described in the Annals of the Kings of Israel? Omri slept with his fathers and was buried at Samaria; his son Ahab reigned instead of him.

It was in the thirty-eighth year of Asa king of Judah that Ahab the son of Omri began to reign over Israel; Ahab the son of Omri reigned in Samaria over Israel for twenty-two years. Ahab the son of Omri did what was evil in the sight of the Eternal more than anyone before him. It was the least of his offences that he lived in the sins of Jeroboam the son of Nebat; he actually married Jezebel, a daughter of Ethbaal the king of the Phœnicians, and then turned to serve and worship Baal! He erected an altar to Baal in a temple of Baal which he had built in Samaria. Ahab also made an image of Astartê; Ahab did more to vex the Eternal the God of Israel than all the kings of Israel before him.

It was during his reign that Hiel from Bethel fortified Jericho: he laid the foundation at the cost of the life of his oldest son Abiram, and he finished the building at the cost of the life of his youngest son Segub—exactly as the Eternal had given warning by Joshua the son of Nun.

Now Elijah the Tishbite of Tishbê in Gilead said to Ahab, "As the Eternal the God of Israel lives, whom I serve, there shall be neither dew nor rain these years except as I give orders." Then

## 1 KINGS XVIII

this word from the Eternal came  
3 to him: "Get away from here,  
turn eastward and hide at the  
brook Kerith east of the Jordan;  
4 there you can drink water from  
the brook, and I have ordered the  
5 ravens to feed you." So he went  
in obedience to the order of the  
Eternal; he went and stayed at  
the brook Kerith east of the Jor-  
6 dan. The ravens used to bring  
him bread in the morning and  
flesh in the evening, and he drank  
7 water from the brook. After a  
while the brook dried up, as no  
8 rain fell on the country. And  
this word from the Eternal came  
9 to him: "Go away to Zarephath,  
which belongs to Sidon, and stay  
there; I have ordered a widow  
10 there to provide for you." So he  
went off to Zarephath. When he  
reached the gate of the town, there  
was a widow gathering some  
sticks! He called out to her,  
"Pray fetch me a little water in  
11 a vessel to drink"; as she was  
going to fetch it, he called out to  
her, "And pray bring me a bite  
12 of food." "As the Eternal your  
God lives," she replied, "I have  
nothing but a handful of meal in  
the jar and a little oil in a flask;  
I am just gathering a stick or two  
that I may go home and cook this  
for myself and my boy, that we  
13 may eat it before we die." "Fear  
not," said Elijah, "go and do as  
you have said; but first make a  
little cake of it for me here, and  
then make something for yourself  
14 and your son. For this is the  
Eternal the God of Israel's prom-  
ise, that the jar of meal shall  
not be used up, nor shall the flask  
of oil give out, before the day  
that the Eternal sends rain on the

land." She went and did as Eli- 15  
jah told her; she and he and her  
boy ate the food, and the jar of 16  
meal was never used up, the flask  
of oil never gave out, as the  
Eternal had promised through  
the lips of Elijah. Later on, the 17  
boy of the woman, the mistress of  
the house, took ill; his illness  
was so severe that there was no  
breath left in him. So she said to 18  
Elijah, "O man of God, what have  
you to do with my life? Have  
you come here to call attention  
to some sin of mine and have my  
boy killed?" "Give me your 19  
boy," he answered; and lifting  
him from her arms he carried him  
to the upper chamber where he  
lived and laid him on his own bed,  
crying out to the Eternal, "O 20  
Eternal my God, hast thou brought  
evil on this very widow with  
whom I am staying, by killing  
her boy?" Then he crouched 21  
over the child three times, crying  
out to the Eternal, "O Eternal  
my God, pray let the child's life  
come back to him!" The Eter- 22  
nal listened to the prayer of Eli-  
jah; the child's life came back  
and he revived. Then Elijah 23  
took him down from the upper  
chamber into the house and  
handed him to his mother.  
"Look," said Elijah, "your boy  
is living"; and the woman said 24  
to Elijah, "Now I know you are  
a man of God, and that the Eternal  
really speaks through your lips."

Many days after, this word 18  
from the Eternal came to Elijah  
in the third year of the drought.  
"Go and show yourself to Ahab,  
and I will send rain on the land."  
So Elijah went to show himself to 2  
Ahab. Now the famine was rag-

## 1 KINGS XVIII

3 ing in Samaria, and Ahab had summoned Obadiah, the prefect of the palace (Obadiah greatly  
4 revered the Eternal, for, when Jezebel was massacring the prophets of the Eternal, Obadiah took a hundred prophets and hid them by fifty in a cave, feeding them with bread and water).  
5 "Come," said Ahab to Obadiah, "let us go over the land in search of any fountains and brooks; perhaps we may find grass to save the horses and mules alive, that the beasts may not be lost to us."  
6 So they divided the country between them, to traverse it; Ahab went in one direction by himself, and Obadiah went in  
7 another direction by himself. As Obadiah went on his way, he was suddenly met by Elijah. He knew Elijah, and falling on his face he said, "Is that you, my  
8 lord Elijah?" "Yes," Elijah answered, "go and tell your lord  
9 that Elijah is here." "Now," said Obadiah, "what sin have I done that you should put me into  
10 Ahab's power and make me lose my life? As the Eternal your  
11 God lives, there is not a nation or realm where my lord has not sent in search of you; when they said you were not there, he made the realm or nation swear an oath that they had not come across you.  
12 And you bid me go and tell my lord that 'Elijah is here'! As soon as I have left you, the spirit of the Eternal will carry you off beyond my ken, and when I tell Ahab, and he cannot find you, he will put me to death—though I, your humble servant, have  
13 revered the Eternal from my youth. Has not my lord heard

what I did when Jezebel was massacring the prophets of the Eternal, how I hid a hundred of the Eternal's prophets by fifty in a cave, feeding them with bread and water? And now you bid  
1 me go and tell my lord that 'Elijah is here'; he will put me to death!" "As the Lord of  
2 hosts lives, whom I serve," said Elijah, "I will certainly show myself to him this very day." So Obadiah went to Ahab with  
3 the news, and Ahab went to meet Elijah. When Ahab saw Elijah,  
4 Ahab said to him, "You ruin of Israel, is that you?" He an-  
5 swered, "It is not I who have been the ruin of Israel, but you and your family, by forsaking the orders of the Eternal and following  
6 Baals. Send now and gather  
7 me all Israel at mount Karmel, with the four hundred and fifty prophets of Baal [[and the four hundred prophets of Astartê]], who are maintained by Jezebel."  
8 So Ahab sent to all Israel and  
9 gathered the prophets at mount Karmel. Then Elijah drew near  
10 to all the people and said, "How long will you hobble on this faith and that? If the Eternal is God, follow him; if Baal, then follow him." The people made  
11 no answer. Then Elijah said to  
12 the people, "I, I alone, am left as a prophet of the Eternal, while Baal has four hundred and fifty prophets. Let us have a couple  
13 of bullocks; they can choose one bullock for themselves and chop it up, laying the pieces on the wood but putting no fire underneath it; I will dress the other bullock and lay it on the wood, putting no fire underneath it.

## 1 KINGS XVIII

You call to your god, I will call to the Eternal, and the God who answers by fire he is the real God." "All right," said the people. So Elijah told the prophets of Baal, "Choose one bullock for yourselves, and dress it first (for you are many), calling to your god, but putting no fire underneath." They took their bullock, dressed it, and called to Baal from morn to midday, crying, "Baal, answer us!" But not a sound came, no one answered, as they danced about the altar they had reared. When it came to midday Elijah taunted them. "Shout," he told them, "for he is a god! He is musing, or away on business, or perhaps he is asleep and must be wakened!" So they shouted, gashing themselves with knives and lances, as was their practice, till the blood poured over their bodies. After noon they raved on till the hour of the evening sacrifice; but not a sound came, there was no one to answer them, no one to heed them. Then said Elijah to all the people, "Come close to me." All the people came close to him, and he repaired the altar of the Eternal which had been broken down [[Elijah took twelve stones, corresponding to the number of the clans of the sons of Jacob, to whom the Eternal's promise had been made that they were to be named Israel; with the stones he built an altar in honour of the Eternal]], making a trench round the altar about the space of eighteen hundred square yards. He then arranged the wood, chopped up the bullock, and laid the pieces on the wood. "Fill four barrels with water," he said,

"and pour them over the sacrifice and over the wood." "Do it 34 again," he added, and they did it again. "Do it a third time," he said, and they did it a third time, till the water flowed round 35 the altar. He also filled the trench with water. Then at the 36 hour for the evening sacrifice Elijah the prophet came forward. "O Eternal, God of Abraham and Isaac and Israel," he cried, "this day may it be known that thou art God in Israel and that I am thy servant, that I have done all this at thy bidding. Hear me, O 37 Eternal, hear me, to let this people know that thou the Eternal art God and that thou hast made their minds turn to thee again." Then the Eternal's 38 lightning fell, burning up the sacrifice, the wood, the stones, and the dust, and licking up the water in the trench. At the 39 sight of this, all the people fell on their faces, crying, "The Eternal is God, the Eternal is God!" "Seize the prophets of Baal," said 40 Elijah, "let not a man of them escape." They seized the prophets, and Elijah, taking them down to the brook Kishon, killed them there. Then said Elijah 41 to Ahab, "Go back, eat and drink, for I hear the sound of a down-pour." So Ahab went back to 42 eat and drink, while Elijah went to the top of mount Karmel, where he crouched on the earth, hiding his face between his knees. "Now 43 go up," he said to his servant, "look out to sea." The servant went up and looked; but he said, "There is nothing." "Go again," said Elijah, seven times. The 44 seventh time, the servant said,

# 1 KINGS XIX

"A cloud is rising yonder out of the sea, as small as a man's hand."  
"Begone," said Elijah, "tell Ahab to harness his chariot and  
45 start, lest the rain stop him." In a very short time the sky grew black with clouds and wind, and heavy rain fell. Ahab rode for  
46 Jezreël, but the Eternal inspired Elijah till with belt tight round his waist he ran in front of Ahab as far as the entrance to Jezreël.  
19 When Ahab told Jezebel all that Elijah had done and all about his  
2 slaughter of the prophets, Jezebel sent this message to Elijah: "As surely as you are Elijah and I am Jezebel, may the gods kill me and worse if by this time to-morrow I do not make your life the same as any one of theirs."  
3 Elijah in terror rose and ran for his life. When he reached Beër-sheba, which belongs to Judah,  
4 he left his servant there and travelled himself for a whole day into the desert, where he went and sat under a broom-bush, praying for death. "I have had enough of it," he cried; "O Eternal, take away my life now, for I am mortal as my fathers were."  
5 Then he lay down under the bush and fell asleep. Suddenly an angel touched him, saying, "Rise  
6 and eat." He opened his eyes, and there, beside his head, was a cake, baked on hot stones, with a jar of water! After eating and  
7 drinking, he lay down again. The angel of the Eternal came back a second time and touched him, saying, "Rise and eat; or the journey will be too much for you."  
8 So he rose, ate and drank, and in the strength of that food he went for forty days and forty nights to

Horeb the mountain of God, where he went into a cave for shelter. [[Suddenly this word from the Eternal himself came to him: "What are you doing here, Elijah?" He replied, "I have been right zealous for the Eternal the God of hosts: the Israelites have forsaken thee, breaking down thine altars and killing thy prophets; I am the only one left, and they are after me, to take my life." "Go outside," said the Eternal, "and stand on the mountain before the Eternal.]] Suddenly the Eternal went past. A strong, fierce wind tore the mountain, crashing the rocks before the Eternal; but the Eternal was not in the wind. After the wind came an earthquake, but the Eternal was not in the earthquake; after the earthquake a fire, but the Eternal was not in the fire; after the fire the breath of a light whisper. As soon as Elijah heard that, he wrapped his face in his mantle and came out to the entrance of the cave. Then a voice came to him saying, "What are you doing here, Elijah?" He replied, "I have been right zealous for the Eternal the God of hosts; the Israelites have forsaken thee, breaking down thine altars and killing thy prophets; I am the only one left, and they are after me, to take my life." "Go back," said the Eternal, "take the desert road to Damascus; when you arrive, you shall appoint Hazael to be king of Aram, Jehu the grandson of Nimshi to be king of Israel, and Elisha the son of Shaphat of Abelmehôlah to succeed you as prophet; whoever



## 1 KINGS XXI

escapes the sword of Hazael shall Jehu slay, and whoever escapes the sword of Jehu shall Elisha  
18 slay. But I will spare seven thousand men in Israel—all who have never bowed the knee to  
19 Baal or kissed him." So Elijah went away. He came upon Elisha the son of Shaphat as he was ploughing behind twelve yoke of oxen, Elisha being next the twelfth pair. Elijah went across to him and flung his mantle  
20 over him; he left the oxen to run after Elijah, crying, "Pray let me kiss my father and my mother, and then I will follow you."  
"Go," said Elijah, "but consider  
21 what I have done to you!" He ran back, took the pair of oxen and slaughtered them, using their harness to boil the flesh, which he gave to the people to eat; then he started to follow Elijah, acting as his attendant.  
22 Now Naboth of Jezreël had a vineyard close to the palace of  
2 Ahab the Samaritan king. Ahab said to Naboth, "Give me your vineyard that I may make it a vegetable garden, for it is near my palace. I will give you a better vineyard in place of it, or, if you prefer it, I will give you its value  
3 in money." "The Eternal forbid," said Naboth, "that I should ever give my fathers' property to  
4 you!" Ahab went home chafing and sullen; he lay down on his bed, covering his face and refusing  
5 to take any food. Then his wife Jezebel came and asked him, "Why are you so depressed that  
6 you cannot eat?" He said to her, "I asked Naboth of Jezreël to let me buy his vineyard, or, if he preferred it, to let me give him

another vineyard in place of it, and he said he would not give me his vineyard." Jezebel his wife  
7 said to him, "And are you not in command of Israel's kingdom? Get up and take some food; cheer up, I will get you the vineyard of Naboth the Jezreélite." So  
8 she wrote a letter in Ahab's name, sealing it with his seal, and sending it to the sheikhs and the freemen who managed the town of Jezreël along with Naboth. In the letter  
9 she wrote, "Proclaim a fast, put Naboth to the front among the townsfolk, and get two rascals  
10 to confront him and charge him with having cursed God and the king; then away with him outside the town and stone him to death." The citizens, that is, the sheikhs  
11 and freemen who managed Naboth's town, did as Jezebel sent them instructions. They pro-  
12 claimed a fast, they put Naboth to the front among the townsfolk, and the two rascals came and sat  
13 before him; these two rascals charged him, charged Naboth, before the people with having cursed God and the king. Then he was taken outside the town and stoned to death. They sent  
14 word to Jezebel that Naboth had been stoned to death; and when  
15 Jezebel heard it, she said to Ahab, "Go and take possession of Naboth's vineyard at Jezreël, which he refused to let you buy, for Naboth is not alive but dead." As soon as Ahab heard that Na-  
16 both was dead, Ahab started off to take possession of the vineyard of Naboth the Jezreélite.

Now this word from the Eternal  
17 came to Elijah the Tishbite:  
"Away down to meet Ahab king  
18

# 1 KINGS XX

of Israel, who resides at Samaria ; he is in the vineyard of Naboth, he has gone down to take possession of it. Tell him this from the Eternal: ' You have killed and you have taken possession, have you ? ' Tell him this from the Eternal: ' Where dogs licked up the blood of Naboth, there shall dogs lick up your own blood.' " Ahab said to Elijah, " So you have found me out, O my enemy ? " He answered, " I have found you out. Because you have sold yourself to no purpose in doing what is evil in the sight of the Eternal, I bring evil on you, I will sweep you off and strip Ahab of every male child and of free and fettered alike in Israel ; I will make your house fare like the house of Jeroboam the son of Nebat and like the house of Baasha the son of Abijah, for the provocations that have angered me by making Israel sin. Anyone belonging to Ahab who dies in the city, the dogs shall devour him ; anyone who dies out in the country, the wild birds shall eat him up." The Eternal also predicted of Jezebel that dogs would eat Jezebel in the territory of Jezreël. [[Indeed, there never was a man who sold himself to do evil in the sight of the Eternal as did Ahab, incited by his wife Jezebel. He acted most abominably in going after fetishes, following all the practices of the Amorites whom the Eternal had dispossessed before the Israelites.]] When Ahab heard these words, he tore his clothes and put on sackcloth, he fasted, he slept in sackcloth, and bore himself submissively. Then came this word from the

Eternal to Elijah the Tishbite : " Do you see how Ahab is humbling himself before me ? Since he humbles himself before me, I will not bring on the evil in his reign ; I will bring the evil on his house during his son's reign."

Benhadad king of Aram mustered all his forces, and, accompanied by thirty-two kings, with cavalry and chariots, he proceeded to besiege Samaria, making an attack upon it. He sent messengers to Ahab king of Israel inside the city, to tell him from Benhadad, " Your silver and your gold is mine, but you may keep your wives and children." The king of Israel replied, " It is as you say, my lord, O king ; I am yours, and so is all I have." Back came the messengers with this word from Benhadad : " I did not send to ask you for your silver and gold, your wives and children ; I am going to send my officers to ransack your palace tomorrow, to ransack your palace and the palaces of your officers ; whatever they see that pleases them they shall seize and carry off." Then the king of Israel summoned all the sheikhs of the country. " Observe," he said, " see how this man is out to make mischief ; I did not deny him my silver and gold, and now he sends for my wives and children ! " The sheikhs and the people all said, " Never listen to him, never agree to it." So he bade the messengers of Benhadad tell him, " All that my lord the king demanded at first, I will do ; but this I cannot do." The messengers went back with his answer, and Benhadad sent him this message : " The

## 1 KINGS XX

gods kill me and worse if there is sufficient dust in Samaria for each of my followers to have a handful!" "Enough!" said the king of Israel, "the man who is arming had better not boast like the man who is unarming."

11 This message reached Benhadad as he and the kings were drinking in their pavilions; he ordered his men to deploy against the 12 town, which they did. But a prophet of God came up to Ahab king of Israel with this word from the Eternal: "You see this huge host? I will put it all in your power to-day, and you shall learn 14 that I am the Eternal." "How?" said Ahab. "By the soldiers of your feudal governors," said the prophet; "so the Eternal declares." "Who is to open the attack?" said Ahab. "You are," 15 said the prophet. So he collected the soldiers of the feudal governors—there were two hundred and thirty-two of them; then he collected his regulars, all the men of Israel, who numbered seven 16 thousand. They sallied out at noon, when Benhadad was drinking himself drunk in the pavilions, he and the kings, the thirty-two 17 kings who were his allies. The soldiers of the feudal governors marched in front, and when word was brought to Benhadad that some men had come out of Sam- 18 aria he ordered them to be taken alive, whether they came for peace 19 or for war. But once the soldiers of the feudal governors had left 21 the town, the king of Israel followed them up with his regulars, capturing Benhadad's cavalry and chariots and inflicting heavy 20 slaughter on the Aramæans. Each

Israelite killed his man, the Aramæans fled, pursued by Israel, while Benhadad managed to escape on horseback. The pro- 22 phet then went up to the king of Israel, warning him to set about strengthening his position. "Be active and alert," he said, "for, mark this, the king of Aram will attack you next spring." As for 23 the officers of the king of Aram, they said to him, "Their gods are hill-gods and so they proved too much for us. Let us fight them on the plain, and we shall certainly prove too much for them. And 24 do this: set aside the kings, every man of them, and fill their posts with satraps. Then muster an 25 army equal to the army that you lost, horse for horse, chariot for chariot; we will fight the enemy on the plain, and we shall certainly prove too strong for him." Benhadad listened to their advice, and did so. Next spring he 26 mustered the Aramæans and marched to Aphek to attack Israel. The Israelites, who had 27 also mustered and were supplied with food, faced them, camping like goats on the bare heights, while the Aramæans swarmed over the country. The man of 28 God came up with this message from the Eternal for the king of Israel: "Since the Aramæans think that the Eternal is a hill-god and not a valley-god, I will put all this huge host into your power, to let you see that I am the Eternal." For seven days the 29 armies remained in camp opposite each other. On the seventh day they joined battle, and in a single day the Israelites killed a hundred thousand Aramæan in-

## 1 KINGS XXII

30 fantry ; the rest fled into the town of Aphek, where the walls fell on twenty-seven thousand of the survivors. Benhadad took refuge in an inner chamber inside the town, and his officers said to him,
   
 31 "Come, we have heard that the kings of Israel are merciful kings ; pray let us gird ourselves with sackcloth and put ropes on our heads and make our way out to the king of Israel ; perhaps he will save your life." So with sackcloth on their loins and ropes on their heads they went to the king of Israel, saying, "Your servant Benhadad prays you for his life."
   
 32 "Is he still alive ?" said Ahab ;
   
 33 "he is my brother." This they took as a good omen, catching at the word, and crying, "Yes, your 'brother' Benhadad !" "Go and bring him," said Ahab. When Benhadad came out to him, Ahab
   
 34 made him enter his chariot ; Benhadad promised, "I will restore the towns my father took from your father, and I will let you establish trading-quarters in Damascus as my father allowed you in Samaria." "On these terms," said Ahab, "I will let you off." So the terms of the compact were made, and he was let off.
   
 35 A certain member of the prophets' guild was then inspired by the Eternal to bid a companion strike him. When the other man re-
   
 36 fused, he retorted, "Since you have disobeyed the order of the Eternal, no sooner shall you leave me than a lion shall kill you." Well, no sooner had the man left than a lion did catch him and kill
   
 37 him. The prophet then came across another man whom he told to strike him. The man struck

him a blow that wounded him ; whereupon the prophet went to
   
 38 wait for the king by the roadside, disguising himself with a bandage over his eyes. As the king went
   
 39 past, he shouted to him, "Your servant went into the thick of the fight, and a soldier suddenly turned and brought me a prisoner, crying 'Guard this man ; if for any reason he is missing, it shall be your life for his, or else you must pay me four hundred pounds in silver.' Well, your servant
   
 40 was looking about him, when suddenly the man disappeared !" The king of Israel replied, "You have pronounced your own sentence ; so be it !" Hurriedly
   
 41 the man pulled off his bandage. The king of Israel saw that he belonged to the prophets. And then
   
 42 the prophet gave him this message from the Eternal : "Since you have let off the man I doomed, it shall be your life for his, your people for his people !" At this the king
   
 43 of Israel went home chafing and sullen, went home to Samaria.

For three years there was no
   
 22 fighting between Aram and Israel. But in the third year the king
   
 2a of Israel said to his officers, "Are
   
 3 you aware that Ramoth-gilead belongs to us ? Yet here we sit still, instead of taking it over from the king of Aram !" So
   
 2b when Jehoshaphat the king of Judah came down to visit the king of Israel, he asked if Jehosha-
   
 4 phat would join him in attacking Ramoth-gilead. Jehoshaphat said to the king of Israel, "I am one with you, my men are one with your men, my horses with your horses. But first of all,"
   
 5 added Jehoshaphat, "pray find

## 1 KINGS XXII

out what the Eternal has to say.”  
 6 So the king of Israel, gathering the prophets together, about four hundred of them, asked them, “Shall I march to attack Ramoth-gilead, or shall I give it up?” “March,” they answered; “the Eternal will put it into the hands  
 7 of the king.” Jehoshaphat asked, “Is there not some other prophet of the Eternal whom we might  
 8 consult?” The king of Israel said to Jehoshaphat, “There is another man through whom we may consult the Eternal, Micaiah the son of Imlah; but I hate him, for he never prophesies any good for me, but only evil.” “Let not the king say so,” replied Jehosha-  
 9 phat. So the king called a eunuch and told him to bring Micaiah the  
 10 son of Imlah quickly. Now the king of Israel and Jehoshaphat the king of Judah were seated each upon his throne, in full armour, at the entry to the gate of Samaria; all the prophets were prophesying  
 11 in front of them. Zedekiah the son of Kenaänah had made iron horns and given this message from the Eternal: “With these you shall push the Aramæans till they  
 12 perish.” So said all the prophets, shouting, “March to Ramoth-gilead and win, for the Eternal will put it into the hands of the  
 13 king.” The messenger who went for Micaiah told him that the prophets with one consent were predicting good for the king; “pray let your message be like  
 14 any one of theirs; say a good word.” “As the Eternal lives,” said Micaiah, “whatever the Eternal tells me I will say.”  
 15 When he came to the king, the king asked him, “Micaiah, shall

we march to attack Ramoth-gilead or give it up?” “Oh, march away and win,” said Micaiah, “for the Eternal will put it into the hands of the king!” The 16 king retorted, “How often have I to adjure you to tell me the plain truth as from the Eternal?” “Well,” said Micaiah, “I had a 17 vision; I saw all Israel scattered over the hills like sheep without a shepherd; and the Eternal said, ‘They have no master; better let each of them go home in peace!’” So the king of Israel 18 said to Jehoshaphat, “Did I not tell you that he would not prophesy any good for me, but only evil?” “No,” cried Micaiah, 19 “listen to this from the Eternal. I had a vision of the Eternal seated on his throne, with all the heavenly host standing by him to right and left. When the Eternal 20 asked, ‘Who will delude Ahab into marching to his death at Ramoth-gilead?’, one said this, another said that, till one spirit 21 came forward and standing before the Eternal offered to delude Ahab. ‘How?’ said the Eternal. 22 The spirit answered, ‘By passing as a lying spirit into the mouth of all his prophets.’ ‘You shall delude him,’ said the Eternal, ‘you shall succeed in that; pass out and do it.’ So the Eternal 23 has put a lying spirit into the mouth of all your prophets here; the Eternal has resolved on evil for you.” At this Zedekiah the 24 son of Kenaänah stepped forward and struck Micaiah on the cheek, saying, “Where is the spirit of the Eternal that speaks through you?” “You will find that out,” 25 said Micaiah, “on the day when

# 1 KINGS XXII

you have to take refuge in an  
 26 inner chamber!" Then the king  
 of Israel said, "Take Micaiah  
 away back to Amon the governor  
 of the town and to prince Joash,  
 27 with orders from the king that  
 the fellow is to be clapped into  
 prison and fed on bread and water  
 to keep him miserable, till I come  
 28 home victorious." "If ever you  
 come home victorious," said  
 Micaiah, "then the Eternal has  
 not spoken by me."  
 29 Then the king of Israel and  
 Jehoshaphat the king of Judah  
 30 marched on Ramoth-gilead. "I  
 will go into the fray disguised,"  
 said the king of Israel to Jehosha-  
 phat, "but you can put on your  
 robes." So the king of Israel dis-  
 guised himself before he entered  
 31 the fray. Now the king of Aram  
 had ordered the thirty-two cap-  
 tains of his chariots to fight with  
 no one, young or old, except the  
 32 king of Israel; so, on seeing  
 Jehoshaphat, the chariot-captains  
 thought this must be the king of  
 Israel and they surrounded him.  
 33 Jehoshaphat gave a shout. Then,  
 seeing that he was not the king  
 of Israel, the chariot-captains  
 34 stopped pursuing him. But a  
 certain archer, drawing his bow at  
 a venture, struck the king of  
 Israel between the joints of his  
 armour. "Wheel round," cried  
 the king to the driver of his  
 chariot, "get me out of the battle,  
 35 for I am badly wounded." How-  
 ever, as the fight grew fiercer that  
 day, the king remained to face  
 the Aramæans, propped up in his  
 chariot, till night fell; the blood  
 poured from his wound into the  
 bottom of the chariot, and he died  
 36 in the evening. At sunset a cry

went through the camp, "Back  
 to your towns, back to your  
 country, every man of you, for the  
 king is dead!" So they went  
 to Samaria, and in Samaria they  
 buried the king. They washed  
 the chariot at the pool of Samaria,  
 where the harlots bathed, and  
 dogs licked up his blood, as the  
 Eternal had predicted. The rest  
 of Ahab's acts, and of all that he  
 did, the ivory palace and all the  
 towns that he built, are they not  
 described in the book of the Annals  
 of the Kings of Israel? So Ahab  
 slept with his fathers, and Ahaziah  
 his son reigned instead of him.

In the fourth year of Ahab king  
 of Israel, Jehoshaphat the son of  
 Asa had begun to reign over  
 Judah. Jehoshaphat was thirty-  
 five years old when he began to  
 reign, and he reigned in Jerusa-  
 lem for twenty-five years. His  
 mother's name was Azubah the  
 daughter of Shilhi. He followed  
 the exact path of his father Asa,  
 never swerving from it; he did  
 what was right in the eyes of the  
 Eternal, though the shrines were  
 not removed—the people still  
 sacrificed and burned incense at  
 the shrines. Jehoshaphat also  
 made peace with the king of  
 Israel. Now the rest of the acts  
 of Jehoshaphat, with his exploits  
 and expeditions, are they not  
 described in the book of the  
 Annals of the Kings of Judah?  
 [[He expelled from the country  
 the rest of the temple-prostitutes  
 who remained during the reign of  
 his father Asa. Also, there being  
 no king in Edom, Jehoshaphat's  
 deputy built a deep-sea vessel to  
 sail for gold to Ophir; but it  
 never sailed, for it was wrecked at

## 2 KINGS I

- 49 Ezion-geber. When Ahaziah the son of Ahab proposed to Jehoshaphat, "Let my men sail with your men," Jehoshaphat refused.]]
- 50 Jehoshaphat slept with his fathers, and was buried with his fathers in David's burg; Jehoram his son reigned instead of him.
- 51 In the seventeenth year of Jehoshaphat king of Judah, Ahaziah the son of Ahab began to reign over Israel in Samaria, and over Israel he reigned for two years. He did what was evil in the sight of the Eternal, taking the line of his father and the line of his mother and the line of Jeroboam the son of Nebat who led Israel into sin; he served Baal and worshipped him, vexing the Eternal the God of Israel, exactly as his father had done.

## 2 KINGS

- 1 [[After Ahab's death Moab rebelled against Israel.]] Ahaziah, who had fallen through the lattice in his upper chamber in Samaria, was lying ill; so he sent messengers with orders to find out from Baal-zëbub the god of Ekron whether he would recover from his illness. The angel of the Eternal told Elijah the Tishbite to go and meet the messengers of the king of Samaria and ask them, "Is it because there is no God in Israel that you are going to consult Baal-zëbub the god of Ekron?"
- 4 Elijah was to give them this answer from the Eternal for the king, "You shall never leave the bed to which you have taken; you must die." Elijah then left them. And when the messengers returned to the king, he asked why they had come back. They told him that a man had come up to meet them and said, "Go back to the king who sent you and tell him this from the Eternal: 'Is it because there is no God in Israel that you send to consult Baal-zëbub the god of Ekron? For this you shall never leave the bed to which you have taken; you must die.'" The king asked, "This man who came up to meet you and spoke to you, what was he like?" They said, "He wore a mantle of hair, with a waist-cloth of leather round his middle." "It is Elijah the Tishbite," said the king, and he despatched a captain with his fifty men to seize him. Elijah was sitting on the top of a hill; so the captain went up and said to him, "O man of God, the king orders you to come down." "If I am a man of God," answered Elijah, "let fire fall from heaven and destroy you and your fifty men." Down fell fire from heaven, destroying him and his fifty men. Once more the king despatched another captain with his fifty men. He went up and said, "O man of God, this is the king's order: Come down at once." "If I am a man of God," Elijah said to them, "let fire fall from heaven and destroy you and your fifty men." Down fell God's fire from heaven, destroying him and his fifty men. Again the king sent a third captain with his fifty men. The third captain went up and fell on his

## 2 KINGS II

knees before Elijah, beseeching him, "O man of God, pray spare my life and the lives of these  
14 fifty men, your servants. Fire fell from heaven, destroying the two former captains and their companies; now spare my life."  
15 So the angel of the Eternal said to Elijah, "Go down along with him; have no fear of him." He rose and went down along with  
16 him to the king, telling the king this message from the Eternal: "Since you sent messengers to consult Baal-zēbub the god of Ekron, you shall never leave the bed to which you have taken;  
17 you must die." And die he did, exactly as the Eternal had pre-  
18 dicted by means of Elijah. The rest of the acts done by Ahaziah, are they not described in the book of the Annals of the Kings of  
17 Israel? Jehoram his brother began to reign instead of him, as he had no son (in the second year of Jehoram the son of Jehoshaphat king of Judah).

2 Now when the Eternal was about to take up Elijah by a whirlwind into heaven, Elijah was leaving Gilgal along with Elisha;  
2 he said to Elisha, "Pray remain here, for the Eternal sends me as far as Bethel." But Elisha answered, "As the Eternal lives and as you live, I will not leave you." So down they went to  
3 Bethel. The guild of prophets at Bethel came out and asked Elisha, "Do you know that the Eternal is taking away your lord and master to-day?" "Yes," he answered; "only hold your  
4 tongues." Elijah said to him, "Pray remain here, Elisha, for the Eternal sends me to Jericho."

"As the Eternal lives, and as you live," he said, "I will not leave you." So to Jericho they went. The guild of prophets at Jericho came out and asked Elisha, "Do you know that the Eternal is taking away your lord and master to-day?" "Yes," he answered, "only hold your tongues." Elijah said to him, "Pray remain here, for the Eternal sends me to the Jordan." "As the Eternal lives and as you live," he answered, "I will not leave you." So the two of them went on. Fifty members of the guild went and stood opposite them at a distance, as the two of them were standing beside the Jordan. Elijah, rolling up his mantle, struck the water till it parted right and left, so that they could cross on dry ground. When they had crossed, Elijah said to Elisha, "Before I am taken from you, ask me for something." Elisha answered, "Let me fall heir to your spirit." "You have asked something hard," said Elijah; "if you see me when I am being taken from you, it shall be yours, but not if you fail to see me." Suddenly, as they walked and talked, a chariot of fire with horses of fire drove between them, and Elijah went up by a whirlwind into heaven. When Elisha saw this he cried, "My father, my father! worth chariots and horsemen to Israel!" Losing sight of him, Elisha seized his clothes and tore them in two. Then, lifting the mantle which had fallen from Elijah, he went back and stood on the bank of the Jordan; taking the mantle which had fallen from Elijah he struck the



## 2 KINGS III

water, crying, "Where is the Eternal, the God of Elijah?" And, when he struck the water, it parted right and left, so that

15 Elisha could cross. When the guild of prophets opposite saw him, they said, "The spirit of Elijah rests on Elisha!" They came forward to meet him and bowed

16 before him to the ground. Then they said, "Your servants here have fifty stalwart men; pray let them go in search of your master, lest the spirit of the Eternal perhaps has caught him away and dropped him on some hill or in some valley." Elisha refused.

17 But, as they pressed him till he was ashamed, he agreed. So they sent fifty men, who searched for three days and failed to find him.

18 When they came back to Elisha, who was still staying at Jericho, he said to them, "Did I not tell you not to go?"

19 The townsmen said to Elisha, "The situation of this town is delightful, as my lord sees, but the water is bad and it causes

20 miscarriages." "Bring me a new flask," said Elisha, "and put in some salt." They did so.

21 Then he went to the source of their water-supply and, throwing salt in, he uttered this word from the Eternal, "I hereby heal these waters; never again shall they

22 cause death or miscarriages." To this day the waters remain healed, exactly as Elisha said.

23 On his way to Bethel, as he was walking up the road, some small boys from the town mocked him, crying, "Walk up, baldhead! walk up, baldhead!"

24 When he looked round and saw them, he cursed them in the

name of the Eternal; two she bears came out of the wood and mangled forty-two of the boys. From Bethel he went on to mount 25 Karmel, and then made his way back to Samaria.

In the eighteenth year of 3 Jehoshaphat king of Judah, Jehoram the son of Ahab began to reign over Israel in Samaria, and he reigned for twelve years. He did what was evil in the sight 2 of the Eternal, though not like his father and his mother, for he removed the obelisk of Baal which his father had made. Still, he 3 adhered to the sin by which Jeroboam the son of Nebat had led Israel into sin; he never broke away from that.

Mesha king of Moab was a 4 sheepmaster; he used to pay tribute to the king of Israel, the fleeces of a hundred thousand sheep and a hundred thousand rams. But after Ahab died the 5 king of Moab rebelled against the king of Israel. Then king 6 Jehoram left Samaria to muster all Israel; he also sent this 7 message to Jehoshaphat the king of Israel: "The king of Moab has rebelled against me; will you join me in making war upon Moab?" "I will," he answered; "I am one with you, my people are one with your people, my horses with your horses." He 8 added, "And how are we to march?" "By the desert of Edom," said Jehoram. So the 9 king of Israel started, with the king of Judah and the king of Edom, marching for seven days along a round-about route, till the army and its train of beasts had no water. "Alas!" said the 10

## 2 KINGS IV

king of Israel, "here has the Eternal gathered three kings only to put them into the hands of  
 11 Moab!" But Jehoshaphat said, "Is there no prophet of the Eternal here, by whom we may consult the Eternal?" An officer of the king of Israel replied, "Elisha the son of Shaphat is here, who used to be servant  
 12 to Elijah." Said Jehoshaphat, "The word of the Eternal is with him." So the king of Israel and Jehoshaphat and the king of  
 13 Edom went to him. Elisha said to the king of Israel, "What have you to do with me? Away to the prophets of your father and the prophets of your mother!" The king of Israel protested, "No, it is the Eternal who has gathered  
 14 us three kings only to put us into the hands of Moab." "As surely as the Eternal lives, whom I serve," said Elisha, "were it not that I have some respect for Jehoshaphat the king of Judah here, I would not look your way,  
 15 I would not notice you. However, bring me a minstrel" (for, whenever a minstrel played, he would fall into a trance from the Eter-  
 16 nal). Then he uttered this word from the Eternal: "I will make this dry ravine pool after pool of  
 17 water. For, the Eternal declares, though you see neither wind nor rain, this dry ravine shall be so full of water that you and your armies and your beasts  
 18 shall all drink. So little is this to the Eternal, that he will also put the Moabites into your  
 19 power; you shall storm every fortified town and fell every fruitful tree and stop every fountain and spoil every good field with  
 stones." Next morning, about 20 the hour for the morning sacrifice, water did come from the direction of Edom, till the country was full of water. Now, on hearing that 21 the kings had marched to attack them, all the Moabites had been mustered, all at and above the age of bearing arms; they were posted on the frontier. When 22 they rose in the morning, the sun was shining on the water, and, seeing the water in front of them as red as blood, the Moabites said, 23 "This is blood! The kings must have been fighting among themselves, they have killed one another! Now then, Moab to the spoil!" But when they 24 reached the camp of Israel, the Israelites started an attack, till the Moabites fled before them; they pressed forward, cutting down the Moabites as they went; they demolished the towns, every 25 man threw a stone on every good field till it was covered, they stopped every fountain, and they felled every fruitful tree, harrying Moab till no Moabites were left except in Kir-hareseth, which the slingers surrounded and laid low. The king of Moab, when he saw 26 that the battle was too hot for him, took seven hundred swordsmen to cut his way through to the king of Edom. This failed. So he took his eldest son, the heir 27 to the throne, and sacrificed him on the wall. It brought such a storm of indignation against Israel, that the Israelites had to leave him alone and return home.

The wife of a member of the 4 prophets' guild once made an appeal to Elisha. "Your servant my husband is dead," she cried,

## 2 KINGS IV

“and you know that your servant revered the Eternal. Now a creditor has come to seize my two children and make them his 2 slaves.” “What can I do for you?” said Elisha. “Tell me what you have in the house.” She replied, “Your humble servant has nothing in the house at all, except a flask of olive-oil.” 3 “Then borrow vessels here and there,” he said, “from all your neighbours, empty vessels, plenty 4 of them; shut yourself into the house, you and your sons; pour the oil into all these vessels; and, whenever one is full, set it aside.” 5 She went away and did so, shutting herself and her sons inside the house. They brought the vessels, while she poured out the oil. 6 When the vessels had been filled, she said to her boy, “Bring another.” He said to her, “There is not one more.” Whereupon 7 the oil stopped flowing. When she went and told the man of God, he bade her sell some of the oil to pay her debts, and then live, herself and her sons, off the rest. 8 One day Elisha went over to Shunem, and a rich lady who lived there made him take some food. After this he used to turn in for a meal whenever he was passing. 9 So she said to her husband, “This is a holy man of God, I see, who is 10 constantly passing. Come and let us build a small guest-chamber for him, with a bed and a table and a seat and a lamp, so that whenever he comes to us he can 11 turn in.” One day he came, and he did turn in to the chamber 12 and rested there. “Call this Shunammite,” he said to his servant Gehazi. And when she

stood before him, at his bidding, he told Gehazi to ask her, “What 13 is to be done for you, after all this trouble you have taken for us? Shall we say a word for you to the king or to the commander-in-chief?” “No,” she answered, “I am quite safe, among my own kinsmen.” So he asked Gehazi 14 what was to be done for her, and Gehazi replied, “She has not a son, and her husband is an old man.” “Call her back,” said 15 Elisha. And as she stood at the door, in reply to his summons, he said, “This time next year you 16 will be embracing a son.” “No, no, my lord,” she answered, “you are a man of God, do not deceive your humble servant!”

But the woman did conceive, 17 and next year when the time came round she bore a son, as Elisha had told her. When the boy 18 grew up, he went out one day to his father among the reapers. He called to his father, “Oh, my 19 head! my head!” The father told his servant to carry the boy to his mother, and when he was 20 brought to his mother he sat on her lap till noon; then he died. She carried him up and laid him 21 on the bed of the man of God, closed the door, and went away 22 to her husband, saying, “Pray let me have one of the servants and one of the asses, that I may hurry to the man of God and then get back again.” “Why 23 go to him to-day?” he asked; “it is not the new moon festival nor the sabbath.” “Never mind,” she said; and saddling an ass she 24 told her servant, “Drive ahead, never check the pace for me till I tell you.” So on she went to 25

## 2 KINGS V

the man of God at mount Karmel. When the man of God spied her at a distance, he said to his servant Gehazi, "Look, there is the  
26 Shunammite! Now run to meet her and ask her if she is well, if her husband is well, and if the  
27 child is well." She answered, "Yes," and went on to the man of God upon the hill, grasping his feet. Gehazi went up to push her away, but the man of God said, "Let her alone; she has a sore heart, and the Eternal has not told me, he has hidden it  
28 from me." Then she cried, "Did I ask my lord for a son? Did I not say, 'Do not deceive me'?"  
29 So he told Gehazi, "Gird up your loins, take my staff in your hand, and be off; if you meet anyone, do not stop to salute him, and if anyone salutes you, do not stop to reply; lay my staff on the  
30 face of the child." The mother said to Elisha, "As surely as the Eternal lives and you live, I will not go home without you." So he rose and went with her.  
31 Gehazi had gone in front of them and laid the staff on the face of the child; but, as there was not a sound or sign of life, he came back to tell Elisha that the child  
32 had not wakened. When Elisha entered the house, there was the child lying dead upon his bed!  
33 He went in and shut the door upon the two of them, praying to the  
34 Eternal. Then he stretched himself over the child, putting his mouth on the child's mouth, his eyes on the child's eyes, and his hands on the child's hands, till, as he crouched over the child, its  
35 flesh grew warm. Rising up, he walked to and fro, and then went

and stretched himself seven times over the child, till it opened its eyes. Calling Gehazi he ordered him to summon the Shunammite. When she came in, at his bidding, he said, "Lift your son." She fell at his feet, bowing herself to the ground; then lifting her son she went away.

Elisha once came to Gilgal when there was a famine in the land. As the guild of prophets were sitting in front of him, he told his servant to put the large pot on the fire and boil some pottage for the prophets. One man went to gather herbs in the field, and finding a wild vine he gathered a lapful of wild gourds, which he cut up for the pot of pottage, not knowing what they were. The pottage was then poured out for the men. But as they were eating they cried out, "O man of God, there is death in the pot!" They could not eat the pottage. So he said, "Bring some meal." This he threw into the pot, saying, "Now pour out for the men to eat." And now there was nothing wrong with the pot.

A man once came from Baal-shalisha, bringing the man of God some firstfruits as food, twenty barley loaves, and fresh vegetables in a basket. Elisha said, "Give the folk something to eat." "What," said his servant, "am I to set this before a hundred men?" "Give the folk something to eat," said Elisha, "for the Eternal declares that they shall eat and leave some over." So he did set it before them, and, as the Eternal had predicted, they ate and left some over.

Naaman, who commanded the

## 2 KINGS V

army of the king of Aram, was highly regarded by his lord and famous, since the Eternal had used him to make Aram victorious; 2 only, he was a leper. Now on one of their raids the Aramæans had carried off a little girl as a prisoner from the land of Israel, who waited on Naaman's wife. 3 She said to her mistress, "Would that my lord saw the prophet who lives at Samaria! He would relieve my lord of his leprosy." 4 Someone told his lord what the 5 Israelite girl had said. Whereupon the king of Aram said, "Come, I will send a letter to the king of Israel." So Naaman started off, taking over four thousand pounds in silver and over twelve thousand pounds in 6 gold and ten festal robes: he brought the king of Israel the letter, which ran: "And now, with this letter, I send you my servant Naaman that you may get him relief from his leprosy." 7 When the king of Israel read the letter he tore his clothes, crying, "Am I a god, able to kill and to make men live, that this man sends to me to get a man relief from leprosy? Just think; see how he is trying to pick a quarrel 8 with me!" When Elisha the man of God heard about the king of Israel tearing his clothes in despair, he sent this message to the king of Israel: "Why tear your clothes? Let the man come to me now, and he shall find there 9 is a prophet in Israel." So Naaman drove up with his horses and his chariots and stopped at the 10 door of Elisha's house. Elisha sent out word to him, "Go and wash seven times in the Jordan,

and your body shall once more be well and clean." Naaman went 11 off in a rage, muttering, "I expected he would come outside to me and invoke the Eternal his God, waving his hand over the place and relieving the leper. Surely Amana and Pharpar, the 12 rivers of Damascus, are better than any water in Israel? Could I not wash in them and be clean?" So he drove away in a fit of anger. But his servants went up to him 13 and said, "If the prophet had told you to do something great, would you not have done it? How much rather, then, when he only tells you to wash and be clean?" At this he went down and dipped 14 seven times in the Jordan, as the man of God had ordered; his body became once more like a child's body, and he was clean. Then, returning to the man of 15 God, he and all his retinue, he stood in his presence, saying, "Now indeed I know there is no God in all the earth except in Israel! Pray accept a present from your humble servant." "As 16 sure as the Eternal lives, whom I serve," said Elisha, "I will not take a single thing." Naaman pressed him, but he refused. Then said Naaman, "Well, let 17 your servant at least have two mules' load of earth, for after this your servant will offer neither victim nor sacrifice to any god except the Eternal. But may 18 the Eternal pardon me this: when my lord enters the temple of Rimmon to worship there, leaning on my arm, and I bow in the house of Rimmon when he bows in the house of Rimmon—may the Eternal pardon your

## 2 KINGS VI

19 servant then!" "Farewell,"  
 said Elisha. He had only gone  
 20 a short distance when Gehazi said  
 to himself, "Here has my master  
 spared this Naaman the Aramæan,  
 declining to accept his present!  
 By the Eternal, I will run after him  
 and get something out of him!"  
 21 So Gehazi followed up Naaman.  
 When Naaman saw him running  
 behind, he alighted from the  
 chariot to meet him, saying, "Is  
 22 all well?" "All is well," said  
 Gehazi. "My master sends me  
 to say that two young members  
 of the prophets' guild from the  
 uplands of Ephraim have just  
 come to him; will you give them  
 four hundred pounds in silver and  
 23 two festal robes?" "Allow me  
 to give you eight hundred  
 pounds," said Naaman. He urged  
 this, tying up eight hundred  
 pounds in silver inside two bags  
 and also two festal robes; these  
 he laid on Gehazi's two servants,  
 who carried them in front of him.  
 24 When he reached the Mound, he  
 took them from the servants and  
 put them away inside the house,  
 letting the servants go their way.  
 25 Then he went in to wait upon  
 Elisha. Elisha said to him,  
 "Where have you been, Gehazi?"  
 "Your servant has not been any-  
 26 where," he answered. But Elisha  
 said to him, "Was I not with you  
 in spirit when someone came back  
 from his chariot to meet you?  
 You have taken the money, and  
 you mean to get garments, olive-  
 yards, vineyards, sheep, oxen,  
 and slaves, male and female?"  
 27 Yes, and the leprosy of Naaman for  
 yourself and your descendants ever  
 after this!" Then he left Elisha's  
 presence a leper, white as snow.

The prophets' guild once said **6**  
 to Elisha, "This dwelling of ours,  
 as you see for yourself, is too small  
 for us. Pray let us go to the **2**  
 Jordan and get each of us a log,  
 to build a dwelling-house for  
 ourselves there." Elisha told  
 them to go; and, when one of **3**  
 them said, "Pray agree to go  
 along with your servants," he  
 answered, "I will go," and went. **4**  
 On reaching the Jordan they cut  
 down some timber. But as one **5**  
 man was swinging his axe, the  
 head of the axe fell into the  
 water. "Alas, my master!" cried  
 the man, "it was borrowed."  
 "Where did it fall?" said the **6**  
 man of God. The man showed  
 him the spot. Then, cutting a  
 stick, Elisha threw it in, and so  
 made the iron swim. "Lift it," **7**  
 he told the man. And the man  
 put out his hand and lifted it.

The king of Aram was fighting **8**  
 Israel. He planned with his offi-  
 cers to lay an ambush at a certain  
 spot. But the man of God sent a **9**  
 warning to the king of Israel not  
 to pass that spot, because the  
 Aramæans were lying hidden  
 there; so the king of Israel, send- **1**  
 ing to the spot about which the  
 man of God had warned him,  
 saved himself. This happened  
 more than once. It greatly upset **1**  
 the mind of the king of Aram.  
 He summoned his officers and  
 asked them, "Can you not show  
 me who is betraying us to the  
 king of Israel?" "None of us, **1**  
 my lord king!" said an officer,  
 "it is Elisha the prophet in  
 Israel; he tells the king of Israel  
 the very words you breathe in  
 your bedchamber." So he gave **1**  
 orders to find out where Elisha

## 2 KINGS VI

stayed, that he might send and  
 fetch him. On being told that  
 14 he was at Dothan, the king sent  
 cavalry, chariots, and a large  
 force, which marching over-night  
 15 surrounded the town. Early on  
 the morning of the next day,  
 Elisha rose and went outside;  
 and there was an armed force  
 with cavalry and chariots round  
 the town! "Alas, my master!"  
 said his servant, "whatever are  
 16 we to do?" "Fear not," he  
 answered; "those on our side  
 are more than those on their side."  
 17 Then Elisha prayed, "O Eternal,  
 open his eyes, that he may see."  
 The Eternal did open the young  
 man's eyes; and what he saw  
 was the hill covered with horses  
 and chariots of fire around Elisha!  
 18 When the enemy came down upon  
 him, Elisha prayed to the Eternal,  
 "Punish this host with blindness."  
 He punished them with blindness,  
 19 as Elisha had asked. Whereupon  
 Elisha said to them, "This is not  
 the road, this is not the town;  
 follow me and I will take you to  
 20 the man you are after." He led  
 them to Samaria, and, once they  
 were at Samaria, Elisha said,  
 "O Eternal, open the eyes of  
 these men, that they may see."  
 When the Eternal opened their  
 eyes, they looked — and there  
 21 they were, inside Samaria! When  
 the king of Israel saw them, he  
 asked Elisha, "My father, shall I  
 cut them down? shall I cut them  
 22 down?" "No," said Elisha;  
 "would you cut down prisoners  
 you never captured with your  
 own sword and bow? Set bread  
 and water before them, that they  
 may eat and drink before returning  
 23 to their master." So he had a

great feast spread for them, and  
 after they had eaten and drunk he  
 sent them away back to their  
 master. The Aramæan raiders no  
 longer invaded the land of Israel.

It was after this that Benhadad 24  
 the king of Aram mustered all his  
 forces and marched to besiege  
 Samaria. A severe famine raged 25  
 in Samaria, as the siege went on,  
 till ten pounds in silver was paid  
 for the head of an ass and twelve  
 shillings for a pint of doves' dung.  
 As the king was passing along the 26  
 wall, a woman cried out to him,  
 "Help, my lord king!" "No," 27  
 he answered, "may the Eternal  
 help you! How can I? Can I  
 help you from threshing-floor or  
 winepress?" Then the king 28  
 asked, "What ails you?" She  
 replied, "This woman here said  
 to me, 'Let us have your boy to  
 eat to-day, and to-morrow we  
 will eat my boy.' So we boiled 29  
 my boy and ate him. Next day  
 when I said, 'Now let us have  
 your son to eat,' she had hid the  
 boy." When the king heard 30  
 what the woman said, he tore his  
 clothes, as he stood on the wall.  
 (The people noticed that he was  
 wearing sackcloth next his skin.)  
 "God kill me and worse," he cried, 31  
 "if the head of Elisha the son of  
 Shaphat remain on his shoulders  
 to-day!" Elisha was sitting at 32  
 home with the sheikhs of Israel.  
 Before ever the king's messenger  
 arrived, he said to the sheikhs,  
 "Do you see that this murderous  
 creature has given orders to cut  
 off my head? Look to it. When  
 the messenger arrives, close the  
 door, shut it in his face; is not  
 the sound of his master's feet  
 behind him?" He was still 33

## 2 KINGS VII

talking to them when the king himself arrived, saying, "This trouble comes from the Eternal; why should I wait for the Eternal's help any longer?" Elisha answered, "Listen to this promise from the Eternal: the Eternal declares that this time to-morrow a peck of fine flour will be sold for only half-a-crown and two pecks of barley for only half-a-crown, at the gate of Samaria."

2 The adjutant, on whose arm the king leant, replied to the man of God, "Could that be, even if the Eternal were to open sluices in the sky?" Said Elisha, "You shall see that sight, but you shall not eat the food."

3 Now four lepers were sitting in the entry at the gates. "Why sit here till we die?" they said

4 to themselves. "If we propose to enter the town, the famine is in the town, and we shall die there; if we remain here, we die also. Come along, let us go over to the Aramæan army. If they let us live, we shall live; if they kill

5 us, we shall only die." So in the twilight they started for the Aramæan camp. When they reached the fringes of the Aramæan camp, not a man was to be

6 found! The Lord had made the Aramæan army hear a noise of chariots and a noise of cavalry, the noise of a large army, till they thought, "The king of Israel must have hired the kings of the Hittites and the kings of Muzri to

7 attack us." So they had fled away for their lives in the twilight, leaving their tents, their horses, and their asses, just as they were,

8 in the camp. When the lepers reached the fringes of the camp,

they entered one tent, ate and drank, carried off the silver, the gold, and the clothes, and after hiding them came back to another tent which they also stripped, hiding its contents. Then they

9 said to themselves, "We are not doing right. This is a day of good news, and we are not spreading it. If we wait till morning dawns, punishment will overtake us. Come along, let us go and inform the royal household." So

1 they went and called to the warders of the town, "We have been to the Aramæan camp, and not a man is to be found there! There is not a human sound, only horses tethered, asses tethered, and the tents as they were!"

When the warders informed the

1 royal household, the king rose in the night and said to his officers, "I will tell you what the Aramæans have done about us. They know we are starving, and so they have left the camp to hide themselves in the open country, thinking that once we leave the town they will capture us alive and get into the town!" One of the officers

1 replied, "Pray send some men, with five of the horses that are left; if they live, they will fare like all the multitude of Israel who survive here, and if they die, they die like all the multitude of Israel that perish here. Let us send and see!" So two men

1 on horseback were chosen, and sent by the king after the Aramæan army with orders to go and see. They followed the track as far as

1 the Jordan, finding the road all littered with the garments and the weapons which the Aramæans had thrown away in their hurried



## 2 KINGS VIII

flight. When the messengers  
16 came back and told the king, the  
people went out and plundered  
the Aramæans' camp. And a peck  
of fine flour was sold for only  
half-a-crown, two pecks of barley  
were sold for only half-a-crown,  
17 as the Eternal had foretold. The  
king had put the gate in charge  
of the adjutant on whose arm he  
was accustomed to lean; and the  
crowd trod on him at the gate till  
he died—also as the man of God  
had predicted when the king  
18 visited him. As the man of God  
had told the king that two pecks  
of barley would be sold for half-a-  
crown and a peck of fine flour for  
half-a-crown by that time next  
19 day, and as the man of God had  
said, "You shall see that sight, but  
you shall not eat the food," to the  
adjutant who had said, "Could  
that be, even if the Eternal were  
20 to open sluices in the sky?"—so  
it happened to him; the crowd at  
the gate trod on him till he died.

8 Elisha said to the woman whose  
boy he had restored to life, "Get  
away, you and your household,  
and stay abroad wherever you  
can, for the Eternal has called for  
a famine." The famine did come  
upon the land for seven years.  
2 But the woman started off, at the  
bidding of the man of God; she  
and her household went and  
stayed in the land of the Philistines  
3 for seven years. At the end of  
the seven years, when the woman  
came back from the land of the  
Philistines, she went to appeal  
to the king for her house and  
4 land. The king was talking to  
Gehazi the servant of the man of  
God, asking him to tell him about  
5 all the great deeds of Elisha; and

just as he was telling the king  
how Elisha had restored a boy to  
life, the very woman whose boy  
had been restored to life made her  
appeal to the king for her house  
and land. "My lord king," said  
Gehazi, "this is the woman, and  
this is her boy whom Elisha re-  
stored to life!" When the king 6  
asked the woman, she told him  
the story. So the king appointed  
a eunuch to see that she got back  
all her property and all the pro-  
duce that her farm had yielded  
ever since she left the country.

Once, when Elisha came to 7  
Damascus, Benhadad king of Aram  
was ill; he was told that the man  
of God had arrived, and so the 8  
king said to Hazael, "Take a pre-  
sent with you and go to see the  
man of God; ask the Eternal  
through him whether I shall re-  
cover from this illness." Hazael 9  
went to see him, taking as a  
present specimens of all the rare  
wares of Damascus, as much as  
forty camels could carry. When  
he reached Elisha, he stood in  
front of him and said, "Your son  
Benhadad king of Aram has sent  
me to ask you whether he will re-  
cover from this illness." Elisha 10  
answered, "Go and tell him that  
he will certainly recover—though  
the Eternal has revealed to me  
that he will certainly die." As he 11  
spoke, the man of God's face  
became rigid with horror, absolute  
horror. Then he burst into tears.  
"Why does my lord weep?" said 12  
Hazael. "Because," he answered,  
"I know the cruelties you will  
practise on the Israelites, setting  
fortresses ablaze, murdering  
young men, dashing children to  
pieces, and ripping up pregnant

## 2 KINGS IX

13 women!" "Your humble servant is but a cur," said Hazael; "how can he achieve all this?" Elisha answered, "The Eternal has let me see you reigning over  
 14 Aram!" Then leaving Elisha he went back to his master, who asked, "What did Elisha say to you?" Hazael replied, "He told me that you would certainly  
 15 recover." Next day he took the bath-towel, soaked it, and then spread it over the king's face till he was dead. Then Hazael reigned instead of him.  
 16 In the fifth year of Jehoram the son of Ahab king of Israel, Jehoram the son of Jehoshaphat  
 17 king of Judah began to reign; he was thirty-two years old when he began to reign, and he reigned in  
 18 Jerusalem for eight years. He lived on the lines of the kings of Israel, following the dynasty of Ahab—for he was married to Ahab's daughter. He did what was evil in the eyes of the Eternal,  
 19 but for the sake of David his servant the Eternal would not destroy Judah, since he had promised David a dynasty before  
 20 the Eternal for all time. (It was during his reign that Edom revolted from Judah and set up  
 21 a king for itself. Whereupon Jehoram went across to Zair, with all his chariots . . . However, Jehoram and the captains of his chariots beside him rose by night and raided the Edomites, who hemmed them in. The rank and  
 22 file scurried home. So Edom revolted from Judah to this day; and Libnah revolted at the same  
 23 time.) The rest of the acts of Jehoram and all his deeds, are they not described in the book

of the Annals of the Kings of Judah? Jehoram slept with his fathers, and was buried with his fathers in David's burg; Ahaziah his son reigned instead of him.

In the twelfth year of Jehoram the son of Ahab king of Israel, Ahaziah the son of Jehoram king of Judah began to reign; Ahaziah was twenty-two years old when he began to reign, and he reigned in Jerusalem for one year. His mother's name was Athaliah, a grand-daughter of Omri king of Israel. He lived on the lines of the dynasty of Ahab, doing what was evil in the eyes of the Eternal as Ahab's dynasty did—for he had married a wife of that family. He accompanied Jehoram the son of Ahab to attack Hazael king of Aram at Ramoth-gilead, where the archers wounded Jehoram, who returned to Jezreël to recover from the wounds inflicted by the Aramæans at Ramah, as he had fought against Hazael king of Aram. Ahaziah the son of Jehoram king of Judah went down to visit Jehoram the son of Ahab at Jezreël, where he lay ill. Then Elisha the prophet called a member of the prophets' guild and told him, "Gird up your loins and go to Ramoth-gilead, carrying this flask of oil. When you get there, look for Jehu: the son of Jehoshaphat the son of Nimshi; get access to him and take him away from his kinsfolk to an inner chamber apart; then: take the flask and pour the oil over his head, saying, 'The Eternal hereby declares, I anoint you king over Israel.' Then open the door and fly; do not linger." So the youthful prophet 4

## 2 KINGS IX

5 went to Ramoth-gilead. When he arrived, he found the generals of the army at a war-council. "I have an errand to you, O general," he cried. "To which of us?" said Jehu. "To you, O general," said the youth. So Jehu rose and went indoors. Then the prophet poured the oil on his head, saying, "The Eternal, the God of Israel, hereby declares, 'I anoint you king over the Eternal's people, over Israel. [[You shall destroy the house of your master Ahab, that I may avenge on Jezebel the blood of my servants the prophets and the blood of all the servants of the Eternal. For the whole house of Ahab shall perish; I will cut off from Ahab every male child, and the fettered and free alike in Israel; I will make Ahab's house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah. Dogs shall eat Jezebel in the district of Jezreël, and none shall bury her.]]'" Then, opening the door, he fled.

11 When Jehu came out to the officers of his lord, they asked him, "Is all well? Why did that mad creature come to you?" "Oh you know how a fellow like that talks!" he replied. "You are lying," they said; "come, tell us what it was." So he told them that the man had said to him, "The Eternal hereby declares, I anoint you king over Israel."

13 Then every man of them rushed to lay his robe under Jehu's feet on the bare steps, and they blew a trumpet blast proclaiming,

14 "Jehu is king!" This was how Jehu the grandson of Nimshi conspired against Jehoram. (Jehu

was holding Ramoth-gilead, along with all Israel, against Hazael the king of Aram, while king 15 Jehoram had returned to Jezreël to be cured of the wounds he had received from the Aramæans in fighting against Hazael king of Aram.) "Well," said Jehu, "if you are on my side, let no one escape from the town to take word to Jezreël." Then Jehu drove 16 off in a chariot to Jezreël, where Jehoram lay, whom Ahaziah king of Judah had come down to visit. A sentinel posted on the 17 tower of Jezreël caught sight of Jehu's company and called out, "I see a company." Jehoram gave orders for a mounted man to ride out and meet them, to ask if all was well. So a mounted 18 man rode out with the king's message, "Is all well?" "What have you to do with welfare?" said Jehu: "fall in behind me." When the sentinel reported that the messenger had reached them but was not returning, the king 19 sent out a second mounted man who also gave the king's message, "Is all well?" "What have you to do with welfare?" said Jehu: "fall in behind me." The sentinel 20 reported, "He reached them, but he is not returning, and the driving is like the driving of Jehu the grandson of Nimshi, for he drives like a madman." "Har- 21 ness my chariot," said Jehoram. They did so, and Jehoram king of Israel drove out to meet him with Ahaziah king of Judah, each in his own chariot. They came upon him in the field of Naboth the Jezreélite. On seeing Jehu, 22 Jehoram said, "Is all well, Jehu?" "Well?" he retorted, "how can

## 2 KINGS X

it be well, so long as your mother  
Jezebel goes on with all her seduc-  
23 tions and wiles?" Jehoram  
wheeled round and fled, shouting  
24 "Treachery, Ahaziah!" But  
Jehu had his bow drawn, and he  
struck Jehoram between the arms,  
till the arrow went through his  
heart, and he sank in his chariot.  
25 "Fling him out on the ancestral  
field of Naboth the Jezreélite,"  
said Jehu to his adjutant Bidkar;  
"for I remember, when I and  
you rode side by side behind his  
father Ahab, how the Eternal  
uttered this oracle of doom upon  
26 him: 'Yesterday I saw Naboth's  
blood and the blood of Naboth's  
sons, the Eternal declares, and I  
will punish you in this plot of  
ground, the Eternal declares.'  
So fling him on this plot of ground,  
27 as the Eternal declared." When  
Ahaziah king of Judah saw this,  
he fled in the direction of Beth-  
haggan, pursued by Jehu, who  
shouted, "Kill him too! kill him  
in the chariot!" They struck  
him at the ascent of Gur near  
Ibleam, but he got away to  
28 Megiddo, where he died. His men  
carried him in a chariot to Jeru-  
salem, and buried him in his tomb  
beside his fathers in David's burg.  
29 [[In the eleventh year of Jehoram  
the son of Ahab, Ahaziah began to  
30 reign over Judah.]] When Jehu  
reached Jezreël, Jezebel heard of  
it, and, painting her eyes and  
adorning her head, she looked out  
31 of the window. As Jehu came in  
through the gateway, she cried,  
"How are you, you Zimri, mur-  
32 derer of your master?" Jehu  
looked up to the window. "Who  
is on my side?" he asked, "which  
of you?" Two or three eunuchs

looked out. "Throw her down,"  
he cried, and they threw her  
down; some of her blood spurted  
on the wall and on the horses,  
who trampled her under foot.  
Jehu went inside and dined. Then  
he said, "See to that accursed  
woman; have her buried, for she  
was a king's daughter." But  
when they went to bury her, they  
found nothing but her skull, her  
feet, and her hands. When they  
reported this to Jehu, he said, "It  
is as the Eternal predicted by his  
servant Elijah the Tishbite, when  
he said: 'In the district of  
Jezreël shall dogs devour the  
flesh of Jezebel; the corpse of  
Jezebel shall be like the corpse of  
Naboth, and there shall be none  
to say, Alas, alas!'"

Ahab had seventy kinsmen at  
Samaria. So Jehu wrote a letter  
which he sent to the sheikhs, the  
authorities of the town, and those  
in charge of Ahab's kinsmen, and  
in which he said, "As soon as this  
letter reaches you, since you have  
with you the descendants of your  
master and also chariots, horses,  
fortified towns, and weapons,  
choose the best and bravest of  
your master's descendants, put  
him on his father's throne and  
fight for your master's house."  
But they were terribly afraid.  
"Two kings could not stand  
before him," they said, "and how  
can we?" So the head of the  
palace and the provost of the  
town, along with the sheikhs and  
those in charge of the royal family,  
sent this message to Jehu: "We  
are at your service, we will do  
anything you bid us, we will not  
make anyone king. Act as you  
think best." So he wrote them a

## 2 KINGS X

second letter, saying, "If you are on my side and if you will listen to me, take the heads of your master's descendants and bring them to me at Jezreël by this time to-morrow." The king's descendants, numbering seventy, were living with the chief men of the town, who were in charge 7 of them; and, as soon as this letter came, they murdered the king's descendants, seventy in all, put their heads in a basket, and forwarded them to Jehu at Jezreël. 8 A messenger reached him with the news that the heads of the king's descendants had been brought in. He said, "Lay them in two heaps at the entrance to the gate, till to-morrow morning." In the morning he went out and stood before all the people, saying, "You are fair-minded men; I did conspire against my master and I killed him, but who 9 murdered all these? Be sure of this, that every word of the Eternal about the house of Ahab shall be fulfilled; the Eternal has done what he predicted by his servant 10 Elijah." Whereupon Jehu killed every survivor of Ahab's house at Jezreël, all his kinsfolk as well as his priests, till he left Ahab with 11 not a man. Jehu then started for Samaria. On his way there, at 12 Beth-eked, he met the kinsmen of Ahaziah king of Judah. "Who are you?" said Jehu. "We are Ahaziah's kinsmen," they answered; "we came down to visit the sons of the king and the sons 13 of the queen." "Take them alive," he ordered; his men took them alive and murdered them at the pit of Beth-eked, forty-two of them, not one being spared.

Leaving that place, he met Jehonadab the son of Rechab, who was coming to meet him. Jehu saluted him, asking, "Are you honestly with me, as I am honestly with you?" "I am," said Jehonadab. "Then give me your hand," said Jehu. Jehonadab gave him his hand, and Jehu took him up into his chariot, saying, 14 "Come and see my zeal for the Eternal." Jehu made him ride in his chariot, and when he 15 reached Samaria he murdered all the survivors of Ahab in Samaria, till Ahab's house was wiped out, as the Eternal had given orders by Elijah. Then Jehu collected 16 all the people. "Ahab served Baal a little," he cried, "but Jehu will serve him largely! Come, summon all the prophets of 17 Baal and all his priests; let none be absent; for I have a great sacrifice for Baal, and anyone who is absent shall lose his life." (Jehu was acting cunningly; he meant to destroy the worshippers of Baal.) Then Jehu ordered a 18 sacred gathering in honour of Baal to be proclaimed. This was done. Jehu sent throughout all 19 Israel, till all the worshippers of Baal came; not a man was left who did not attend. They entered the temple of Baal, till the temple was filled from end to end. Then he said to the keeper of the 20 wardrobe, "Bring out vestments for all the worshippers of Baal." Vestments were brought out. Jehu then entered the temple of 21 Baal along with Jehonadab the son of Rechab, and told the worshippers of Baal, "Search and see that there is no servant of the Eternal among you, but only wor-

## 2 KINGS XI

24 shippers of Baal." He then proceeded to offer sacrifices and burnt-offerings. Now outside he had posted eighty men, telling them, "The man who lets anyone escape of those I put into your hands, that man shall answer for  
 25 it with his life." So, as soon as he had finished the sacrifice, Jehu told the guard and their officers, "Go inside and slay them; let no one out." The guard and their officers cut them down, flung them outside, and then made their way inside the shrine of  
 26 the temple of Baal, bringing out the image of Astartê from the temple of Baal and burning it, 27 demolishing the pillar of Baal, and destroying the temple of Baal till it became a latrine, as it is  
 28 to this day. But although Jehu 29 rooted Baal out of Israel, Jehu did not give up the sins by which Jeroboam the son of Nebat led Israel into sin, that is, the golden  
 30 calves at Bethel and at Dan. The Eternal said to Jehu, "Since you have done well in carrying out my will, punishing the house of Ahab exactly as I intended, your sons shall sit on the throne of Israel down to the fourth genera-  
 31 tion." But Jehu was careless about following strictly the directions of the Eternal, the God of Israel; he did not give up the sins by which Jeroboam the son  
 32 of Nebat led Israel into sin. In those days the Eternal began to loathe Israel; Hazael defeated them everywhere, all over the  
 33 territory of Israel, from the Jordan to the East, over the whole of Gilead, all the land of the Gadites, the Reubenites, and the Manassites, and from Arôer at the

valley of Arnon, over Gilead and Bashan. The rest of the acts of Jehu, all his deeds and all his prowess, are they not all described in the book of the Annals of the Kings of Israel? Jehu slept with his fathers, and was buried in Samaria; Jehoahaz his son reigned instead of him. Jehu had reigned over Israel in Samaria for twenty-eight years.

When Athaliah the mother of 1 Ahaziah found that her son was dead, she went and murdered all the royal children. But Jeho- 2 sheba the daughter of king Jehoram, a sister of Ahaziah, caught up Joash the son of Ahaziah from the king's sons who were being killed in the bedchamber, hiding him from Athaliah, so that he was not killed. For six years 3 the boy lay concealed with her inside the temple of the Eternal, while Athaliah ruled the land. In the seventh year Jehoiada 4 sent for the captains of the Carians and the guards and had them brought to him in the temple of the Eternal, where he made a compact with them, obliging them to swear by the temple of the Eternal, and then showing them the king's son. He issued this order: "What you must do is this. A third of you, those who go on sabbath to guard the palace, along with the two other divisions who go on sabbath to guard the temple of the Eternal round the king, shall all surround the king, every man carrying his weapons. Any intruder is to be slain. You must accompany the king as he leaves the temple and enters the palace." The captains carried out all the orders of

## 2 KINGS XII

Jehoiada ; each brought his men to Jehoiada the priest, those who were to go off duty on sabbath and those who were to come on duty.

10 The priest handed the captains the spears and shields belonging to king David, which had lain in the

11 temple of the Eternal ; and the guards stood, each carrying his weapons, from the south side of the temple to the north side of the temple, facing the altar and the

12 temple. Then, bringing out the king's son, he put the crown and the royal bracelets on him. They proclaimed him king and anointed him, clapping their hands and shouting, " Long live the king ! "

13 [[When Athaliah heard the cheers of the troops, she came out to them in the temple of the

14 Eternal. When she looked, there she saw the king standing on the platform, as was the custom, with the captains and trumpeters beside him, and all the people of the land rejoicing and blowing trumpets ! " Treason ! treason ! " cried

15 Athaliah, tearing her robes. But Jehoiada the priest ordered the captains and the army commanders, " Bring her out between the ranks, and slay anyone who follows her " (the priest forbade her to be killed inside the temple

16 of the Eternal). So they caught hold of her ; she came out by the horses' entry to the royal palace, and there she was put to death.

17 Jehoiada then made a compact between the Eternal and the king and people, that they were to be the Eternal's people, as also between the king and the people.

18 All the people of the land went to the temple of Baal and demolished it, smashing his altars and images

to pieces, and killing Mattan the priest of Baal in front of the altars.]] The priest appointed guards over the temple of the Eternal. Then, taking the captives, the Carians, the guards, and all the people of the land, he had the king brought down from the temple of the Eternal by the gate of the footguards into the royal palace, where he took his seat upon the royal throne. The people of the land all rejoiced ; the town was quiet ; and Athaliah they cut down at the palace.

Jehoash was seven years old when he began to reign. It was in the seventh year of Jehu that Jehoash began to reign, and he reigned in Jerusalem for forty years. His mother's name was Zibiah of Beërsheba. Jehoash did what was right in the eyes of the Eternal all his life, since Jehoiada the priest gave him instruction. However, the shrines were not removed ; the people still sacrificed and burnt incense at the shrines.

Jehoash had ordered the priests that " all sacred monies paid into the temple of the Eternal, the money each man was assessed to pay, and the money which he contributed of his own accord, all must be taken by the priests, by each priest from his own customers, and devoted to the repair of any dilapidations to be found in the temple." But even when king Jehoash had reached his twenty-third year, the priests had not repaired the dilapidations of the temple. So king Jehoash summoned Jehoiada and the other priests. " Why have you not repaired the dilapidations of the

temple?" he asked them. "Instead of accepting money from your customers, hand it over for the repair of the temple." The priests agreed to this, that they were neither to take money from their customers nor to repair the dilapidations of the temple; 9 Jehoiada the priest took a box, bored a hole in the lid of it, and placed it near the southern door-post, on the right hand of anyone entering the temple of the Eternal, and the priests who were warders of the entry put into it all the money brought into the 10 temple of the Eternal. Whenever they saw there was a large amount of money in the box, the king's secretary and the high-priest came and put this money 11 into bags, counting it. Dealing out the money, they put it into the hands of the overseers of the temple of the Eternal, who paid the joiners and builders at work 12 on the temple of the Eternal, also the masons and the stone-cutters, besides buying timber and dressed stone to repair the dilapidations of the temple of the Eternal, and anything in the shape of repairs 13 which required an outlay. The money brought into the temple of the Eternal did not go to silver cups, snuffers, basins, trumpets, 14 or any article of gold or silver; it was given to the workmen for the repairs on the temple of the 15 Eternal. No check was taken of the men who were given the money to pay the labourers, for they did 16 their work honestly. (The monies for sin-offerings and guilt-offerings were not brought into the temple of the Eternal; they belonged to the priests.)

Now Hazael king of Aram marched to attack Gath and captured it. Hazael then turned to Jerusalem. But Jehoash king of Judah took all the votive offerings of Jehoshaphat, Jehoram, and Ahaziah, his ancestors, the kings of Judah, along with his own votive offerings and all the gold to be found in the treasures of the temple of the Eternal and of the palace, and this he sent to Hazael king of Aram, who left Jerusalem alone.

The rest of the acts of Jehoash and all his deeds, are they not described in the book of the Annals of the Kings of Judah? His officers started a conspiracy, felling Jehoash as he was going down to the house of Millo; it was Jozkar the son of Shimeath and Jehozabad the son of Shomer, both officers of his, who felled him. He died and was buried with his fathers in David's burg. Amaziah his son reigned instead of him.

It was in the twenty-third year of Jehoash the son of Ahaziah, king of Judah, that Jehoahaz the son of Jehu began his seventeen years' reign over Israel in Samaria. He did what was evil in the eyes of the Eternal, following the sins by which Jeroboam the son of Nebat led Israel into sin; he did not abandon these sinful practices. So the anger of the Eternal blazed against Israel, till he let them lie, without a break, in the power of Hazael the king of Aram and of Hazael's son Benhadad. (Jehoahaz besought the Eternal, and the Eternal listened to him, for he saw how the king of Aram was oppressing Israel; the Eternal gave Israel a hero to deliver them, so



## 2 KINGS XIV

that they got free from the grip of the Aramæans, and the Israelites lived in their own homes as before.

6 Yet they would not abandon the sins by which Jeroboam the son of Nebat led Israel into sin; they practised their sins. And the Astartê image still remained in

7 Samaria.) For all that was left him of an army was fifty cavalry, ten chariots, and ten thousand infantry; the king of Aram had reduced the army till it was weak as dust upon a threshing-floor.

23 But the Eternal was gracious to them, he had pity on them and turned to them again, because of his compact with Abraham, Isaac, and Jacob; he would not destroy them nor drive them from his

8 presence. Now the rest of the acts of Jehoahaz, with all his deeds and his prowess, are they not described in the book of the Annals

9 of the Kings of Israel? Jehoahaz slept with his fathers and was buried in Samaria; Jehoash his son reigned instead of him.

10 It was in the thirty-ninth year of Jehoash king of Judah that

Jehoash the son of Jehoahaz began his sixteen years' reign

11 over Israel in Samaria. He did what was evil in the eyes of the Eternal, he did not abandon any of the sins by which Jeroboam the son of Nebat had led Israel

14 into sin, but followed their sinful practices. Now when Elisha had fallen ill with the disease of which he was to die, Jehoash king of Israel went down to him and wept over him, crying, "My father, my father, you are worth chariots and horsemen to Israel!"

15 Elisha told him to take his bow and arrows. He took his bow and

arrows. Then said Elisha to the 16 king of Israel, "Draw the bow." So he drew the bow; Elisha rested his hands on the king's hands, and told him to open the 17 window towards the east. When he opened it, Elisha said, "Shoot." As he shot his arrow, Elisha cried, "It is the Eternal's own arrow of victory! Victory over Aram! You shall defeat the Aramæans at Aphek, and wipe them out." Then he told the king of Israel 18 to take some arrows; he did so, and Elisha said, "Strike them into the ground." He struck them into the ground, and then stopped. The man of God was angry with 19 him; "You should have struck five or six times," he said, "and then you would have struck down Aram and destroyed it. As it is, you will only defeat Aram three times."

Elisha died and was buried. 20 Now parties of Moabites used to raid the country year by year; once, when they were burying a 21 man, they suddenly spied a band of the enemy; so, flinging the man into the tomb of Elisha, they made off. No sooner did the man touch the bones of Elisha than he revived and stood up on his feet.

During all the reign of Jehoahaz, 22 Hazael king of Aram oppressed Israel; but when Hazael died 24 and was succeeded by his son Benhadad, Jehoash the son of 25 Jehoahaz recovered from Benhadad the son of Hazael the towns which had been captured from his father Jehoahaz. Three times did Jehoash defeat him, regaining the towns of Israel. Then 14 Amaziah sent messengers to 8 Jehoash the son of Jehoahaz (the

## 2 KINGS XIV

- son of Jehu), king of Israel, challenging him to an encounter.
- 9 Jehoash king of Israel sent this answer to Amaziah king of Judah. "The thistle at Lebânon sent word to the cedar at Lebânon, saying, 'Give your daughter to my son in marriage'—when a wild animal at Lebânon trampled down
- 10 the thistle as it passed! You are proud of having defeated Edom. Stay at home with your pride; why should you provoke trouble, to the ruin of yourself and Judah with you?" But Amaziah would not listen to him. So Jehoash king of Israel sallied out; he and Amaziah king of Judah had an encounter at Beth-shemesh
- 12 which belongs to Judah; Judah was overthrown by Israel, and
- 13 every man scurried home. At Beth-shemesh Jehoash king of Israel captured Amaziah king of Judah, the son of Jehoash, the grandson of Ahaziah; he took him down to Jerusalem, demolished the wall of Jerusalem for two hundred yards from the gate of Ephraim to the Corner
- 14 Gate, seized all the gold and silver and all the articles to be found in the temple of the Eternal and in the treasures of the palace, and then returned to Samaria, carrying
- 15 hostages with him. Now the rest of the acts done by Jehoash, his prowess, and his fight against Amaziah king of Judah, are they not described in the book of the Annals of the Kings of Israel?
- 16 Jehoash slept with his fathers and was buried at Samaria beside the kings of Israel. Jeroboam his son reigned instead of him.
- 1 It was in the second year of Jehoash son of Jehoahaz king of

Israel that Amaziah the son of Jehoash king of Judah began to reign. He was twenty-five years old when he began to reign, and he reigned in Jerusalem for twenty-nine years. His mother's name was Jehoaddin of Jerusalem. He did what was right in the eyes of the Eternal, though not as well as David his ancestor; he did exactly as Jehoash his father had done. However, the shrines were not removed; the people still sacrificed and burnt incense at the shrines. Whenever he had the kingdom firmly in hand, he killed the officers who had killed the king his father, but he did not put to death the children of the murderers, following the injunction in the law-book of Moses, the Eternal's order that fathers are not to be put to death for children, nor children for fathers, but that everyone must be put to death for his own sin. He slaughtered ten thousand Edomites in the wady of Salt and stormed Sela, which he renamed Joktheël—as it is called to this day. Amaziah the son of Jehoash king of Judah lived for fifteen years after the death of Jehoash son of Jehoahaz, king of Israel. As for the rest of the acts of Amaziah, are they not described in the book of the Annals of the Kings of Judah? There was a conspiracy formed against him in Jerusalem; he fled to Lakhish, but the conspirators sent men after him and murdered him at Lakhish; he was then brought on horses to Jerusalem, where he was buried with his fathers in David's burg. The people of Judah all took Azariah, who was sixteen, and made him king.

## 2 KINGS XV

instead of his father Amaziah.  
 22 (It was he who rebuilt Elath and restored it to Judah, after king Amaziah slept with his fathers.)

23 In the fifteenth year of Amaziah the son of Jehoash king of Judah, Jeroboam the son of Jehoash king of Israel began his forty-one years'

24 reign in Samaria. He did what was evil in the sight of the Eternal; he did not abandon any of the sins by which Jeroboam the son of Nebat had led Israel into

25 sin. He restored the frontier of Israel from the pass of Hamath as far as to the sea of the Arâbah, as enjoined by the Eternal the God of Israel speaking by his servant the prophet Jonah the son of Amittai, who belonged to

26 Gath-hepher. For the Eternal saw how bitterly Israel was suffering, stripped of fettered and free alike, and with no one to help

27 her; it was not the Eternal's purpose to blot out the very name of Israel from under heaven, and so he rescued them by means of Jeroboam the son of Jehoash.

28 The rest of the acts of Jeroboam, all his deeds and his prowess, how he fought Damascus and averted the Eternal's anger from Israel—is not all this described in the book of the Annals of the Kings of Is-  
 29 rael? Jeroboam slept with his fathers the kings of Israel, and Zechariah his son reigned instead of him.

15 It was in the twenty-seventh year of Jeroboam king of Israel that Azariah son of Amaziah  
 2 king of Judah began to reign, and he reigned in Jerusalem for fifty-two years. His mother's name  
 3 was Jekoliah of Jerusalem. He did what was right in the eyes of

the Eternal, exactly as his father Amaziah had done. However, the 4 shrines were not removed; the people still sacrificed and burned  
 5 incense at the shrines. But the Eternal struck the king, till he  
 6 became a leper to the day of his death; he was allowed to stay in his palace unmolested, but prince  
 7 Jotham managed the royal household and ruled the nation. The  
 8 rest of the acts of Azariah and all he did, are they not described in  
 9 the book of the Annals of the Kings of Judah? Azariah slept  
 10 with his fathers, and was buried with his fathers in David's burg. Jotham his son reigned instead of him.

It was in the thirty-eighth year 8 of Azariah king of Judah that Zechariah the son of Jeroboam began his six months' reign over  
 9 Israel in Samaria. He did what 10 was evil in the eyes of the Eternal, as his fathers had done; he would not abandon the sins by which  
 11 Jeroboam the son of Nebat had led Israel into sin. Shallum the son  
 12 of Jabesh conspired against him, and struck him down dead at Ibleam; then he succeeded him.  
 13 The rest of the acts of Zechariah 14 are described in the book of the Annals of the Kings of Israel. (This was the promise made by  
 15 the Eternal to Jechu, "Your sons shall sit on the throne of Israel to the fourth generation." And so  
 16 it was.)

Shallum the son of Jabesh began 13 to reign in the thirty-ninth year of Azariah king of Judah; he reigned for one month in Samaria. Then Menahem the son of Gadi  
 14 came up from Tirzah to Samaria and struck down Shallum son of

Jabesh dead in Samaria ; he succeeded him. The rest of the acts of Shallum and his conspiracy are described in the book of the Annals of the Kings of Israel. It was in the thirty-ninth year of Azariah king of Judah that Menâhem the son of Gadi began his ten years' reign over Israel in Samaria. He did what was evil in the eyes of the Eternal ; he would not abandon the sins by which Jeroboam the son of Nebat had led Israel into sin. From Tirzah Menâhem sacked Tappûah with all its citizens and all within its territory ; as the town would not open to him, he sacked it, ripping up all the pregnant women. During his reign Pulu the Assyrian king invaded the country ; but Menâhem gave Pulu over four hundred thousand pounds in silver to gain his help in confirming his royal power. Menâhem assessed all the wealthy men of Israel, taking nearly four hundred pounds in silver from each, for this present to the Assyrian king. So the Assyrian king turned back, instead of remaining in the country. As for the rest of the acts of Menâhem and all he did, are they not described in the book of the Annals of the Kings of Israel ? Menâhem slept with his fathers, and Pekahîah his son reigned instead of him.

It was in the fiftieth year of Azariah king of Judah that Pekahîah the son of Menâhem began his two years' reign over Israel in Samaria. He did what was evil in the eyes of the Eternal ; he would not abandon the sins by which Jeroboam the son of Nebat had led Israel into sin. His adjutant,

Pekah the son of Remaliah, conspired against him, and, with fifty men from Gilead, struck him down in Samaria, inside the citadel of the royal palace ; having killed him Pekah reigned instead of him. The rest of the acts of Pekahîah and all he did are described in the book of the Annals of the Kings of Israel.

It was in the fifty-second year of Azariah king of Judah that Pekah the son of Remaliah began his twenty years' reign over Israel in Samaria. He did what was evil in the eyes of the Eternal : he would not abandon the sins by which Jeroboam the son of Nebat had led Israel into sin. During the reign of Pekah king of Israel the Assyrian king Tiglath-pileser came and captured Ijon, Abel-beth-maacah, Janoah, Kedesh, Hazor, Argob, and Havoth-jair (Gilead and Galilee), indeed the whole territory of Naphtali, carrying off the inhabitants into exile in Assyria. Hoshea the son of Elah started a conspiracy against Pekah the son of Remaliah, striking him down dead and reigning instead of him, in the twentieth year of Jotham the son of Azariah. The rest of the acts of Pekah and all he did are described in the book of the Annals of the Kings of Israel.

It was in the second year of Pekah the son of Remaliah king of Israel that Jotham the son of Azariah king of Judah began to reign. He was twenty-five years old when he began to reign, and he reigned in Jerusalem for sixteen years. His mother's name was Jerusha the daughter of Zadok. He did what was right in the eyes of

## 2 KINGS XVI

of the Eternal; he did exactly as his father Azariah had done.

35 However, the shrines were not removed; the people still sacrificed and burnt incense at the shrines. He built the upper gateway to the temple of the

36 Eternal. The rest of the acts of Jotham and all he did, is it not all described in the book of the Annals of the Kings of Judah?

37 (It was in those days that the Eternal began to send Rezin the king of Aram and Pekah the son of Remaliah to attack Judah.)

38 Jotham slept with his fathers, and was buried with his fathers in his father David's burg. Ahaz his son reigned instead of him.

16 It was in the seventeenth year of Pekah the son of Remaliah that Ahaz the son of Jotham king of

2 Judah began to reign. Ahaz was twenty years old when he began to reign, and he reigned in Jerusalem for sixteen years. He did not do what was right in the eyes of the Eternal his God, as his

3 ancestor David had done; he lived on the lines of the kings of Israel, and he actually burned his son alive in sacrifice, following the abominable practice of the nations whom the Eternal had dis-

4 possessed to make room for Israel. He sacrificed and burnt incense at the shrines, on the hill-tops, and under every spreading tree.

5 Now Rezin the king of Aram and Pekah the son of Remaliah king of Israel marched up to attack Jerusalem; they besieged Ahaz, though they could not

6 conquer him. (It was then that the king of Edom regained Elath for Edom; he cleared out the Judahites from Elath, and the

Edomites entered Elath, where they dwell to this day.) So Ahaz 7 sent messengers to Tiglath-pileser king of Assyria, to say: "I am your servant and your son; march up and rescue me from the king of Aram and from the king of Israel, who are attacking me." Ahaz 8 also took all the silver and the gold that were to be found in the temple of the Eternal and in the treasures of the royal palace, and sent it as tribute to the king of Assyria. The king of Assyria 9 listened to his plea. The king of Assyria marched on Damascus, captured it, and carried off the inhabitants as prisoners to Kir, putting Rezin to death. When 10 king Ahaz went to Damascus to meet Tiglath-pileser the king of Assyria and saw the altar at Damascus, he sent a model of it, a pattern exact in every detail, to the priest Urijah, who built an altar; Urijah the priest followed 11 all the instructions sent by king Ahaz from Damascus, and had it ready for king Ahaz when he returned from Damascus. On 12 his return from Damascus, the king inspected the altar and then went up to it to sacrifice; he 13 burned his burnt-offering and his cereal-offering, he poured out his libation, and he splashed the blood of his recompense-offerings on the 14 altar of bronze in front of the Eternal; coming forward between the temple and the new altar, he applied the blood to the new altar. Then king Ahaz ordered Urijah 15 the priest to use the new large altar for the morning burnt-offering, the evening cereal-offering, the king's burnt-offering, and the king's cereal-offering, as well as

the nation's burnt-offering and cereal-offering and their libations ; he was to splash on it the blood of the burnt-offering and all the sacrificial blood, while the bronze altar was to serve for the king's  
 16 divination. Urijah the priest followed all the instructions of  
 17 king Ahaz. King Ahaz also cut off the panels from the trolleys, and removed the bronze pots from them, he removed the tank from the bronze bulls on which it rested, and placed it on a  
 18 stone pediment . . . all owing to  
 19 the king of Assyria. As for the rest of the acts done by Ahaz, are they not described in the book of the Annals of the Kings of Judah ?  
 20 Ahaz slept with his fathers, and was buried with his fathers in David's burg. Hezekiah his son reigned instead of him.

**17** It was in the twelfth year of Ahaz king of Judah that Hoshea the son of Elah began his nine years' reign over Israel in Samaria.

2 He did what was evil in the eyes of the Eternal, though not like the previous kings of Israel.

3 When Shalmanëser the king of Assyria marched against him, Hoshea submitted to him and  
 4 offered tribute. But when the king of Assyria discovered Hoshea conspiring (for he had sent envoys to Sevê the Egyptian king, instead of bringing his annual tribute as usual to the king of Assyria), the king of Assyria kept him in cus-  
 5 tody as a prisoner. Then the king of Assyria marched right through the country, laying siege  
 6 to Samaria for three years. In the ninth year of Hoshea the king of Assyria captured Samaria and carried Israel off to Assyria, set-

ting them in Halah and on the Habor, the river of Gozan, and throughout the cities of Media. The wrath of God was upon Israel, 7 because the Israelites had sinned against the Eternal their God, who had brought them out of the land of Egypt from the grip of the Pharaoh king of Egypt ; they had revered other gods and followed 8 the customs of the nations whom the Eternal had dispossessed to make room for the Israelites. The 9 Israelites devised what was evil against the Eternal their God, erecting shrines in all their settle-ments, from villages to large towns, setting up obelisks and 1 sacred poles on every hill and under every spreading tree and 1 sacrificing there (at all the shrines) like the nations whom the Eternal had ejected before them, practising wickedness to vex the Eternal, and worshipping fetishes as the 1 Eternal had forbidden them to do. Yet the Eternal warned Israel 1 and Judah by all his prophets and seers, saying, "Turn from your evil ways and obey my commands and rules, in terms of all the law which I enjoined upon your fathers and imparted to you by my servants the prophets." However, they would not listen ; 1 they were as wilful as their fathers, who would not believe in the Eternal their God ; they rejected 1 his rules and the compact he had made with their fathers and the warnings he had given them ; they went after false gods to become false like them, following the surrounding nations whom the Eternal had ordered them not to copy ; they abandoned all the 1 commands of the Eternal their

## 2 KINGS XVII

God and manufactured metal idols, making an image of Astartê, worshipping all the stars, and honouring Baal; they burned their sons and daughters alive in sacrifice, they practised divination and sorcery, selling themselves to do evil in the eyes of the Eternal, to vex him. So the Eternal was furious with Israel and removed them from his sight; all that was left was the clan of Judah.

9 [[Judah also followed the customs introduced by Israel, instead of obeying the commands of the Eternal their God; and so the

0 Eternal rejected the whole race of Israel, afflicting them and handing them over to plunderers, till he had cleared them out of his sight.]]

1 For after he tore Israel from the dynasty of David, Israel made Jeroboam the son of Nebat king, and Jeroboam drove Israel from its loyalty to the Eternal, making

2 it commit a great sin. The Israelites adhered to all the sins committed by Jeroboam; they would

3 not give them up, till at last the Eternal removed Israel from his sight, as he had threatened by all his servants the prophets. Israel was carried off from their own land to Assyria, where they are to this day.

4 The king of Assyria then brought people from Babylon, Kutu, Ivali, Hamath, and Sepharvaim, and settled them in Samaria in place of the Israelites. These people took possession of Samaria and lived in its towns.

5 When they began to live there, they did not worship the Eternal; so the Eternal sent lions among them, which used to kill some of

6 them. The king of Assyria was

told that as the nations he had deported to settle in the towns of Samaria did not know the religion of the local god, he had sent lions among them, and that they were being killed because they did not know the religion of the local god. So the king of Assyria issued orders

27 that one of the priests whom he had carried off should be taken back and allowed to live in the country, to teach them the religion of the local god. One of the

28 priests who had been carried off from Samaria did return to live at Bethel, where he taught them how to worship the Eternal; but

29 the nations had all made gods of their own, setting up their worship in the shrines made by the Samaritans, each nation in its own towns, the Babylonians making an image

30 of Sukkoth-Benoth, the men of Kutu choosing Nergal, the men of Hamath Ashima, the Ivvites

31 Nibhaz and Tartak, while the Sepharvites burnt their children alive in sacrifice to Adrammâlek and Anammeklek the Sepharvite gods. In worshipping the Eter-

32 nal, they chose men from the masses to be priests for their shrines, who officiated for them at the sacred shrines. They wor-

33 shipped the Eternal and they also served their own gods, after the religious customs of the nations from which they had been deported. To this day they follow

34 these primitive religious customs. [[They neither worship the Eternal nor follow the rules, the rites, the directions, and the commands laid down by the Eternal for the children of Jacob whom he named Israel, and with whom the Eternal

35 made this compact, charging them,

“ You must never worship other gods, never bow down to them, nor serve them, nor sacrifice to them; it is the Eternal who brought you from the land of Egypt by sheer strength and main force, it is the Eternal you must worship, to him you must bow down and sacrifice; you must be mindful always to keep the rules, the rites, the law, and the commands he has written for you; you must never worship other gods, and never forget the compact I have made with you; you must never worship other gods, but worship the Eternal your God, and he will rescue you from all your foes.” However, they would not listen, they followed their primitive religious customs.]] So these nations worshipped the Eternal and also served carved idols of their own, as did their children and their children’s children, following their fathers as they do to this day.

It was in the third year of Hoshea son of Elah king of Israel that Hezekiah the son of Ahaz king of Judah began to reign; he was twenty-five years old when he began to reign, and he reigned in Jerusalem forty-two years. His mother’s name was Abijah the daughter of Zechariah. He did what was right in the eyes of the Eternal, exactly as David his ancestor had done. He removed the shrines, broke the obelisks, and cut down the sacred poles; he demolished the bronze serpent made by Moses (Nehushtan, it was called), as the Israelites in those days sacrificed to it. His trust was in the Eternal, the God of Israel, so that there was no king of Judah like him, before or afterwards;

for he adhered to the Eternal, he never gave up following him, but obeyed the commands given by the Eternal to Moses. And the Eternal was on his side; wherever he made an expedition, he succeeded. He rebelled against the king of Assyria and refused to serve him, and he also drove the Philistines back to Gaza, conquering its district, villages and large towns and all.

In the fourth year of king Hezekiah—that is, the seventh year of Hoshea son of Elah king of Israel—Shalmanésér king of Assyria marched against Samaria and besieged it. After two years it fell; in the sixth year of Hezekiah, the ninth year of Hoshea king of Israel, Samaria was captured. The king of Assyria carried off Israel to Assyria, settling them in Halah and on the Habor, the river of Gozan, and throughout the cities of Media, because they had not listened to the Eternal their God but had broken his compact, refusing to heed or to obey anything that Moses the servant of the Eternal had laid down.

Now Hezekiah fell ill, and was at the point of death; the prophet Isaiah, the son of Amoz, went and gave him this message from the Eternal, “ Put your affairs in order, for you are to die, not to recover.” Then Hezekiah turned his face to the wall and prayed to the Eternal, “ O Eternal, pray remember how loyal and whole-hearted my life has been in thy presence, and how I have done right in thy sight! ” Hezekiah wept aloud. And before Isaiah had left the courtyard, this word



## 2 KINGS XVIII

5 of the Eternal came to him, "Go back and tell Hezekiah, the prince of my people, that the Eternal, the God of his father David, declares, 'I have heard your prayers, I have seen your tears, and now I heal you; the day after to-morrow you will be able to go up to the temple of the  
6 Eternal. I will add fifteen years to your life; I will rescue both you and this city from the king of Assyria, I will defend this city for my own sake and for the sake  
7 of my servant David.'" Isaiah ordered a poultice of figs to be applied to the eruption, that he  
8 might recover. And when Hezekiah asked Isaiah, "What is the sign that the Eternal will heal me and let me go up to the temple of the Eternal the day after to-  
9 morrow?" Isaiah replied, "This is a sign for you from the Eternal, that the Eternal will do as he has promised; choose, shall the shadow move forward or back-  
10 ward ten steps?" Hezekiah said, "It is easy for yonder shadow to move forward ten steps; rather let the shadow move back ten  
11 steps." Then the prophet Isaiah called to the Eternal, who brought the shadow back for ten steps which it had advanced on the sundial of Ahaz.

12 It was then that Merodach-baladan, son of Baladan, king of Babylon, sent eunuchs with a present to Hezekiah, for he heard  
13 that Hezekiah had been ill. Hezekiah was delighted and displayed all his treasures, the silver, the gold, the spices, and the precious oil in his stores, besides his armoury; there was nothing in his palace or indeed in all his realm

that he did not display to them. But the prophet Isaiah went to 14 king Hezekiah and asked, "What did these men say? Where may they have come from?" Hezekiah replied, "They have come from a far country, from Babylon." "And what did they see 15 in your palace?" Hezekiah answered, "They saw everything in my palace; there is nothing of all my treasure that I did not show to them." Then said Isaiah 16 to Hezekiah, "Listen to this word from the Eternal: 'The day is 17 coming when all in your palace, with all that your fathers have ever stored up, shall be carried off to Babylon; nothing shall be left,' says the Eternal. 'The sons 18 born to you, born of your body, shall be taken away to be eunuchs in the palace of the king of Babylon.'" "Very good," said Heze- 19 kiah; "it is the word of the Eternal you utter!" (thinking to himself that there would be no trouble or change at least so long as he was alive).

In the fourteenth year of king 18 Hezekiah, Sanchêrib king of 13 Assyria marched against all the fortified towns of Judah and captured them. So Hezekiah king 14 of Judah sent this message to the king of Assyria at Lakhish: "I have done wrong; withdraw, and I will pay any fine you choose to inflict." The king of Assyria fixed Hezekiah king of Judah's fine at a hundred and twenty-four thousand pounds in silver and a hundred and seventy-four thousand pounds in gold; Hezekiah 15 gave him all the silver to be found in the temple of the Eternal and in the treasures of the royal palace.

## 2 KINGS XVIII

- 16 Then it was that Hezekiah had to strip the gold from the doors of the temple of the Eternal and from the doorposts overlaid by Hezekiah king of Judah, to give it to the king of Assyria.
- 17 The king of Assyria then sent the field-marshal, the comptroller, and the staff-commander, with a large army from Lakhish to king Hezekiah at Jerusalem. They marched up to Jerusalem, and on arriving there they went and took up a position beside the conduit of the upper pool on the way to the Fuller's Field, calling for the king. When Eliakim the son of Hilkiyah, who was prefect of the palace, with Shebna the secretary and Joab the son of Asaph the chancellor, came forward, the staff-commander gave them this message for Hezekiah: "The great monarch, the king of Assyria, asks Hezekiah, 'On what are you resting your confidence? You think a bare word is enough as policy and power in war! Who are you trusting to, that you rebel against me? You trust to this broken reed of a staff, Egypt, that will pierce the hand of any man who leans upon it! That is all the Pharaoh king of Egypt does for anyone who trusts to him! If you tell me that you trust in the Eternal your God, is this not the very Eternal whose shrines and altars Hezekiah has removed, telling Judah and Jerusalem that they are to worship at this altar in Jerusalem?' Come," added the staff-commander, "make this wager with my master the king of Assyria: I will give you two thousand horses, if you can put as many riders on their backs!
- How, then, can you repulse even the weakest of my master's officers, trusting to Egypt for chariots and cavalry? Have I marched against this place to destroy it, without the Eternal's sanction? No, the Eternal told me to march against this country and destroy it." Eliakim the son of Hilkiyah and Shebna and Joab said to the staff-commander, "Pray speak to your servants in Aramaic, for we understand it; do not speak to us in the Jews' language, with the people listening on the wall." But the staff-commander replied, "Did my master send me with this menace for your master and for you, and not for the men sitting on the wall—doomed along with you to eat their own dung and drink their own urine?" And the staff-commander stepped forward, shouting aloud in the Jews' language, "Listen to this word from the great monarch, the king of Assyria! The king warns you not to let Hezekiah delude you; he will never be able to save you from my hand. Nor let Hezekiah induce you to trust in the Eternal by telling you that the Eternal will be sure to save you and prevent this town from falling into the hands of the king of Assyria. Never heed Hezekiah. The king of Assyria's advice to you is, 'Make your peace with me, surrender to me, and then you can each eat the fruit of your vine and your fig-tree and drink from your own water-supply, until I come to deport you to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of olive-oil and honey, that you may live and not

## 2 KINGS XIX

dic. Never heed Hezekiah, when he persuades you that the Eternal  
 33 will save you. Has any god of any nation ever yet saved his land from the hands of the king of  
 34 Assyria? Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, of Hena, of Ivvah? Where are the gods of Samaria? Have they  
 35 saved Samaria from me? What gods, of all the gods of these lands, have saved these lands from me, that the Eternal should now save  
 36 Jerusalem from me?" The people said nothing, they made no reply, for the king had ordered  
 37 them to make no answer. Then Eliakim the son of Hilkiyah, who was prefect of the palace, Shebna the secretary, and Joab the son of Asaph the chancellor, went, tearing their clothes, to Hezekiah, to report what the staff-commander had said. When Hezekiah heard it, he tore his clothes, put on sackcloth, and went into  
 2 the temple of the Eternal; Eliakim the prefect of the palace, Shebna the secretary, and the senior priests he sent, robed in sackcloth, to the prophet Isaiah  
 3 the son of Amoz, with this message from Hezekiah: "This is a day of distress, of discipline, and of disgrace: 'Children come to birth, and no strength in the mother!'  
 4 It may be that the Eternal your God will hear all the staff-commander has said, whom his master the king of Assyria has sent to insult the living God; it may be that the Eternal your God will have some retort for the words he has heard. Pray, then, for this poor remnant of the people."  
 5 When the deputies from king

Hezekiah came to Isaiah, he gave 6 them this message from the Eternal for their master: "Fear not what you have heard from these officers of the king of Assyria who blaspheme me. I will dispirit him 7 by making him hear a rumour, so that he shall go back to his own country and fall by the sword in his own country."

The staff-commander, hearing 8 that the king of Assyria had left Lakhish, went to find him besieging Libnah. But as news came 9a that Tirhakah king of Ethiopia had suddenly marched to attack him, Sanchêrib king of Assyria 36 went away back to Nineveh, where he lived. One day, as he 37 was worshipping in the temple of Nisrok his god, Adrammâlek and Sharezer cut him down with their swords and then escaped to the land of Armenia. Êsarhaddon his son reigned instead of him.

[[. . . And he sent messengers 9b to Hezekiah with this message for 10 Hezekiah king of Judah. "Let not your God in whom you trust delude you by promising that Jerusalem shall not fall into the hands of the king of Assyria. You 11 have heard what the kings of Assyria have done to all lands by way of utter destruction; and are you to escape? Were the 12 nations whom my fathers destroyed saved by their gods—Gozan, Haran, Rezeph, and the Edenites of Telassar? Where is 13 the king of Hamath, the king of Arpad, the king of the city of Sepharvaim, the king of Hena, or the king of Ivvah?" On re-14 ceiving this letter from the messengers, Hezekiah read it and went up into the temple of the

## 2 KINGS XX

Eternal, where he spread it out  
 15 before the Eternal and prayed  
 before the Eternal, crying, "O  
 Eternal, God of Israel, enthroned  
 upon the kherubs, thou art the  
 God, thou only, of all realms on  
 earth; thou hast made heaven  
 16 and earth. Bend thine ear, O  
 Eternal, listen! Open thine  
 eyes, O Eternal, look! Listen to  
 this message sent by Sanchêrib to  
 17 insult the living God. The kings  
 of Assyria have indeed destroyed  
 utterly the nations and their  
 18 lords, O Eternal, burning up their  
 gods—gods that were no gods at  
 all, mere things of wood and stone  
 that men had made; so they were  
 19 destroyed. But save us, O Eter-  
 nal our God, do thou save us from  
 his power, that all realms on earth  
 may know that thou Eternal art  
 20 God alone." Then Isaiah the son  
 of Amos sent Hezekiah this  
 message from the Eternal the  
 God of Israel: "As you have  
 prayed to me against Sanchêrib  
 32 the king of Assyria, so the Eternal  
 declares that the king of Assyria  
 shall never reach this city, never  
 shoot an arrow at it, never appear  
 in front of it with a shield, never  
 33 throw up a mound against it; by  
 the way he came shall he return,  
 he shall never reach this city, the  
 34 Eternal declares, for I will defend  
 this city, to rescue it for my  
 own sake and for my servant  
 21 David's sake. This is the word of  
 the Eternal about him:

She scorns you, she laughs at you,  
 Sion the maiden,  
 she tosses her head at you,  
 Jerusalem the maid.

22 Whom have you insulted and blas-  
 phemed,  
 at whom have you dared raise your  
 voice,

and lift your eyes on high?—  
 the deity of Israel!  
 You have insulted the Lord by your 2:  
 messengers,  
 vaunting, 'With my host of chariots  
 I have scaled high mountains,  
 and reached the ravines of Lebânon;  
 I fell its tallest cedars  
 and its rare cypresses,  
 I push right into its recesses,  
 where the rich woods are dense.  
 I dig wells abroad 2  
 to drink of them,  
 I put my foot down and dry up  
 all streams of Egypt.'  
 'But have you never learned,' so asks 2:  
 the Eternal,  
 'I did all this, I planned it long ago?  
 'Twas I who from the first conceived it,  
 'tis I who make it now your task,  
 to lay strong fortresses in ruins,  
 till helpless citizens collapse dis- 2(  
 mayed;  
 like grass in fields, or on the downs,  
 like grass on the house-top they fade.  
 Every move you make, I know it. 2:  
 I hear you raging recklessly at me; 2:  
 so I run my ring through your nose  
 and run my bridle between your lips,  
 and drive you back again  
 by the very road you came.'

You shall have proof of this: for 2:  
 while you feed this year on casual  
 grains, and next year on what  
 springs from casual grains, in the  
 third year you can sow and reap  
 a crop, you can plant vineyards  
 and enjoy their fruit. And what 3:  
 survives of the house of Judah,  
 the remnant, shall once more  
 strike down its roots and then rise  
 to be fruitful; for a remnant of 31  
 survivors shall spread out from  
 Jerusalem and from mount Sion  
 —thanks to the jealous care of the  
 Eternal." That very night the 3:  
 angel of the Eternal went out and  
 killed a hundred and eighty-five  
 thousand men in the Assyrian  
 camp; they were all dead corpses  
 when people rose in the morning.]]

The rest of the acts of Hezekiah 20

## 2 KINGS XXI

20 and all his might, how he made the pool and the conduit and brought water into the city, are they not described in the book of the Annals of the Kings of Judah ?

21 Hezekiah slept with his fathers, and his son Manasseh reigned instead of him.

21 Manasseh was twelve years old when he began to reign, and he reigned in Jerusalem for fifty-five years. His mother's name was

2 Hephzibah. He did what was evil in the eyes of the Eternal, following the abominable practices of the pagans whom the Eternal had dispossessed before the Israelites ;

3 he rebuilt the shrines which his father Hezekiah had destroyed, he erected altars to Baal and made an image of Astartê as Ahab king of Israel had done, he worshipped all the stars and did

4 homage to them. He even built altars in the temple of the Eternal, though the Eternal had said, " I will fix my Presence here for all

5 time, in Jerusalem " ; he built altars for all the stars in the two courtyards of the temple of the

6 Eternal. He burned his son alive, he practised augury and sorcery, he instituted mediums and wizards ; he did ample evil in the sight of the Eternal, to vex him.

7 [[He put a carved image of Astartê which he had made, in the temple of which the Eternal had said to David and his son Solomon, " Within this temple, at Jerusalem which I have chosen out of all the clans of Israel, I will fix

8 my Presence for all time ; never will I send Israel wandering out of the land I have given to their fathers, if only they will be mindful to obey exactly all my com-

mands and all the laws laid down for them by my servant Moses." But they would not listen ; 9 Manasseh made them go wrong, worse than the very pagans whom the Eternal had destroyed before the Israelites. So the Eternal 10 declared by his servants the prophets, " Since Manasseh king of 11 Judah has done these abominable deeds, doing worse than any of the Amorites before him, and since he has led Judah into sin with his fetishes, therefore I the 12 Eternal, the God of Israel, declare that I bring upon Jerusalem and Judah a disaster that will make the ears of all who hear it ring. I will measure Jerusalem for 13 destruction like Samaria, like the dynasty of Ahab, and I will wipe Jerusalem empty as a man wipes a dish, wiping it and turning it upside down. I will cast away the 14 survivors of my heritage, handing them over to their foes, till they become the prey and plunder of all their foes, because they have 15 done evil in my sight and vexed me ever since the day their fathers left Egypt." ]] Manasseh 16 also sacrificed many innocent people, till he filled Jerusalem with murders from end to end, besides the sin into which he led Judah by doing evil in the sight of the Eternal. As for the rest of 17 Manasseh's deeds, all he did and the sin he committed, are they not described in the book of the Annals of the Kings of Judah ? Manasseh slept with his fathers, 18 and was buried in the garden of his own palace, in the garden of Azariah. Amon his son reigned instead of him.

Amon was twenty-two years old 19

## 2 KINGS XXII

when he began to reign, and he reigned in Jerusalem for two years. His mother's name was Meshullemeth the daughter of Haruz of Jotbah. He did what was evil in the eyes of the Eternal, like his father Manasseh, and he followed all the lines of his father, serving the fetishes that his father served, and worshipping them; he abandoned the Eternal the God of his fathers and would not live on the lines of the Eternal. The officers of Amon conspired against him and murdered the king in his palace; but the nation killed all the conspirators and elected Amon's son Josiah to reign instead of him. As for the rest of the acts of Amon, are they not described in the book of the Annals of the Kings of Judah? He was buried in his tomb in the garden of Azariah, and his son Josiah reigned instead of him.

22 Josiah was eight years old when he began to reign, and he reigned in Jerusalem for thirty-one years. His mother's name was Jedidah the daughter of Adaiah of Bozkath. He did what was right in the eyes of the Eternal, and followed altogether the line of his ancestor David, turning neither to the right hand nor to the left. In the eighteenth year of king Josiah, the king sent Shaphan the son of Azaliah, the son of Meshullam, the royal secretary, to the temple, ordering him to tell Hilkiah the high-priest to weigh out all the money brought into the temple of the Eternal, collected by the warders from the people, and have it handed over to the foremen in charge of the temple of the Eternal, that they might pay

the workmen in the temple to repair the dilapidations of the temple, paying joiners and builders and masons, and also paying for timber and dressed stones to repair the temple. No audit was ever taken of the money thus handed over: the men acted honestly. Now Hilkiah the high-priest said to Shaphan the secretary, "I have found a law-book in the temple of the Eternal." Hilkiah handed the book over to Shaphan, who read it. Then Shaphan the secretary went and reported to the king, "Your servants have paid out the money found in the temple to the foremen in charge of the temple of the Eternal." Shaphan the secretary also told the king that Hilkiah the priest had handed him a book. This Shaphan read out to the king. But when the king heard the words of the law-book, he tore his clothes, and ordered Hilkiah the priest, Ahikam the son of Shaphan, Achbor the son of Micaiah, Shaphan the secretary, and Asaiah a royal official, to "go and consult the Eternal for me and for the people and for all Judah, about the terms of this book that has been found; for a blaze of anger from the Eternal flames against us, because our fathers have not obeyed the words of this book, to carry out all its injunctions." So Hilkiah the priest, Ahikam, Achbor, Shaphan, and Asaiah went to Huldah the prophetess, the wife of Shallum the son of Tikvah (the grandson of Harhas), keeper of the robes (she lived in the second ward of Jerusalem). When they consulted her, she gave them this:

message from the Eternal the God of Israel: "Tell the man who  
 16 sent you to me that this is the Eternal's decree: 'I will bring upon this place and its inhabitants all the disasters threatened in the book read by the king of Judah,  
 17 because the people have abandoned me, burning incense to other gods, to vex me with all their evil practices. Therefore my wrath shall blaze against this place, and blaze without quenching.'  
 18 However, tell this to the king of Judah who sent you to consult the Eternal: 'The Eternal, the God of Israel, declares, since you have listened to my  
 9 words, since your heart was penitent and you humbled yourself before the Eternal when you heard my threat to make this place and its inhabitants desolate and accursed, since you tore your clothes and wept before me, I have heard you, says the Eternal;  
 10 I will gather you to your fathers, you shall be gathered to your grave in peace, and your eyes shall not see all the disaster I am bringing on this place.' " They took  
 13 back this answer to the king, and the king summoned all the sheikhs of Judah and Jerusalem; he went up to the temple of the Eternal, accompanied by all the men of Judah and all the citizens of Jerusalem, the priests, the prophets, and all the people, young and old. He then read aloud to them all the words of the book of the compact which had been found in the temple of the Eternal,  
 8 and, standing on the platform, he made a compact in presence of the Eternal to follow the Eternal, to obey his orders and his

warnings and his rules heartily and honestly, maintaining the compact laid down in this book. All the people confirmed the compact. Then the king ordered 4 Hilkiah the high-priest and the vice-priest and the warders to bring out of the temple of the Eternal all the vessels made for Baal and Astartê and the star-worship; these he burned outside Jerusalem in the limekiln of Kidron, removing their ashes to Bethel. He put down the pagan 5 priests whom the kings of Judah had appointed to burn incense at the shrines in the townships of Judah and at the shrines round Jerusalem, along with those who burned incense to Baal, to the sun, the moon, the planets, and all the stars. He took the idol of 6 Astartê out of the temple of the Eternal to the Kidron-ravine outside Jerusalem, where he burned it, grinding it to powder and flinging the powder on the graves of the common people. He demolished the houses of the 7 sacred prostitutes who were in the temple of the Eternal, where the women wove tunics for Astartê. He took all the priests away from 8a the towns of Judah, desecrating the shrines where the priests had been burning incense, from Geba to Beêrsheba. (However, the 9 priests of these shrines did not serve the altar of the Eternal at Jerusalem, though they ate their unleavened bread along with their fellow-priests.) He broke down 8b the shrines of the satyrs that stood at the entrance to the house of Joshua the governor of the city, on the left as one entered the city. He desecrated Topheth in the 10

valley of Ben-himmon, so that no one might burn his son or daughter  
 11 to Molek. He removed the figures of horses set up for the sun by the kings of Judah at the entry to the temple of the Eternal, beside the chamber of Nathan-melek the chamberlain, in the annexe; he burned up the chariots of the sun,  
 12 and as for the altars on the roof, made by the kings of Judah, and the altars made by Manasseh in the two courtyards of the temple of the Eternal, the king demolished them and bore them off, flinging their dust into the  
 13 Kidron-ravine. The king desecrated the shrines east of Jerusalem, on the south side of Destroyer-hill, which had been erected by Solomon king of Israel for Astartê the detestable idol of the Phœnicians and for Kemôsh the detestable idol of the Moabites and for Milkom the detestable  
 14 idol of the Ammonites. He smashed the obelisks, cut down the sacred poles, and filled up their  
 15 site with dead men's bones. As for the altar at Bethel erected by Jeroboam who led Israel into sin, that altar and its shrine he demolished, smashing its stones to pieces, crushing it to powder, and  
 16 burning the sacred pole. [[As Josiah turned, he caught sight of the tombs on the hill; so he sent men to remove the bones from the tombs, burning them on the altar and desecrating it, in fulfilment of the word of the Eternal proclaimed by the man of God when Jeroboam stood at that altar on the festival day. As Josiah turned, his eye fell on the grave of the man of God who had proclaimed this word. So he asked,

"What is yonder tombstone that I see?" The townsfolk told him, "It is the grave of the man of God from Judah who predicted what you have just done to the altar of Bethel." Then I said Josiah, "Let him lie; no one is to move his bones." So they let his bones alone, with the bones of the prophet who came from Samaria. The temples of I the shrines in the towns of Samaria, erected by the kings of Israel to vex the Eternal, Josiah removed, treating them exactly as he treated the altar at Bethel. He also killed on the altars all the 2 local priests of the shrines, and burned dead men's bones upon these altars. Then he returned to Jerusalem.]]

The king ordered all the people to hold a passover in honour of the Eternal their God, as enjoined in this book of the compact. For 2 no such passover had been kept since the days of the heroes who had ruled Israel, not even under the kings of Israel or the kings of Judah. This passover was held in honour of the Eternal at Jerusalem in the eighteenth year of king Josiah. Moreover, the mediums, the wizards, the household idols, the fetishes, and any detestable idols that were to be seen throughout the land of Judah and in Jerusalem, Josiah put away, that he might carry out the terms of the law written in the book found by Hilkiah the priest within the temple of the Eternal. There 1 never had been a king like him, who adhered to the Eternal with all his mind and all his soul and all his might, exactly as Moses had ordained. Nor was there a



- 26 king like him afterwards. Still, the Eternal would not abate the fierce heat of his anger, as it blazed against Judah for all the provocation offered him by
- 27 Manasseh; the Eternal declared, "I will remove Judah from my sight as I have removed Israel already; I will reject this city of my choice, Jerusalem, and the temple where I said I would fix my presence."
- 28 As for the rest of the acts of Josiah and all that he did, are they not described in the book of the Annals of the Kings of Judah?
- 29 It was during his reign that Pharaoh-necho king of Egypt marched to fight the king of Assyria at the river Euphrates; king Josiah marched against him and was slain at Megiddo, where
- 30 they had joined battle. His men carried him dead in a chariot from Megiddo to Jerusalem, where he was buried in his own tomb. Then the nation took Jehoahaz son of Josiah and anointed him king instead of his father.
- 31 Jehoahaz was twenty-three years old when he began to reign, and he reigned in Jerusalem for three months. His mother's name was Hamûtal, a daughter of Jere-
- 32 miah of Libnah. He did what was evil in the eyes of the Eternal, exactly as his ancestors had done.
- 33 Pharaoh-necho the king of Egypt imprisoned him at Riblah in the land of Hamath, and imposed an indemnity on his country of forty-two thousand pounds in silver and sixty thousand pounds
- 34 in gold. Pharaoh-necho made Eliakim, a son of Josiah, king instead of his father, changing his name to Jehoiakim; Jehoahaz he bore off to Egypt, where he died. Jehoiakim paid the silver and the 35 gold to the Pharaoh, but he had to tax the country in order to raise the money demanded by the Pharaoh, assessing each person according to his value for silver and gold to give to the Pharaoh. Jehoiakim was twenty-five years 36 old when he began to reign, and he reigned in Jerusalem for eleven years. His mother's name was Zebidah the daughter of Pedajiah of Rumah. He did what was 37 evil in the eyes of the Eternal, exactly as his ancestors had done. During his reign Nebuchadnezzar 24 king of Babylon appeared; Jehoiakim became his vassal for three years. The king of Egypt 7 no longer stirred from his country, for the king of Babylon had conquered all that belonged to Egypt, from the Wady-el-Arish to the river Euphrates. Jehoiakim, however, turned and rebelled against him; so the Eternal sent 2 raiders from the Chaldæans, the Edomites, the Moabites, and the Ammonites, to be the ruin of Judah, as the Eternal had threatened by his servants the prophets. This befell Judah, indeed, at the 3 very behest of the Eternal, who meant to put them out of his sight for all the sinful practices of Manasseh and for his murders of innocent people (for he had filled 4 Jerusalem with innocent blood); the Eternal would not forgive it. As for the rest of the acts of 5 Jehoiakim and all he did, are they not described in the book of the Annals of the Kings of Judah? Jehoiakim slept with his fathers, 6 and his son Jehoiakin reigned instead of him.

## 2 KINGS XXV

8 Jehoiakin was eighteen years old when he began to reign, and he reigned in Jerusalem for three months. His mother's name was Nehushta the daughter of Elnathan of Jerusalem. He did what was evil in the eyes of the Eternal, exactly as his father had done.

9 The troops of Nebuchadnezzar king of Babylon attacked Jerusalem at this time, and the city was besieged. Nebuchadnezzar king of Babylon arrived at the city while the troops were besieging it, and Jehoiakin king of Judah surrendered to the king of Babylon, he and his mother, his officers, nobles, and eunuchs. In the eighth year of his reign, the king of Babylon took him prisoner

10 [[and he carried off all the treasures of the temple of the Eternal and the treasures of the royal palace, cutting to pieces all the golden vessels made by Solomon king of Israel for the temple of the Eternal, as the Eternal had given orders. He carried off all Jerusalem as prisoners, all the nobles, all the picked soldiers, ten thousand of them, with all the craftsmen and locksmiths; no one was left except the poorest people of the land]], carrying Jehoiakin off to Babylon; he also carried off as prisoners from Jerusalem to Babylon the king's mother, the king's wives, his eunuchs, and the leading men of the country. Also all the able-bodied men, seven thousand of them, with the craftsmen and locksmiths, numbering a thousand, all strong and fit for military service, the king of Babylon carried off as prisoners to Babylon. The king of Babylon made Mattaniah,

Jehoiakin's uncle, king instead of him, changing his name to Zedekiah.

Zedekiah was twenty-one years old when he began to reign, and he reigned in Jerusalem for eleven years. His mother's name was Hamûtal, a daughter of Jeremiah of Libnah. He did what was evil in the eyes of the Eternal, exactly as Jehoiakin had done. The Eternal was so wroth that he let Jerusalem and Judah go from bad to worse till he would have no more to do with them. And then Zedekiah rebelled against the king of Babylon. On the tenth day of the tenth month, in the ninth year of his reign, Nebuchadnezzar king of Babylon attacked Jerusalem with all his army; they pitched camp and ran a wall round it, besieging the city till the eleventh year of king Zedekiah. By the ninth day of the fourth month (and by this time the famine in the city was so severe that the people had no food), a breach was made in the walls of the city. On seeing this the king and all the soldiers fled from the city by night, through the gate beside the royal garden between the two walls; they made their way along the Arâbah, as the Chaldæans had invested the city on all sides. However, the Chaldæan army went in pursuit of the king and overtook him in the steppes of Jericho, his own army having scattered and left him. The king was captured and carried off to the king of Babylon at Riblah, who passed sentence upon him, killing Zedekiah's sons before their father's eyes, and then putting out Zedekiah's eyes,

after which he was carried in chains to Babylon. On the seventh day of the fifth month in the nineteenth year of the reign of Nebuchadnezzar king of Babylon, Nebuzaradan, the commander of the body-guard, an officer of the king of Babylon, went to Jerusalem and set fire to the temple of the Eternal as well as to the royal palace and indeed all the principal buildings in Jerusalem. The Chaldæan troops who were with him demolished the walls all round Jerusalem, and Nebuzaradan the commander of the body-guard carried off as prisoners the people left in the city and those who had already surrendered to the king of Babylon, as well as the rest of the master-workmen. The commander of the body-guard only left some of the very poorest people of the land to be vine-dressers and ploughmen. The bronze columns in the temple of the Eternal, the trolleys and the bronze tank in the temple of the Eternal, were broken up by the Chaldæans, who took all the bronze away to Babylon; they also removed the pots, shovels, snuffers, saucers, and any bronze article used in the temple service, as well as the fire-pans and the basins; the commander of the bodyguard took away these as gold and as silver. [[The two columns, the tank, and the trolleys made by Solomon for the temple of the Eternal, held bronze that could not be weighed; the height of each column was twenty-seven feet, with a bronze capital on the top of it seven and a half feet high, and a bronze network and

pomegranates all round the capital.]] The commander of the 18 body-guard took Seraiah the high-priest, Zephaniah the vice-priest, and the three warders of the temple; he also took from the 19 civilians a eunuch in charge of the army, five privy councillors who were found in the city, the secretary of the commander, who kept the army registers, and sixty countryfolk who were found inside the city. These Nebuzaradan, 20 the commander of the body-guard, brought to the king of Babylon at Riblah, and the king 21 of Babylon had them put to death at Riblah in the land of Hamath. So Judah was carried from its own country into exile.

As for the people whom Nebuchadnezzar king of Babylon left in the land of Judah, he made Gedaliah the son of Ahikam, the son of Shaphan, governor over them. Now when the captains 23 of the armed bands heard that the king of Babylon had made Gedaliah governor, they and their men went to Gedaliah at Mizpah; there were Ishmael the son of Nethaniah, Johanan the son of Karêah, Seraiah the son of Tanhumeh the Netophathite, and Jaazaniah the Maacathite. Gedaliah assured them and their men with an oath, "Fear not to serve the Chaldæans; live in the country and serve the king of Babylon, and all will go well with you." But 25 in the seventh month Ishmael the son of Nethaniah, the son of Elishama, a member of the royal family, went with ten men and murdered Gedaliah as well as the Jews and the Chaldæans who were with him at Mizpah. Whereupon every- 26

## 1 CHRONICLES I

one, young and old, with the captains of the armed bands, fled to Egypt in terror of the Chaldeans.

- 27 On the twenty-seventh day of the twelfth month of the thirty-seventh year of the imprisonment of Jehoiakin king of Judah, Evil-merôdak king of Babylon, then in the first year of his reign, took Jehoiakin king of Judah out of

prison; he was civil to Jehoiakin and treated him better than his fellow-monarchs in captivity at Babylon; he changed his prison-dress, and Jehoiakin dined with the king every day of his life. An allowance was made for him daily by the king, to maintain him, as long as he lived.

## 1 CHRONICLES

- 1 Adam, Seth, Enosh; Kenan,  
2 Mahalalel, Jared; Hanôk, Methu-  
3 shelah, Lemek; Noah, Shem,  
4 Ham, and Japheth.  
5 The descendants of Japheth  
were the Cimmerians, Magog, the  
Medes, the Ionians, Tubal, Meshek,  
6 and Tiras. The descendants of  
the Cimmerians were Ashkênaz,  
7 Diphath, and Togarmah. The  
descendants of the Ionians were  
Elishah, Tartessus, Cyprus, and  
8 Rhodes. The descendants of  
Ham were Ethiopia, Egypt, Put,  
9 and Canaan. The descendants of  
Ethiopia were Sëba, Havilah, Sab-  
ta, Raamah, and Sabteca. The  
descendants of Raamah were  
10 Shëba and Dedan. Ethiopia pro-  
duced Nimrod, the first man on  
11 earth to be a despot. From  
Egypt sprang Lud, the Ananim,  
the Libyans, the Naphtuhim,  
12 Pathros, the Casluhim, and Crete  
(from which the Philistines came).  
13 From Canaan sprang Sidon first of  
14 all, then the Hittites, the Jebusites,  
15 the Amorites, the Girgashites, the  
Hivites, the Arkites, the Sinites,  
16 the Arvadites, the Zemarites, and  
the Hamathites.  
17 The descendants of Shem were

Elam, Assyria, Arpachshad, the Lydians, Aram, Uz, Hul, Gether, and Meshck. From Arpachshad sprang Shelah, and from Shelah Éber. Two sons were born to Éber, one called Peleg (Division) because the inhabitants of the earth were divided up in his day, and his brother called Joktan. From Joktan sprang Almodad, Sheleph, Hazarmâveth, Jerah, Hadoram, Uzal, Diklah, Ebal, Abimael, Shëba, Ophir, Havilah, and Jobab; all these were descendants of Joktan.

Shem, Arpachshad, Shelah; Éber, Peleg, Rêû; Serug, Nahor, Terah; Abram (that is, Abraham).

The sons of Abraham were Isaac and Ishmael, and these are their descendants. Ishmael's sons were Nebaioth the eldest, then Kedar, Adbcêl, Mibsam, Mishma, Dumah, Massa, Hâdad, Tema, Jetur, Naphish, and Kedemah; these are Ishmael's sons.

Abraham's concubine Keturah bore sons, Zimran, Jokshan, Mëdan, Midian, Ishbak, and Shuah. Jokshan was the father of Shëba and Dedan, and from Midian

## I CHRONICLES II

sprang Ephah, Epher, Hanôk, Abida, and Eldaah; all these were descended from Keturah.

34 Abraham was the father of Isaac, and Isaac's sons were Esau

35 and Israel. Esau's sons were Eliphaz, Reûel, Jeûsh, Jalam,

36 and Korah. Eliphaz was the father of Teman, Omar, Zéphi, Gatam, Kēnaz, Timna, and Amâ-

37 lck; Rcûel was the father of Nahath, Zerah, Shammah, and

38 Mizzah. The sons of Seir were Lotan, Shobal, Zibeon, Anah,

39 Dishon, Ezer, and Rishan; Lotan's children were Hori and Homam, Lotan's sister being

40 Tinna; Shobal's children were Alian, Manahath, Ebal, Shēphi, and Onam; Zibeon's children

41 were Aiah and Anah. Anah was the father of Dishon, and Dishon's children were Hamran, Eshban,

42 Ithran, and Kēran. Ezer's children were Bilhan, Zaavan, and Jaakan; Rishan's children were Uz and Aran.

43 Here are the kings who reigned in the land of Edom, before any king reigned over the Israelites. Bela the son of Beôr, whose capital

44 was Dinhâbah, died and was succeeded by Jobab the son of

45 Zerah, of Bozrah. Jobab died and was succeeded by Husham from the Temanite country.

46 Husham died and was succeeded by Hâdad the son of Bêdad, who defeated the Midianites in the open country of Moab; the name

47 of his capital was Avith. Hâdad died and was succeeded by Sam-

48 lah of Masrêkah. Samlah died and was succeeded by Saul from

49 Rahaba on the Euphrates. Saul died and was succeeded by Baal-

50 hanan the son of Achbor. Baal-

hanan died and was succeeded by Hâdad; the name of his capital was Paï, and his wife was called Mehêtabel, the daughter of Matred, who was the daughter of Mezahab. Hâdad died. 51

The chieftains of Edom were the chieftain of Timna, the chieftain of Alvah, the chieftain of Jetheth, the chieftain of Ohôli- 52 bamah, the chieftain of Elath, the chieftain of Punon, the chieftain 53 of Kēnaz, the chieftain of Teman, the chieftain of Mibzar, the chief- 54 tain of Magdiel, and the chieftain of Iram; these were the chieftains of Edom.

The sons of Israel were Reuben, 2 Simeon, Levi, Judah, Issachar, Zebulun, Dan, Joseph, Benjamin, 2 Naphtali, Gad, and Asher. The 3 sons of Judah were Er, Onan, and Shelah, born to him by Bathshua the Canaanite woman. (Er, Judah's first-born, was a wicked man before the Eternal, who cut him off.) His daughter-in-law 4 Tamar also bore him Perez and Zerah; so Judah had five sons in all. The sons of Perez were 5 Hezron and Hamul; the sons of 6 Zerah were Zimri, Ethan, Heman, Kalkol, and Darda, five in all. (Karmi's son was Achar, the 7 obstacle to Israel, who broke faith over the doomed plunder.) Ethan's son was Azariah. 8

Hezron's sons, born to him, 9 were Jerahmeel, Ram, and Chelûbai (Calcb). Ram was the father 10 of Amminadab, Amminadab was the father of Nahshon the chief of the Judahites, Nahshon the 11 father of Salma, Salma of Boaz, Boaz of Obed, and Obed of Jesse; 12 Jesse was the father of Eliab, his 13 eldest son, Abinadab his second,

## I CHRONICLES II

14 Shimea his third, Nethanel his  
 15 fourth, Raddai his fifth, Ozem his  
 16 sixth, and David his seventh, their  
 sisters being Zeruiah and Abigail ;  
 Zeruiah was the mother of Abi-  
 shai, Joab, and Asahel, three  
 17 sons ; Abigail was the mother of  
 Amasa, whose father was Jether  
 the Ishmaelite.

18 Caleb the son of Hezron married  
 Azubah, daughter of Jerioth, and  
 she bore him Jeshur, Shobab,  
 19 and Ardon. When Azubah died,  
 Caleb married Ephrath, who bore  
 20 him Hur ; Hur was the father  
 of Uri, and Uri the father of  
 21 Bezalél. (Later on, Hezron had  
 intercourse with the daughter of  
 Machir the father of Gilead, whom  
 he married when he was sixty ;  
 22 she bore him Segub, the father of  
 Jair, who held twenty-three towns  
 23 in Gilcad, though Havvoth-Jair  
 and Kenath with its sixty villages  
 were seized by Geshur and Aram.  
 All these were descendants of  
 24 Machir the father of Gilead.) It  
 was after the death of Hezron  
 that Caleb had intercourse with  
 Ephrath, his father's wife, who  
 bore him Ashhur the founder of

25 Tekoa. Hezron's eldest son Jerah-  
 meél was the father of Ram his  
 eldest son, and of Bunah, Oren,  
 26 and Ozem, his brothers. By  
 another wife, called Atarah,  
 Jerahmeél was the father of

27 Onam. The sons of Ram, Jerah-  
 meél's eldest son, were Maaz,  
 28 Jamin, and Eker ; the sons of  
 Onam were Shammai and Jada.  
 Shammai was the father of Nadab  
 29 and Abishur. Abishur's wife was  
 called Abihaïl, and she bore him  
 30 Ahban and Molid ; Nadab's sons  
 were Seled and Appaim ; Seled  
 31 died childless, but Appaim was

the father of Ishi, Ishi the father  
 of Sheshan, and Sheshan the  
 father of Ahlai. Shammai's  
 brother Jada was the father of  
 Jether and Jonathan ; Jether  
 died childless, but Jonathan was  
 the father of Peleth and Zaza.  
 These were the descendants of  
 Jerahmeél. Sheshan had no  
 sons, only daughters ; he had an  
 Egyptian slave called Jarha, so  
 to Jarha his slave Shelah gave one  
 of his daughters in marriage.  
 She was the mother of Attai, the  
 father of Nathan, the father of  
 Zabad, the father of Ephlal, the  
 father of Obed, the father of Jehu,  
 the father of Azariah, the father of  
 Helez, the father of Eleasah, the  
 father of Sismai, the father of  
 Shallum, the father of Jekamiah,  
 the father of Elishama.

Caleb, Jerahmeél's brother, was  
 the father of Mareshah his eldest  
 son, and Mareshah was the founder  
 of Ziph and of Hebron. From  
 Hebron sprang Korah, Tappuah,  
 Rekem, and Shema ; from Shema  
 Raham, the founder of Jokdeam,  
 and from Rekem Shammai, from  
 Shammai Maon, and from Maon  
 Bethzur. Ephah, Caleb's concu-  
 bine, bore Haran, Moza, and  
 Gazez ; and Haran was the father  
 of Gazez. Maakah, Caleb's concu-  
 bine, bore Sheber and Tirhanah.  
 The sons of his concubine Jahdai  
 were Regem, Jotham, Geshan,  
 Pelet, Ephah, and Shaaph ;  
 Shaaph was the founder of Mad-  
 mannah, Sheva of Machbena and  
 of Gibeá, while Achsah was the  
 daughter of Caleb. These were  
 the descendants of Caleb.

The sons of Hur, the eldest son  
 of Ephrathah, were Shobal the  
 founder of Kiriath-jeàrim, Salma

## 1 CHRONICLES III, IV

the founder of Bethlehem, and Hareph the founder of Bethgader.

52 From Shobal, the founder of Kiriath-jeârim, sprang Reaiah and half of the Manahathites ;

53 from the families of Kiriath-jeârim, the Ithrites, the Puthites, the Shunathites, and the Mishraites, sprang the Zorathites and

54 the Eshtaolites. Salma was the founder of Bethlehem, the Netophathites, Ataroth-beth-joab, half of the Manahathites, and the

55 Zorites. The Tirathites, the Shimeathites, and the Sucathites were families of scribes who lived at Jabez ; they were Kenites, descended from Hammath the founder of the Rechabites.

3 Here are the sons born to David at Hebron ; the eldest was Amnon, whose mother was Ahinoam from Jezreël, the second was Daniel, whose mother was

2 Abigail from Karmel, the third was Absalom, whose mother was Maakah the daughter of Talmai king of Geshur, the fourth was Adonijah, whose mother was

3 Haggith, the fifth was Shephatiah, whose mother was Abital, the sixth was Ithream, whose mother

4 was Eglah. These six were born to him at Hebron, where he reigned for seven years and six months. At Jerusalem he reigned for

5 thirty-three years, and at Jerusalem there were born to him Shimea, Shobab, Nathan, and Solomon (these four being the sons of Bathshua the daughter of

6 Ammiel), with Ithar, Elishua, Nepheg, Japhia, Elishama, Baal-

8 joda, and Eliphelet. All these

9 were sons of David, in addition to the sons of his concubines ; and Tamar was their sister.

Solomon was the father of Re-10 hoboam, Rehoboam of Abijah, Abijah of Asa, Asa of Jehoshaphat, Jehoshaphat of Joram, Joram of 11 Ahaziah, Ahaziah of Joash, Joash 12 of Amaziah, Amaziah of Azariah, Azariah of Jotham, Jotham of 13 Ahaz, Ahaz of Hezekiah, Hezekiah of Manasseh, Manasseh of 14 Amon, and Amon of Josiah. Josiah's sons were Johanan, his 15 eldest, Jehoiakim his second, Zedekiah his third, and Shallum his fourth. Jeconiah, son of Jehoiakim, was the father of Zedekiah ; the 17 sons of Jeconiah (who was taken prisoner) were Shealtiel, Mal-18 chiram, Pedaiah, Shenazzar, Jekamiah, Hoshama, and Nedabiah ; Pedaiah's sons were Zerub-19 babel and Shimei ; Zerubbabel was the father of Meshullam and Hananiah and their sister Shelô-mith, also of five sons, Hashubah, 20 Ohel, Berechiah, Hasadiah, and Jushabhesed ; Hananiah was the 21 father of Pelatiah, Pelatiah of Jeshaiiah, Jeshaiiah of Rephaiah, Rephaiah of Arnan, Arnan of Obadiah, Obadiah of Shecaniah, and Shecan-22 iah of six sons, Shemaiah, Hattush, Igal, Bariah, Neariah, and Shaphat ; Neariah's three sons were Elioênai, 23 Hizkiah, and Azrikam, while 24 Elioênai had seven sons, Hodaviah, Eliashib, Pelaiiah, Akku, Johanan, Delaiah, and Anani.

Judah's sons were Perez, Hez-4 ron, Caleb, Hur, and Shobal. Reaiah the son of Shobal was the 2 father of Jahath, and Jahath was the father of Ahûmai and Lahad ; these were the Zorathite families. From Hur, the founder of Etam, 3 sprang Jezreël, Ishma, and Id-bash, also their sister Hazzel-poni, with Penûel the founder of 4

# 1 CHRONICLES IV

Gedor and Ezer the founder of Hushah; these were descended from Hur, the eldest son of Ephrathah, the founder of Bethlehem.

- 5 Ashhur the founder of Tekoa had two wives, Helah and Naarah;  
 6 Naarah bore him Ahuzzam, Hephher, and Temeni—Ashhurite families. These were Naarah's  
 7 sons, while Helah's were Zereth,  
 8 Zohar, Ethnan, and Koz. Koz was the founder of Anub, Zobebah, and the families of Aharhel the  
 9 son of Harum. [[Jabez came to more honour than his kinsmen. His mother had called him Jabez (Hurt), crying, "It hurt me to  
 10 bear him." But Jabez appealed to the God of Israel, "Oh that thou wouldst prosper me and enlarge my lot! Oh that thine hand might aid me! Oh that thou wouldst ward me from evil that no hurt may befall me!" And God granted him what he asked.]]  
 11 Caleb the brother of Shuhah was the founder of Mēhir, and Mēhir  
 12 of Eshton. From Eshton sprang Bethrapha, Paseah, and Tehinah the founder of the town of Nahash. These were Rechabites.  
 13 Kēnaz was the father of Othniel and Seraiah, Othniel of Hathath  
 14 and Meōnothai, Meōnothai of Ophrah; Seraiah was the father of Joab, founder of Craftsvale (for they were craftsmen).  
 15 The sons of Caleb the son of Jephunneh were Iru, Elah, and Naam, and Elah was the father of  
 16 Kēnaz. The sons of Jehallel were Ziph, Ziphah, Tiria, and  
 17 Asarel; the sons of Ezra were Jether, Mered, Epher, and Jalon.  
 18 The children of Bithiah, daughter  
 19 of the Pharaoh, who married Mered

and bore children to him, were Miriam, Shammai, and Ishbah the founder of Eshtemoa, whose wife, I a Jewess, bore Jered the founder of Gedor and Heber the founder of Soko and Jekuthiel the founder of Zanoah. [[The sons of the wife of Hodiah, the sister of Naham, were the Garmite founder of Keilah and the Maacathite founder of Eshtemoa.]] [[The sons of Shimon were Amnon, Rinah, Benhanan, and Tilon.]] [[Zoheth was the son of Ishi, and . . . the son of Zoheth.]]

The sons of Shelah, Judah's son, were Er the founder of Lecah, Laadah the founder of Marēshah, and families of lincn-workers at Beth-ashbea, Jokim, men of Kozēba, Joash, and Saraph who ruled in Moab and then retired to Bethlehem. This from an ancient archive. (These were the potters and inhabitants of Netaim and Gedērah; they resided there in the service of the king.)

The sons of Simeon were Nemûel, Jamin, Jarib, Zerah, and Shaul the father of Shallum, whose son was Mibsam the father of Mishma; Mishma's son was Hammuel, the father of Zakkur, whose son was Shimei. Shimei had sixteen sons and six daughters, but his brothers had not many children, nor did all their family multiply like the Judahites. They lived at Beersheba, Moladah, Hazarshual, Bilhah, Ezem, Tolad, Bethûel, Hormah, Ziklag, Bethmarkâboth, Hazarsusim, Bethbiri, and Shaaraim (which remained their towns till the reign of David), along with their respective villages; also, at Ether, Ain-rimmon, Token, and Ashan, these four



# 1 CHRONICLES V

83 towns along with all their villages as far as Baal. These were their settlements, and they kept a genealogical record.

34 Meshhobab, Jamlech, Joshah  
85 the son of Amaziah, Joel, Jchu the son of Joshibiah (whose father was Seraiah the son of Asiel),  
36 Elioênai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel, Benaiah,  
87 and Ziza (whose father was Shiphi the son of Allon, the son of Jedaiah, the son of Shimri, the son  
88 of Shemaiah); these men here mentioned were chieftains, and their families prospered mightily.  
39 They went in search of pasture for their flocks to the entrance of Gerar, to the eastern side of the  
40 valley, where they found rich, excellent pasture, and a broad, quiet, peaceable countryside. (The inhabitants used to belong  
41 to the Hamites.) So the folk here mentioned went during the reign of Hezekiah king of Judah and destroyed the tents of the inhabitants, exterminating the Meünim who were to be found there, and taking their place, since there was pasture for their flocks  
42 there. Five hundred of these Simconites also attacked mount Scir, led by Pelatiah, Neariah, Rephaiah, and Uzziel, the sons of  
43 Ishi; they defeated the surviving Amalekites who had escaped, and to this day they live there.

5 Now for the sons of Reuben the eldest son of Israel. (He was the eldest, but, as he polluted his father's marriage-bed, his birthright was assigned to the sons of Joseph, Israel's son; although Joseph is not entered in the genealogy according to the birthright. The birthright did belong

to Joseph, but Judah was more powerful than his brothers, and from him came the leadership.) The sons of Reuben, Israel's eldest 3 son, were Hanôk, Pallu, Hezron, and Karmi. The sons of Joel 4 were Shemaiah, Gog, Shimri, Micah, Reaiah, Baal, and Beêrah, 5 whom the Assyrian king Tilgath-6 pilneser carried off into exile—Beêrah was a Reubenite chieftain, and his kinsmen, reckoned by 7 families in the genealogical records, were Jeiel the chief, then Zechariah, and Bela the son of 8 Azaz, the son of Shema, the son of Joel, whose settlements at Arôer reached the length of Nebo and Baal-mëon, and stretched 9 eastward as far as the opening of the desert ending at the river Euphrates—so numerous were their cattle in Gilead. (During 10 the reign of Saul the Reubenites attacked the Hagrites and cut them to pieces, occupying all their territory east of Gilead.)

Opposite them lived the sons of 11 Gad, occupying the land of Bashan as far as Salecah. Joel the chief, 12 Shapham, Janai, and Shaphat in Bashan, with their seven fellow-13 clansmen Michael, Meshullam, Shëba, Jorai, Jakan, Zia, and Eber, were sons of Abihail (the son 14 of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jchishai, the son of Jahdo, the son of Buz . . . Ahi, 15 the son of Abdiel), all chiefs in their clan; they lived in Gilead, 16 in Bashan, in the townships, and in all the pasture lands of Sirion to their fullest extent. These 17 Gadites were all enrolled in the genealogical registers during the reign of Jotham king of Judah

# 1 CHRONICLES VI

and during the reign of Jeroboam king of Israel.

- 18 The Reubenites, the Gadites, and the half clan of Manasseh, brave fighters, able to carry shield and sword, good archers, and skilled warriors, amounted to forty-four thousand seven hundred and sixty men, fit for active  
19 service. They attacked the Hagrites, and also Jetur, Naphish,  
20 and Nodab. God helped them and put the Hagrites and all their allies into their power; for they cried to God as they fought, and he answered them because they  
21 relied on him. They carried off the enemy's cattle, fifty thousand camels, two hundred and fifty thousand sheep, two thousand asses, and also a hundred thousand  
22 prisoners. Many of the enemy were also slain, for the war was with God's sanction. Down to the exile they lived in the dispossessed territory.
- 23 The members of the half clan of Manasseh who lived in the country swarmed from Bashan to Baalhermon and Senir or mount Hermon. Their chiefs were Ephraim, Ishi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel, great fighters, famous men, and chiefs of the clan.
- 25 But they broke faith with the God of their fathers and went faithlessly after the gods of the natives whom God had destroyed before  
26 them. So the God of Israel roused up Pulu the king of Assyria and Tilgath-pilneser the king of Assyria, who carried them into exile, the Reubenites and the Gadites and the half clan of Manasseh, taking them to Halah, Habor, Hara, and the river of Gozan, where they are to this day.

The sons of Levi were Gershon, Kohath, and Merari. The sons of Kohath were Amram, Izhar, Hebron, and Uzziel; Amram's children were Aaron, Moses, and Miriam; and Aaron's sons were Nadab, Abihu, Eleazar, and Ithamar. Eleazar was the father of Phinehas, Phinehas of Abishua, Abishua of Bukki, Bukki of Uzzi, Uzzi of Zerahiah, Zerahiah of Meraioth, Meraioth of Amariah, Amariah of Ahitub, Ahitub of Zadok, Zadok of Ahimaaz, Ahimaaz of Azariah, Azariah of Johanan, Johanan of Azariah (it was he who officiated as priest in Solomon's temple at Jerusalem), Azariah of Amariah, Amariah of Ahitub, Ahitub of Zadok, Zadok of Shallum, Shallum of Hilkiyah, Hilkiyah of Azariah, Azariah of Seraiah, and Seraiah of Jehozadak; Jehozadak went into exile when the Eternal made Nebuchadnezzar carry off the men of Judah and Jerusalem.

The sons of Levi were Gershom, Kohath, and Merari. Libni and Shimei, these are the names of Gershom's sons; Kohath's sons were Amram, Izhar, Hebron, and Uzziel; Merari's sons were Mahli and Mushi. Such were the families of the Levites, one by one. From Gershom sprang Libni, from Libni Jahath, from Jahath Zimmah, from Zimmah Joah, from Joah Iddo, from Iddo Zerah, and from Zerah Jeatherai.

The line of descent from Kohath was Amminadab, Korah, Assir, Elkanah, Ebiasaph, Assir, Tahath, Uriel, Uziah, and Shaul. The line of descent from Elkanah was Amasai, Ahimoth, Elkanah, Zophai, Nahath, Eliab, Jeroham,

## 1 CHRONICLES VI

Elkanah, and Samuel. Samuel's sons were Joel his eldest and Abiah his second.

The line of descent from Merari was Mahli, Libni, Shimei, Uzzah, Shimea, Haggiah, and Asaiah.

Here are the men whom David put in charge of the service of song in the temple of the Eternal, after the ark was settled there; they carried on the service of song at the Trysting tent, till Solomon had built the temple of the Eternal at Jerusalem, fulfilling their office in due order. Those in office and their descendants were as follows: to the Kohathites belonged Heman the singer (the son of Joel, the son of Samuel, the son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah, the son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai, the son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah, the son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah, the son of Izhar, the son of Kohath, the son of Levi, the son of Israel); his brother Asaph, who stood at his right hand, was Asaph the son of Berechiah, the son of Shimea, the son of Michael, the son of Baasciah, the son of Malchijah, the son of Ethni, the son of Zerah, the son of Adaiah, the son of Ethan, the son of Zimmah, the son of Shimei, the son of Jahath, the son of Gershom, the son of Levi. At their left hand stood their brothers, the sons of Merari, represented by Ethan the son of Kishi, the son of Abdi, the son of Malluch, the son of Hashabiah, the son of Amaziah, the son of Hilkiyah, the son of Amzi, the son of Bani, the son of

Shemer, the son of Mahli, the son 47  
of Mushi, the son of Merari, the  
son of Levi. Their fellow-Levites 48  
were put in charge of all the duties  
of the tent of God's house. But 49  
Aaron and his sons officiated at the  
altar of burnt-offering and at the  
altar of incense, doing all that was  
required in the most sacred place,  
and making expiation for Israel,  
in keeping with all the orders  
issued by Moses the servant of God.  
The line of Aaron's descendants 50  
was Eleazar, Phinehas, Abishua,  
Bukki, Uzzi, Zerahiah, Meraioth, 51  
Amariah, Ahitub, Zadok, and 52  
Ahimaaz. 53

The following are their resid- 54  
ences, as they were settled within  
the boundaries of the land. To  
the descendants of Aaron who  
belonged to the Kohathite family  
—for theirs was the first lot—  
were assigned Hebron and its open 55  
lands in Judah, though the fields 56  
and villages belonging to the town  
were assigned to Caleb the son of  
Jephunnah. To the descendants 57  
of Aaron were assigned Hebron,  
the town of refuge, Libnah with  
its open lands, Jattir, Eshtemoa  
with its open lands, Hilen with its 58  
open lands, Debir with its open  
lands, Ashan with its open lands, 59  
and Beth-shemesh with its open  
lands, besides (from the clan of 60  
Benjamin) Geba with its open  
lands, Allemeth with its open  
lands, and Anathoth with its  
open lands. Thirteen towns in  
all they had, among their families.

The rest of the Kohathites had 61  
ten towns allotted to them from  
the families of the clans of Eph-  
raim and of Dan and the half clan  
of Manasseh. The Gershomites 62  
were allotted thirteen towns for

## I CHRONICLES VII

their families, from the clans of  
 Issachar, Asher, Naphtali, and  
 63 Manasseh in Bashan. The Mera-  
 rites were allotted twelve towns  
 for their families, from the clans  
 of Reuben, Gad, and Zebulun.  
 64 The Israelites allotted the Levites  
 these towns along with their open  
 65 lands. (They assigned the towns  
 now to be mentioned, from the  
 clans of Judah, Simeon, and Ben-  
 66 jamin.) Some of the Kohathite  
 families had towns allotted to them  
 67 from the clan of Ephraim; they  
 were assigned the town of refuge  
 Shechem in the highlands of  
 Ephraim with its open lands,  
 68 Gezer with its open lands, Jok-  
 meam with its open lands, Beth-  
 69 horon with its open lands, Aijalon  
 with its open lands, Gath-rimmon  
 70 with its open lands, and—from  
 the half clan of Manasseh—Aner  
 with its open lands, and Bileam  
 with its open lands, for the rest  
 71 of the Kohathite families. The  
 Gershomites were assigned, from  
 the family of the half clan of  
 Manasseh, Golan in Bashan with  
 its open lands, Ashtaroth with its  
 72 open lands, and—from the clan of  
 Issachar—Kedesh with its open  
 lands, Daberath with its open  
 73 lands, Ramoth with its open lands,  
 74 Anem with its open lands, besides  
 —from the clan of Asher—Mashal  
 with its open lands, Abdon with  
 75 its open lands, Hukok with its  
 open lands, Rehob with its open  
 76 lands, and—from the clan of Naph-  
 tali—Kedesh in Galilee with its  
 open lands, Hammon with its  
 open lands, and Kiriathaim with  
 77 its open lands. To the rest of  
 the Levites, the Merarites, were  
 assigned, from the clan of Zebulun,  
 Rimmono with its open lands,

Tabor with its open lands, and,  
 across the Jordan at Jericho, east  
 of the Jordan, from the clan of  
 Reuben, Bezer in the desert with  
 its open lands, Jahzah with its  
 open lands, Kedemoth with its  
 open lands, and Mephaath with  
 its open lands, besides—from the  
 clan of Gad—Ramoth in Gilcad  
 with its open lands, Mahanaim  
 with its open lands, Heshbon with  
 its open lands, and Jazer with its  
 open lands.

The sons of Issachar were four,  
 Tola, Puah, Jashub, and Shimrou.  
 Tola's sons were Uzzi, Rephaiah,  
 Jeriel, Jahmai, Jibsam, and  
 Samuel, chiefs of their families,  
 mighty warriors in their genera-  
 tion, their families in the reign of  
 David amounting to twenty-two  
 thousand six hundred men.  
 Uzzi's son, Izrahiah, was the  
 father of Michael, Obadiah, Joel,  
 and Isshiah, all five men being  
 chiefs; along with them, duly  
 entered in the family genealogies  
 were armed forces numbering  
 thirty-six thousand men; for they  
 had many wives and sons. The  
 total reckoning of the families of  
 Issachar, by their genealogical  
 records, was eighty-seven thousand  
 brave warriors.

The sons of Benjamin were  
 three, Bela, Becher, and Jediael.  
 Bela's sons were five, Ezbon,  
 Uzzi, Uzziel, Jerimoth, and Iri,  
 mighty warriors, chiefs of their  
 families, which in the genealogies  
 were reckoned as twenty-two  
 thousand and thirty-four men.  
 The sons of Becher were Zemirah,  
 Joash, Eliezer, Elioenai, Omri,  
 Jeremoth, Abijah, Anáthoth, and  
 Alemeth—all sons of Becher; they  
 were reckoned in the

# I CHRONICLES VII

genealogies as mighty warriors, chiefs of their families, which numbered twenty thousand two hundred men. Jediael's son was Bilhan, the father of Jeûsh, Benjamin, Ebud, Kenaânah, Zethan, Tarshish, and Ahishahar; all these were descendants of Jediael, mighty warriors as chiefs of their families, which amounted to seventeen thousand two hundred men, fit for active service. (Also Shuppim and Hushim, sons of Ir, with Hushim the son of Aher.)

The sons of Naphtali were Jahziel, Guni, Jezer, and Shallum; their mother was Bilbah.

The children of Manasseh, borne to him by an Aramite concubine, were Machir the father of Gilead (who married a wife called Maakah), his sister named Hamôleketh, and his brother Zelophehad; Zelophehad had daughters. Maakah the wife of Gilead bore a son, whom she called Peresh; the name of his brother was Sheresh, and his sons were Ulam and Rekem; Ulam was the father of Bedan. These were the descendants of Gilead son of Machir, son of Manasseh. His sister Hamôleketh was the mother of Ish-hod, Abiezer, and Mahlah. Shemûda's sons were Ahian, Shechem, Likhi, and Aniam.

The line of Ephraim was Shûthelah, Tahath, Elcadah . . .

Ezer and Elcad, whom the natives of Gath killed because they had come down to raid their cattle.

Ephraim their father mourned many a day for them, and his brothers came to comfort him.

Then he went in to his wife, who

conceived and bore a son; Ephraim called him Beriah (On-evil), because his family had fallen on evil days. His daughter was Shêerah, who built both upper and lower Beth-horon, and Uzzen-shêerah. Rephah and Resheph were his sons, Resheph the father of Telah, the father of Tahan, the father of Ladan, the father of Ammihud, the father of Elishama, the father of Nun, the father of Joshua. Their possessions and settlements were Bethel with its townships, East Naaran, West Gezer with its townships, Shechem with its townships, and on to Azzah and its townships; also, along the frontier of Manasseh, Beth-shean with its townships, Taânak with its townships, Megiddo with its townships, and Dor with its townships. There dwelt the descendants of Joseph the son of Israel.

The sons of Asher were Imnah, Ishvah, Ishvi, Beraiah, and their sister Serah; Beriah was the father of Heber and Malchiel, Malchiel the father of Birzaith; Heber was the father of Japhlet, Shemer, Hotham, and Shua their sister; Japhlet's sons were Pasach, Bimhal, and Ashvath. These were Japhlet's sons; the sons of his brother Shemer were Rogah, Jehubbah, and Aram, and the sons of his brother Hotham were Zophah, Imna, Shesh, and Amal. Zophah was the father of Suah, Harnepher, Shual, Beri, Imrah, Bezer, Hod, Shamma, Shilshah, Jithran, and Beêra; and Jithran's sons were Jephunneh, Pispah, and Ara. [[Ulla's sons]] were Ara, Hanniel, and Rizia.] All these were Asherite chiefs, who

# 1 CHRONICLES VIII, IX

picked soldiers of prowess, paramount chieftains. Their forces, reckoned in the genealogies, for active service were twenty-six thousand men.

- 8 Benjamin's sons were Bela, his eldest, Ashbel the second, Ahārah
- 2 the third, Nohah the fourth, and
- 3 Rapha the fifth. Bela became the father of Addar, Gera (father of
- 4 Ehud) Abishua, Naaman, Ahoah,
- 5 Shephuhan, and Huram. The sons
- 6 of Ehud, heads of families in Geba,
- 7 were Iглаam and Alemeth; Iглаam became the father of Uzza
- 8 and Ashishahar, and in the open country of Moab he became the father of Mesha their sister and Hushim (who married Baara).
- 9 Ashishahar became the father of Jobab, Zibia, Mesha, Malkam,
- 10 Jeūz, Shachia, and Mirma; these were his sons, chiefs of their
- 11 families. Hushim became the
- 12 father of Abitub, Elpaal (he built Ono, Lud, and their townships),
- 13 Beriah, and Shema (both of whom, as family chiefs of the natives of Aijalon, routed the men of Gath),
- 14 with their brothers Shashak and
- 15 Jerēmoth. Beriah's sons were Zebadiah, Arad, Eder, Michael,
- 16 Ishpah, and Joha; Elpaal's sons
- 17 were Zebadiah, Meshullam, Hizki,
- 18 Heber, Ishmerai, Izliah, and Jo-
- 19 bab; Shema's sons were Jakim,
- 20 Zichri, Zabdi, Elienai, Zillethai,
- 21 Eliel, Adaiah, Beraiah, and Shim-
- 22 rath. Shashak's sons were Ishpan,
- 23 Eber, Eliel, Abdon, Zichri, Hanan,
- 24 Hananiah, Elam, Anthothijah,
- 25 Iphdeiah, and Penūel. Jerēmoth's
- 26 sons were Shamsherai, Shehariah,
- 27 Athaliah, Jareshiah, Elijah, and
- 28 Zichri. These were family chiefs, by their genealogies, leading men, who lived at Jerusalem.

At Gibeon lived the founder of Gibeon, Jeūel, whose wife was called Maakah; his eldest son was Abdon, then Zur, Kish, Baal, Ner, Nadab, Gedor, Ahio, Zecher, and Mikloth (the father of Shimeam). They also lived at Jerusalem, opposite their fellow-clansmen. Ner was the father of Abner, Kish of Saul, Saul of Jonathan, Malchishua, Abinadab, and Eshbaal; Jonathan's son was Merib-baal, the father of Micah, and Micah's sons were Pithon, Melek, Tarea, and Ahaz. Ahaz was the father of Jehoaddah, whose sons were Alemeth, Azmāveth, and Zimri, Zimri the father of Moza, whose son was Binea, the father of Raphah, whose son was Eleasah, the father of Azel; Azel had six sons, called Azrikam, Bokru, Ishmael, Sheariah, Obadiah, and Hanan. All these were Azel's sons; his brother Eshek was the father of three, Ulam, Jeūsh, and Eliphelet. Ulam's sons were mighty warriors, archers; they had many sons and grandsons, a hundred and fifty of them. All these belonged to the Benjamites.

All Israel was registered in genealogies; the records lie in the Book of the Kings of Israel. Owing to their transgressions, the Jews were carried off into exile at Babylon.

The first to inhabit their settlements and towns were the laity of Israel, the priests, the Levites, and the temple-attendants, though some Judahites, Benjamites, Ephraimites, and Manassites also resided at Jerusalem, namely, Uthai the son of Ammihud (the son of Omri, the son of Imri, the son of Bani), belonging to the sons

# 1 CHRONICLES IX

of Pharez the son of Judah, Asaiah the oldest member of the Shilonites, with his sons, Jeuel and his fellow-Zerahites, numbering six hundred and ninety, and nine hundred and fifty-six registered Benjamites, including Sallu the son of Meshullam (the son of Judah the son of Hasenuah), Ibneiah the son of Jeroham, Elah the son of Uzzi (the son of Michri), and Meshullam the son of Shephatiah (the son of Reuel, the son of Ibniyah); all these men were chiefs of their respective families. The priests were Jedaiah, Jehoiarib, Jakin, and Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the chief authority in the house of God, with Adaiah the son of Jeroham, the son of Pashhur, the son of Malchijah, and Maasai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillêmith, the son of Immer, besides their fellows, family chiefs, one thousand seven hundred and sixty most efficient men for the duties of service in the house of God. The Levites were Shemaiah son of Hasshub, the son of Azrikam, the son of Hashabiah, a Merarite, with Bakbakkar, Heresh, Galal, and Mattaniah son of Mica, the son of Zichri, the son of Asaph, also Obadiah son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkannah, who resided in the villages of the Netophathites. The warders were Shallum, Akkub, Talmon, Ahiman, and their kinsmen; Shallum was their head, stationed till now at the king's gate on the east. These were the

warders of the sacred camp of the Levites. Shallum son of Koré, 19 the son of Ebiasaph, the son of Korah, with his fellow-Korahites of that family, were in charge of the service as keepers of the sacred thresholds, as their fathers had been keepers of the entrance in the sacred camp of the Eternal, when Phinehas the son of Eleazar 20 ruled them (may the Eternal be with him !); Zechariah the son of 21 Meshelemiah kept the door of the Trysting tent. All these, selected 22 as warders at the entry, numbered two hundred and twelve. They were reckoned by their genealogies within their villages, appointed to their responsible duties by David and Samuel the seer; they 23 and their sons had charge of the gates of the house of the Eternal (the Tent-house) as guards, acting 24 as warders on the east, the west, the north, and the south sides of it. Their fellows in the villages 25 had to come in periodically, every seven days, to join them, since 26 four head warders, who were Levites, were constantly on duty, in charge of the chambers and the treasuries of the house of God, lodging in the vicinity of the house 27 of God, as they bore the duty of watching it and were responsible for opening it every morning. Some of them had charge of the 28 utensils of the service, which had to be counted when they were brought in and taken out. Others 29 looked after the furniture and all the sacred utensils, as well as the flour, the wine, the oil, the incense, and the spices. Others, belonging 30 to the priests, prepared the spices and cooked them. Mattithiah, a 31 Levite, the eldest son of Shallum

# 1 CHRONICLES X

the Korahite, was responsible for  
32 the pastry of flat cakes, and some of the other Kohathites looked after the bread of the Presence, preparing it every sabbath.

33 [[These were the singers, family chiefs of the Levites, who lived in the temple-chambers, exempt from all other service, since they were on duty day and night.]]

34 [[These were family chiefs of the Levites, reckoned by their genealogies, leading men, who lived at Jerusalem.]]

35 [[At Gibeon lived the founder of Gibeon, Jeiel, whose wife was

36 called Maakah; his eldest son was Abdon, then Zur, Kish, Baal, Ner,

37 Nadab, Gedor, Ahio, Zechariah,

38 and Mikloth (the father of Shim-eam). They also lived at Jerusalem, opposite their fellow-clans-

39 men. Ner was the father of Kish, Kish of Saul, Saul of Jonathan,

40 Malchishua, Abinadab, and Esh-

41 baal; Jonathan's son was Merib-

42 baal, the father of Micah, and Micah's sons were Pithon, Melek,

43 and Tahrea. Ahaz was the father of Jarah, Jarah of Alemeth, Az-

44 mâveth, and Zimri, Zimri the

45 father of Moza, whose son was Binea, the father of Rephaiah, the

46 father of Eleasah, whose son was

47 Azel; Azel had six sons, called

48 Azrikam, Bokru, Ishmael, Shear-

49 iah, Obadiah, and Hanan; these were Azel's sons.]]

10 When the Philistines made their attack on Israel, the men of Israel fled from the Philistines and

dropped slain upon mount Gilboa.

2 The Philistines overtook Saul and his sons; they slew Jonathan, Abinadab, and Malchishua, Saul's

3 sons. Saul himself was hard pressed in the fight, the archers

got at him, and he was wounded by the archers. Then Saul said to his armour-bearer, "Draw your sword and run me through, lest these uncircumcised creatures come and make sport of me."

But his armour-bearer would not; he was terrified. So Saul took his own sword and fell on it. And

when his armour-bearer saw that Saul was dead, he also fell on his sword and died. Thus Saul died,

and his three sons; his whole household died together. When

all the men of Israel in the valley saw the flight and saw that Saul

and his sons were dead, they abandoned their towns and took to flight; the Philistines then came

and occupied them. Next day, when the Philistines went to strip

the slain, they found Saul and his sons lying dead on mount Gilboa. They stripped him, cut his head

off, took his armour, and sent messengers all round the Philistine

country to carry the good news to their idols and people; his

armour they placed in the temple of their gods, his head they nailed

up in the temple of Dagon. But when all the men of Jabesh-gilead

heard what the Philistines had done to Saul, all the braves set out

and removed the body of Saul and the bodies of his sons to Jabesh,

burying their bones under the oak at Jabesh, and fasting for

seven days. Thus died Saul, for

his faithlessness to the Eternal because he had not kept the word

of the Eternal, and also because he had consulted a medium, re-

sorting to a medium and not to the Eternal; for this did the Eter-

nal kill him, turning the kingdom

over to David the son of Jesse.



# 1 CHRONICLES XI

11 Then all Israel gathered round David at Hebron, saying, "Here we are, your own bone and flesh !  
2 In bygone days, even when Saul was our king, it was you who led Israel out and in; the Eternal your God said to you, 'You shall shepherd my people Israel, you shall be prince over my people Israel !'" So all the sheikhs of Israel came to the king at Hebron. David made a compact with them at Hebron in presence of the Eternal, and they anointed David king over Israel, as the Eternal had ordered by Samuel. Then David and all Israel went to Jerusalem (that is, Jebus), where the Jebusites, natives of the country, told David, "You will never get in here." But David did capture the stronghold of Sion (which is David's burg). David proclaimed, "Whoever is the first to rout the Jebusites shall be commander-in-chief." Joab the son of Zeruiah was the first to attack them, and he was made commander. David took up his residence in the stronghold (hence it was called "David's burg"), and built a wall round about the town, from the Millo rampart onwards, while Joab repaired the rest of the town. David became greater and greater, for the Lord of hosts was on his side.  
10 These are the leading knights of David, who were his powerful supporters in the kingdom, uniting with all Israel to make him king, in terms of the Eternal's instructions for Israel. This is the number of David's knights. There was Ishbaal, the son of a Hachmonite, chief of the Trio, who once wielded his spear against

three hundred men, whom he slew all at one time. Next him came Eleazar the son of Dodo, the Ahohite, one of the Trio of knights; he was with David at Pasdammim, in a field full of barley, where the Philistines had collected; the people had run away from the Philistines, but he held his ground in the field, kept the place, and slew the Philistines; the Eternal saved them by a great victory. Such were the exploits of the Trio of knights.

Abishai, the brother of Joab, was at the head of the Thirty, for he once wielded his spear against three hundred men whom he slew, and won a name like that of the Trio. He was the most distinguished of the Thirty and became their captain, but he was not promoted to a place in the Trio. Then there was Benaiah, the son of Jehoiada, from Kabzeël, a brave fighter, a man of doughty deeds; he killed two lion-cubs in their lair, after he had gone down and killed the lion inside a pit upon a snowy day. He also killed an Egyptian, a very tall man, seven and a half feet high, who carried a spear the size of a weaver's beam; Benaiah attacked him with a club, wrenched the spear from the Egyptian's hand, and killed him with his own spear. Such were the exploits of Benaiah, the son of Jehoiada; he won a name like that of the Trio of knights, and was indeed renowned among the Thirty, but he was not promoted to the Trio. David put him at the head of his body-guard.

Three of the Thirty once made their way down to the crag, to join David at the stronghold of

## 1 CHRONICLES XII

- Adullam. The Philistine force was camping in the valley of
- 16 Rephaim; David was inside the stronghold, and there was a Philistine garrison at Bethlehem.
- 17 David said longingly, "Oh if someone would only give me a drink of water from the well at Bethlehem, the well beside the gate!"
- 18 So the three broke through the Philistine lines, drew some water from the well at Bethlehem, the well beside the gate, and brought it to David. But he would not drink it; he poured it out for the
- 19 Eternal, crying, "My God forbid that I should do it! Am I to drink the blood of these men who went at the risk of their lives? For they have brought this water at the risk of their lives." So he would not drink it.
- 26 Now for the heroes of the army: Asahel the brother of Joab, Elhanan the son of Dodo (from Bethlehem), Shammoth from Harod,
- 27 Helez the Pelonite, Ira the son of Ikkes (from Tekoah), Abiezer
- 29 from Anáthoth, Sibbechai the Hushathite, Ilai the Ahohite,
- 30 Maharai the Netophathite, Heled the son of Baanah the Netophathite, Ithai the son of Ribai from Gibeah (belonging to Benjamin),
- 32 Benaiah the Pirathonite, Hiddai from the wadies of Gaash, Abiel
- 33 the Arbathite, Azmâveth from Bahurim, Eliahba from Shaalbon,
- 34 the sons of Hashem from Gizon, Jonathan the son of Shagè the
- 35 Hararite, Ahiam the son of Sakar the Hararite, Eliphal the son of Ur,
- 36 Hopher from Mecherath, Eliam the son of Ahithophel the Gilonite,
- 37 Hezro from Karmel, Naarai the son
- 39 of Ezbai, Joel the brother of Nathan,
- 39 Mibhar the son of Hagri, Zelek the

Ammonite, Naharai the Beërthite, armour-bearer to Joab the son of Zeruiah, Ira the Ithrite, Gareb the Ithrite, Uriah the Hittite, Zabad the son of Ahlai, Adina the son of Shiza the Reubenite, captain of a Reubenite company of thirty, Hanan the son of Maakah, Josaphat the Mithnite, Uzzia from Ashtaroth, Shama and Jehiel (their father was Hotham of Arôer), Jediael the son of Shimri, and his brother Joha (from Tizi), Eliel the Mahavite, Jeribai and Joshaviah (sons of Elnaam), Ithmah the Moabite, Eliel, Obed, and Jaasiel from Zobah.

Here are the men who joined David at Ziklag, when, owing to Saul the son of Kish, he had no freedom of movement; they were among the strong men who helped him in the fray, they plied the bow, they could sling stones and shoot arrows with their right hand or their left, and they belonged to Saul's own clan of Benjamin. First came Abiezer, then Joash son of Shemaiah from Gibeah, Jeziel and Pelet (sons of Azmâveth), Berachah, Jchu from Anáthoth, Ishmaiah the Gibeonite (a mighty member of the Thirty, whom he commanded), Jeremiah, Jahaziel, Johanan, Jozabad from Gedor, Eluzai, Jerimoth, Bealiah, Shemariah, and Shephatiah the Haruphite, with Elkanah, Isshiah, Azarel, Joezer, and Jashoboam, who were Korahites, Joelah and Zebadiah, the sons of Jeroham from Gedor. At the stronghold in the desert David was also joined by a number of Gadite warriors of prowess, soldiers trained for war, who could manage

## 1 CHRONICLES XII

shield and spear, fierce-looking as lions and nimble as roes on the hill; there were Ezer, at their head, Obadiah the second, Eliab the third, Mishmannah the fourth, Jeremiah the fifth, Attai the sixth, Eliel the seventh, Johanan the eighth, Elzabad the ninth, Jeremiah the tenth, and Machbannai the eleventh. These were the Gadite captains, the weakest a match for any hundred men, the strongest a match for a thousand. It was these men who in the first month of the year forded the Jordan when it had overflowed all its banks, and routed the folk of the valleys east and west. Some also came from Benjamin and Judah to join David at the stronghold; David went out to meet them, and told them, "If you come to me in peace to help me, then I am ready to join you; but if you come to betray me to my foes, though I have done no wrong, then may the God of our fathers take note of it and punish it!" Amasa, who was commander-in-chief, was inspired to reply,

We are your men, David,  
on your side, O son of Jesse!  
Peace, peace to you,  
and to your helpers peace—  
for your God helps you!

Then David admitted them and made them captains of his band. Some also deserted to David from Manasseh; it was when he accompanied the Philistines to fight against Saul, but gave them no help, as the Philistine authorities after deliberating on the matter sent him away, believing that he would desert to Saul and cost them their lives. David then

returned to Ziklag, where some Manassite commanders deserted to him, Adnah, Jozabad, Jediael, Michael, Jozabad, Elihu, and Zillethai; they helped David against the raiders, for they were all warriors of prowess and took command of his host—a host that grew daily by its recruits, till it became a large host, a very host of God.

Here are the numbers of the armed divisions that joined David at Hebron, to turn the kingdom of Saul over to him, as the Eternal had declared. The Judahite warriors, armed with shields and spears, were six thousand eight hundred; there were seven thousand one hundred Simeonites, warriors of prowess, four thousand six hundred Levites, and three thousand seven hundred Aaronites, led by Jehoiada, along with Zadok a young warrior of prowess, who had twenty-two captains of his father's family. There were three thousand from Benjamin, Saul's own clan, for till now the larger number of them had kept loyal to the house of Saul. There were twenty thousand eight hundred warriors of prowess from Ephraim, famous fighters in their families, and eighteen thousand (whose names were kept) from the half clan of Manasseh, who came to make David king. There were two hundred leaders from Issachar, men who knew the needs of the time and what exactly Israel ought to do; they had all their clansmen at their command. There were fifty thousand men from Zebulun, fit for active service, taking the field with every weapon of war, a large company with a single

## 1 CHRONICLES XIII, XIV

34 purpose. From Naphtali came a thousand captains, with thirty-seven thousand men bearing  
35 shields and spears. There were twenty-eight thousand six hundred Danites, ready to take the  
36 field, and forty thousand from Asher, ready to take the field, fit  
37 for active service. From east of the Jordan, from Reuben, Gad, and the half clan of Manasseh, came a hundred and twenty thousand men, taking the field with  
38 every weapon of war. All these trained soldiers, ready to take the field, came with one purpose to Hebron, to make David king over Israel; and the rest of Israel were all of the same mind, to make  
39 David king. They spent three days there with David, eating and drinking what their fellows had  
40 provided; and the neighbours, as far as Issachar, Zebulun, and Naphtali, also brought food on asses, camels, mules, and oxen, flour-cakes, fig-cakes, bunches of raisins, wine, oil, oxen, and plenty of sheep; for joy reigned in Israel.

13 Then David consulted the commanders and generals, indeed all  
2 the leaders; David said to the war-council of Israel, "If you agree, and if it is the mind of the Eternal our God, let us send quickly to the rest of our fellows in the land of Israel (since the priests and Levites are with them in their towns that have open  
3 lands), that they may join us in bringing back the ark of God; for during the reign of Saul we  
4 never inquired about it." The war-council all said that they would, for the proposal seemed  
5 right to all the people. So David mustered all Israel from the Wady-

el-Arish to the pass of Hamath, in order to convey the ark of God from Kiriath-jeàrim; David and  
6 all Israel went up to Baalah or Kiriath-jeàrim (it belongs to Judah) in order to convey the ark of God, belonging to the Eternal who sits enthroned upon the kherubs; and they carried  
7 the ark of God from the house of Abinadab on a new cart. Uzza and Ahio drove the cart, while  
8 David and all Israel danced before God with all their might, singing and playing on lyres and lutes and drums and cymbals and bugles. But when they reached  
9 the threshing-floor of Kidon, Uzza put out his hand to steady the ark, because the oxen were slipping; then the anger of the  
10 Eternal blazed out against Uzza, the Eternal struck him down because he had put out his hand to the ark, and he died on the spot before God. David was angry be-  
11 cause the Eternal had broken out upon Uzza, and he called the spot Perez-uzza or "Breaking of Uzza"—as it still is called to this day. David was afraid of God that  
12 day; he said, "How can I take God's ark home?" So David did  
13 not place the ark in his (David's) burg, but took it aside to the house of Obed-edom the Gittite; for  
14 three months the ark of God remained with the household of Obed-edom, at his house, and the Eternal blessed the house of Obed-edom and all that he had.

When Hiram king of Tyre sent  
14 messengers to David, with cedars, logs, masons, and carpenters, to build him a palace, David realized  
2 that the Eternal had set him to be king over Israel, for the sake

## 1 CHRONICLES XV

of his people Israel, since David's kingdom was highly exalted.

3 At Jerusalem David took more wives, and more sons and daughters were born to him. The following are the names of those born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon, 5 Ibhaz, Elishua, Elpelet, Nogah, 6 Nephthali, Japhia, Elishama, Beelithai, and Eliphelet.

8 When the Philistines heard that David had been anointed king over all Israel, all the Philistines marched up in search of David. But David heard of it and sallied 9 out to meet them. Meantime the Philistines had made a foray through the valley of Rephaim.

10 So David asked God, "Shall I attack the Philistines? And wilt thou put them into my hands?" The Eternal said to him, "Attack them, for I will put 11 them into your hands." Up came the Philistines as far as Baal-perazim, where David routed them. "God has broken my foes by my power," said David, "like water bursting a dam!" So the spot was called Baal-perazim (or 12 "lord of bursts"). The Philistines left their gods behind them there, and by David's order they 13 were burned up. Back came the Philistines on a foray through the 14 valley. David again asked God, and God said to him, "You must not march after them; sweep aside and attack them in front of 15 the balsam-trees. Whenever you hear a sound of movement among the tops of the balsam-trees, then launch your attack, for God will have gone in front of you to rout 16 the Philistine army." David did as God ordered him, and routed

the Philistine army from Gibeon all the way to Gezer. So the fame 17 of David spread to all countries, and the Eternal put the fear of him on all nations.

He not only built himself houses 15 in David's burg but prepared a site for the ark of God and pitched a tent for it. Then David ordered 2 that no one should carry the ark of God except the Levites, since the Eternal had chosen them to carry the ark of God and to serve him always. So, when David convened 3 all Israel at Jerusalem, to bring the ark of the Eternal up to the place which he had prepared for it, David mustered the Aaronites and 4 the Levites. At the head of the 5 Kohathites was Uriel, with a hundred and twenty of his fellows; at the head of the Merarites was 6 Asaiah, with two hundred and twenty of his fellows; at the head 7 of the Gershomites was Joel, with a hundred and thirty of his fellows; at the head of the sons of 8 Elizaphan was Shemaiah, with two hundred of his fellows; at the 9 head of the sons of Hebron was Eliel, with eighty of his fellows; and at the head of the sons of 10 Uzziel was Amminadab, with a hundred and twelve of his fellows. Summoning Zadok and Abiathar 11 the priests along with Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab the Levites, David 12 said to them, "You are the heads of the Levitical families; purify yourselves, you and your fellows, for bringing the ark of the Eternal, the God of Israel, up to the site I have prepared for it. It was 13 because you did not carry it at first, that the Eternal our God broke out upon us, because we

# 1 CHRONICLES XVI

- 14 way." So the priests and the Levites purified themselves for bringing up the ark of the Eternal
- 15 the God of Israel, and the Levites carried the ark of God on their shoulders with poles, as the Eternal had bidden Moses give
- 16 orders. David also bade the heads of the Levites appoint some of their fellows to the service of song, with musical instruments, lutes, lyres, and cymbals, to beat time and to shout with joy.
- 17 So the Levites appointed Heman the son of Joel, his fellow-Levite Asaph the son of Berechiah, and, from their fellows the Merarites,
- 18 Ethan the son of Kushaiah, together with twelve others, Zechariah, Bani, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Eliphléhu, and Mikneiah, also the warders Obed-edom and Jeiel.
- 19 Of the singers, Heman, Asaph, and Ethan had to beat time
- 20 with bronze cymbals; Zechariah, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah had to lead the praise with lutes set for soprano voices, while
- 21 Mattithiah, Eliphléhu, Mikneiah, Obed-edom, Jehiel, and Azariah had to use harps set for bass
- 22 voices. Chenaniah the Levitical leader was in charge of the transport; he gave directions about the transport, as he was an
- 23 expert. Berechiah and Elkanah
- 24 acted as warders for the ark, while the priests Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah, and Eliezer sounded the bugles in front of the ark of God.
- 25 So went David and the sheikhs of Israel and the generals joyfully to bring up the ark of the compact of the Eternal from the house of Obed-edom; and after God had 2 helped the Levites who carried the ark of the compact of the Eternal, they sacrificed seven bullocks and seven rams. David and all the 2 Levites who carried the ark, and the singers, and Chenaniah the head of the transport, danced with all their might, David wearing a linen kilt. Thus did all Israel 2 bring up the ark of the compact of the Eternal with shouts, with blasts of bugles and trumpets and cymbals, beating time with lutes and lyres. (As the ark of the 2 compact of the Eternal reached David's burg, Michal the daughter of Saul looked out of the window; and when she saw king David whirling about and sporting, she despised him in her heart.) After 1 bringing in the ark of the compact of the Eternal, they put it in its place, inside the tent pitched for it by David; they sacrificed burnt-offerings and recompense-offerings before God, and when David had 2 finished sacrificing the burnt-offerings and recompense-offerings before God, he blessed the people in the name of the Eternal, and 3 distributed to every man and woman in Israel a loaf of bread, a slice of meat, and a bunch of raisins apiece. He appointed 4 certain Levites to serve before the ark of the Eternal, to commemorate and thank and praise the Eternal the God of Israel; of these 5 the leader was Asaph, and next to him Zechariah, Jaaziel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-edom, and Jeiel, 6 with lutes and lyres, Asaph always beating time with cymbals,

# 1 CHRONICLES XVI

Benaiah and Jaaziel the priests with bugles, before the ark of the compact of God. On that day David first commissioned Asaph and his fellows to offer thanks to the Eternal, thus :

- 8 Give thanks to the Eternal, proclaim his fame,  
celebrate among the nations his exploits ;  
9 sing to him, make music to him,  
go over all the wonders he has done ;  
10 glory in his sacred name,  
let worshippers of the Eternal rejoice in heart.  
11 Worship the Eternal and his might,  
worship his presence evermore,  
12 remember the wonders he has done,  
his marvels and his sentences of doom,  
13 O race of Israel his servant,  
O sons of Jacob whom he chose.  
14 The Eternal, he is our God,  
and his authority is over all the earth.  
15 Never forget his compact,  
the pledge he gave for a thousand generations,  
16 the compact he made with Abraham,  
the oath he swore to Isaac,  
17 confirming it as a decree to Jacob,  
for Israel as an eternal compact,  
18 that he would give them Canaan's land,  
to hold it in their own possession.  
19 Few in numbers were our fathers,  
few and foreigners,  
20 wandering from one nation to another,  
and from realm to realm ;  
21 but he would not let a man oppress them,  
he would punish kings on their account,  
22 saying, " Touch not my consecrated,  
do my prophets no harm."  
23 Sing, all the earth, to the Eternal,  
day after day tell of his victory ;  
24 let the heathen hear his glory,  
let every nation know the wonders he has done.  
25 For great is the Eternal, loudly to be praised,  
26 and to be feared above all gods ;  
for all gods of the nations are mere idols,  
27 but the Eternal made the heavens ;  
grandeur and majesty attend him,  
28 splendour and joy are in his temple.  
Praise the Eternal, O clans of the nations,  
praise the Eternal for his glory and his might !

Praise the Eternal for his own open glory, 29  
enter his presence with an offering,  
kneel before God in sacred vestments ;  
tremble before him, all the earth ; 30  
he has steadied and settled the world.  
Let the skies be glad, let earth rejoice, 31  
proclaim to the nations that the  
Eternal is king.  
Let the sea and all within it thunder 32  
praise,  
let the fields and all they hold exult,  
let the trees of the forest sing for joy 33  
at the presence of the Eternal—for he  
comes to rule the earth.  
Give thanks to the Eternal for his good- 34  
ness ;  
his kindness never fails.  
And cry, " O God of our salvation, save 35  
us,  
gather us, free us, from the heathen,  
to give thanks to thy sacred name,  
to triumph in our praise of thee."  
Blessed be the Eternal, Israel's God, 36  
through all eternity !

And all the people added " Amen,"  
and praised the Eternal. David 37  
then left Asaph and his fellows  
there at the service of the ark for  
all time, as each day's duty re-  
quired, with Obed-edom, Hosa, 38  
and their sixty-eight comrades to  
guard the gates, and Zadok with 39  
his fellow-priests to offer the  
burnt-sacrifice to the Eternal,  
before the tent of the Eternal on  
the height at Gibeon, upon the 40  
altar of burnt-offerings every  
morning and every evening, in  
accordance with all the injunc-  
tions laid down by the Eternal in  
his law for Israel ; Heman, Jedu- 41  
thun, and the others already  
mentioned by name, chosen for  
this service, were left to give  
thanks to the Eternal, " whose  
kindness never fails," possessing 42  
bugles and cymbals for the use of  
musicians and other instruments  
used in sacred song (the sons of  
Jeduthun acting as warders).  
Then the people all went home, 43

# 1 CHRONICLES XVII

and David went home to greet his family.

- 17 After David had taken up residence in his palace, he said to the prophet Nathan, "Here am I staying in a house of cedar, while the ark of the compact of the Eternal is under the curtains of a 2 tent!" Nathan said to David, "Do whatever is in your mind, 3 for God is with you." But that very night God's word came to 4 Nathan: "Go and give my servant David this message from the Eternal: 'You are not to build 5 me a temple to stay in, for I have never stayed in a temple, from the day that I brought out the Israelites down to this day; I have always gone from tent to tent, with that as my Dwelling. 6 Wherever I moved with all Israel, did I ever ask a single one of Israel's leaders, whom I ordered to rule my people, why they had not built me a house of cedar?' 7 No, give my servant David this message from the Lord of hosts: 'I took you from the pasture land, from tending sheep, that you should be prince over my people 8 Israel; I have been with you wherever you went, to cut off all your enemies before you; and I will make you renowned like the 9 great men upon earth; I will fix a place for my people Israel and plant them firm in their place till they are never unsettled again—violent men shall no longer harry them as they have done in bygone 10 days, ever since I had to raise up champions for my people Israel; I will subdue all your enemies.' Also the Eternal tells you that he will build up a family for you; 11 when all your days are done and

you must go to join your fathers, 'I will raise your offspring, one of your own sons, and establish his dynasty. (He shall build a temple 1 for me, and I will establish his throne for all time.)

To him will I be a father, 1  
to me he shall be a son,  
nor will I take back my kindness from  
him,  
as I took it from him who was before  
you;  
I will fix him in my house and kingdom 1  
for all time,  
for all time shall his throne be estab-  
lished.'

Thus did Nathan speak to David, 1  
in terms of all these words and of  
all this vision. Then king David 1  
went in and sat down before the  
Eternal, saying, "Who am I, O  
God the Eternal, and what is my  
house, that thou hast brought  
me thus far? And thou hast 1  
reckoned this a small favour, O  
God! Thou hast actually spoken  
of thy servant's house for ages to  
come, and . . . What more need 1  
David say to thee of this honour  
to thy humble servant? Thou  
knowest thy servant, O Eternal; 1  
it is for thy servant's sake and  
out of thine own heart that thou  
hast acted in revealing all this  
great future. O Eternal, there is 2  
none like thee, no god except thee,  
that we have ever heard of! And 2  
who is like thy people Israel, a  
unique nation upon earth, whom  
God went to redeem to be a people  
for himself, to win thyself a name  
by great and terrible exploits,  
driving out nations before thy  
people whom thou didst redeem  
from Egypt? For thou hast made 2  
thy people Israel to be thine own  
people for ever; and thou, O



## 1 CHRONICLES XVIII, XIX

Eternal, hast become their God.  
23 Now, O Eternal, let thy promise to thy servant and his house be fixed for ever, and do as thou hast said, that thy renown may be fixed  
24 and great for ever, when men say, 'The Lord of hosts is the God of Israel, aye a God to Israel,' and when thy servant David's house is fixed and firm before thee.  
25 For, O my God, thy servant has ventured to pray thus to thee because thou hast revealed to thy servant that thou wilt build him  
26 up a family. O Eternal, thou art God, thou hast made this kind  
27 promise to thy servant; thou hast been pleased to bless the family of thy servant, that it may continue in thy presence always; thou hast blessed it, O Eternal, and blessed it is for ever!"

18 After this David defeated the Philistines and subdued them; he took Gath and its townships from  
2 the Philistines. He defeated Moab, till the Moabites became subject to David and brought him  
3 tribute. Then David defeated Hadadezer king of Zobah at Helam, as he went to set up his trophy of victory on the  
4 Euphrates; from him David captured a thousand chariots, seven thousand cavalry, and twenty thousand infantry; David hamstrung all the chariot horses, except enough for a  
5 hundred chariots. When the Aramæans of Damascus came to the aid of Hadadezer, king of Zobah, David killed twenty-two  
6 thousand Aramæans, and then posted garrisons among the Aramæans of Damascus; this made the Aramæans subject to David, and they brought him

tribute. Indeed, wherever David went, the Eternal gave him victory. David took the golden  
7 shields worn by Hadadezer's officers and brought them to Jerusalem, and from Tibhath and Kûn, 8 towns belonging to Hadadezer, David took a very large quantity of bronze, which Solomon used to make the tank, the columns, and the articles of bronze. And when 9 Toû king of Hamath heard that David had defeated all the forces of Hadadezer king of Zobah, he 10 sent his son Hadoram to salute king David and congratulate him on fighting and defeating Hadadezer, for Hadadezer had been at war with Toû. Hadoram brought with him all sorts of gold, silver, and bronze ware, which king David 11 dedicated to the Eternal along with the silver and gold which he had carried off from all nations, from Edom, Moab, the Ammonites, the Philistines, and Amâlek. On his way back, David killed 12 eighteen thousand Edomites in the wady of Salt, and posted garrisons 13 throughout Edom, till all the Edomites became subject to David. Wherever David went, the Eternal gave him victory. David reigned over all Israel; 14 he himself administered justice and the law to all his people, Joab 15 the son of Zeruïah was in command of the army, Jehoshaphat the son of Ahilud was chancellor, Zadok the son of Ahitub and 16 Abimelek the son of Abiathar were his priests, Shavsha was secretary, Benaiah the son of Jehoiada was 17 in command of the foreign body-guard, and David's sons were his majesty's lieutenants.

It was after this that Nahash 19

## 1 CHRONICLES XIX

king of the Ammonites died, and his son reigned instead of him.

2 David thought, "I will be kind to Hanun the son of Nahash, since his father was kind to me." So David sent envoys to condole with him over his father's death. But when David's officers reached the land of the Ammonites, on their way to condole with Hanun,

3 the Ammonite princes said to Hanun, "Do you imagine David is paying respect to your father in sending you this message of sympathy? Have not his officers come to explore, to overthrow the country by spying it out?"

4 Then Hanun seized David's officers, shaved them, cut their robes in two, as far as their waists, and sent them off. News was brought to David of the plight of his men. He sent to meet them—for they were terribly ashamed. "Stay at Jericho," said the king, "till your beards grow; then come home."

6 When the Ammonites found they had brought themselves into bad odour with David, Hanun and the Ammonites sent four hundred and twelve thousand five hundred pounds in silver to hire chariots and cavalry from Mesopotamia,

7 Aram-maacah, and Zobah; they hired thirty-two thousand chariots, as well as the king of Maacah with his men, who came and camped in front of Medēba. Meantime the Ammonites mustered from their

8 towns for battle. On hearing this, David despatched Joab and all the army with the veterans.

9 The Ammonites marched out and formed up at the entrance to the town, while the allied kings posted themselves apart in the open

10 country. Joab, seeing that he

was threatened both in front and in the rear, selected all the picked men of Israel and arrayed them against the Aramæans; the rest of the troops he put in charge of his brother Abishai, and they deployed against the Ammonites. "If the Aramæans prove too strong for me," he said, "you must help me; but if the Ammonites prove too strong for you, then I will come to your aid! Courage! let us play the man for our people and for the towns of our God! And may the Eternal do what he deems right!" Then Joab and his force moved forward to face the Aramæans in fight; they fled before him. Whereupon the Ammonites, seeing that the Aramæans had fled, fled themselves before his brother Abishai and got inside the town. So Joab marched back to Jerusalem. But when the Aramæans saw they had been defeated by Israel, they despatched messengers and brought out the Aramæans from across the Euphrates, headed by Shophach the general of Hadadezer's army. When David was told of this, he mustered all Israel, crossed the Jordan, and came to Helam, where he drew up in battle array against them. There the Aramæans fought, and fled before Israel; David destroyed seven thousand Aramæan chariots and forty thousand of their infantry, and killed Shophach the general of their army. When the folk of Hadadezer saw they were defeated by Israel, they made peace with David and became subject to him; nor would the Aramæans help the Ammonites any more.

## 1 CHRONICLES XX, XXI

**20** Next spring, at the time of year when kings start on their campaigns, Joab led out the main force and ravaged the land of the Ammonites; he went and besieged Rabbah, while David remained at Jerusalem. Joab stormed Rabbah and sacked it. When David took the golden crown from the head of their idol Milkom, he found that it weighed about a hundred pounds; it contained a jewel, which was placed on David's head. He also brought away the spoil of the town, a vast amount, and the townsfolk, whom he set to work with saws and iron picks and axes. He did this to all the Ammonite towns. Then David and all the troops returned to Jerusalem.

**4** After this a fight started with the Philistines at Gezer, where Sibbechai the Hushathite killed Sippai a descendant of the giant-race, and so the Philistines were **5** subdued. There was another fight with the Philistines, when Elhanan the son of Jair killed Lakni the brother of Goliath the Gittite, whose spear had a shaft **6** like a weaver's beam. There was another fight at Gath, where a huge man, with six fingers on each hand and six toes on each foot, another descendant of the **7** giant-race, defied Israel, but David's nephew Jonathan, the **8** son of Shimea, killed him. These were descendants of the giant-race in Gath, and they fell by the hand of David and his officers.

**21** Satan now made a move against Israel; he incited David to number Israel. So David told Joab and the commanders of the nation to go and number Israel from

Beersheba to Dan, and bring him word, that he might know the total. Joab said to the king, **3** "May the Eternal make his people a hundred times as large as it is to-day! But is not my lord their king? Are they not all my lord's servants? Why should my lord the king insist on this? Why should he bring guilt on Israel?" Nevertheless the king's orders **4** overbore Joab. So Joab retired; he went all over Israel and then came back to Jerusalem. Joab reported to David the total **5** number of the people who had been registered; all in Israel amounted to one million one hundred thousand men-at-arms, while Judah numbered four hundred and seventy thousand men-at-arms. (Joab had not counted Levi and **6** Benjamin among them, for the king's order was detestable to him.) Now God was displeased **7** at this action; so he struck Israel. Then said David to God, "I have **8** sinned greatly in doing this; pray take away the sin of thy servant, for I have done a senseless deed!" The Eternal said to Gad, David's **9** seer, "Go and tell David that **10** this is what the Eternal says: 'I put three things before you; choose one of them to befall you.'" So Gad went and told David that **11** the Eternal said, "Take what you please: three years of famine, **12** three months of defeat at the hand of your foes, while they chase you and cut you down, or three days of the Eternal's own sword, pestilence in the land and the angel of the Eternal dealing death all over Israel. Consider," said Gad, "what answer I am to take to him who sent me." "I am in a **13**

## 1 CHRONICLES XXII

terrible difficulty," said David to Gad; "however, let me fall into the hands of the Eternal (for his mercies are many), not into the hands of men." So the Eternal sent a pestilence upon Israel, and Israel lost seventy thousand men. God even sent an angel to destroy Jerusalem; but, as he was on the point of destroying it, the Eternal looked and changed his mind about the punishment; he said to the destroying angel, "Enough! hold your hand!" The angel of the Eternal was standing beside the threshing-floor of Ornan the Jebusite, and when David raised his eyes he saw the angel of the Eternal in mid-air, holding a drawn sword over Jerusalem. Then David and the sheikhs, clothed in sackcloth, dropped on their faces, and David said to God, "Was it not I who ordered the people to be numbered? It was I who sinned, I who acted so wickedly! But these poor creatures, what have they done? Let thine hand, O Eternal my God, be against me and against my father's house, not against my people to plague them." Then the angel of the Eternal ordered Gad to tell David to go up and erect an altar to the Eternal at the threshing-floor of Ornan the Jebusite. At the bidding of Gad, who spoke in the name of the Eternal, David did go up. When Ornan turned round, he saw the angel, and his four sons who were with him hid themselves. Ornan was threshing wheat; and, as David approached him, Ornan looked out, and when he saw David he went outside the threshing-floor and bowed to the king

with his face to the ground. Then said David to Ornan, "Let me have the site of this threshing-floor in order to build an altar to the Eternal, that the plague may be averted from the people. You must take the full price for it." "Take it as your own," said Ornan; "let my lord the king do whatever he pleases. Here I give you the oxen for burnt-offerings; and the threshing-sledges for wood, and the wheat for the cereal-offering: I give you them all." "No, indeed," said king David to Ornan; "I will buy it for its full price; I will not take what belongs to you for the Eternal, nor offer a burnt-offering that has cost me nothing." So David gave Ornan a thousand golden guineas for the site; and there David built an altar for the Eternal, and offered burnt-offerings and recompense-offerings, worshipping the Eternal, who answered him from heaven with fire upon the altar of burnt-offering. Then at the bidding of the Eternal the angel sheathed his sword again. It was then, as David saw that the Eternal had answered his sacrifice at the threshing-floor of Ornan the Jebusite (for although the tent of the Eternal, made by Moses in the desert, and the altar of burnt-offering were then on the height at Gibeon, David could not approach them to consult God there, he was so terrified of the sword of the angel of the Eternal), that David declared, "This is to be the house of God the Eternal, this is to be the altar of burnt-offering for Israel!" So David had all the aliens in the land of Israel col-

## 1 CHRONICLES XXIII

lected, and he set masons to hew  
cut stones for building the house  
3 of God; David prepared plenty  
of iron to make nails for the doors  
of the gates, and clamps; also  
plenty of bronze, without weigh-  
4 ing it, and innumerable cedar-  
trees—for the Sidonians and Ty-  
rians brought plenty of cedar-  
5 trees to David. David reflected,  
“As Solomon my son is young,  
and inexperienced, and as the  
house which is to be built for the  
Eternal must be incomparably  
magnificent, far-famed and  
glorious throughout all lands, I  
must make preparations for it.”  
So David made ample prepara-  
6 tions before he died. Then he  
summoned Solomon his son and  
charged him to build a house for  
7 the Eternal the God of Israel, say-  
ing to Solomon, “My son, I my-  
self intended to build a temple for  
8 the Eternal my God. But the  
word of the Eternal came to me,  
‘You have shed much blood, you  
have waged great wars; you shall  
not build me a temple, because  
you have shed so much blood on  
9 earth under my eyes. No, a son  
shall be born to you who shall be  
a man of peace; I will grant him  
solace from all his enemies round  
about, for his name shall be  
“Solomon,” and during his reign  
I will grant Israel solace and quiet;  
10 he shall build me a temple; he  
shall be a son to me and I will be  
a father to him and establish  
his royal throne over Israel for all  
11 time.’ Now, my son, may the  
Eternal be with you, that you  
may succeed in building the  
temple of the Eternal your God,  
12 as he has directed you! Only  
may the Eternal grant you dis-

cretion and insight, as you are put  
in charge of Israel, that so you  
may obey the law of the Eternal  
your God. If you are mindful to 13  
carry out the rules and regulations  
laid down for Israel by Moses at  
the bidding of the Eternal, you will  
succeed. Be firm and brave;  
never be daunted or dismayed.  
Here have I prepared, with great 14  
pains, nine million six hundred  
thousand pounds’ weight of gold,  
ninety-six million pounds’ weight  
of silver, and bronze and iron past  
all weighing for their amount;  
timber and stones I have also  
supplied, and you may add to  
them. Besides, you have plenty 15  
of workmen, masons, carpenters,  
and all manner of skilled trades-  
men. There is no end of gold, 16  
silver, bronze, and iron. Set to  
work, and may the Eternal be  
with you!” David also ordered 17  
all the authorities of Israel to help  
Solomon his son. “Is not the 18  
Eternal your God with you?” he  
asked. “Has he not granted you  
peace on every side? He has  
put the nations into my power, till  
the country lies subdued before  
the Eternal and his people. Make 19  
up your minds to revere the Eter-  
nal your God. Set about building  
the sanctuary of God the Eternal,  
that you may bring the ark of the  
compact of the Eternal and the  
sacred vessels of God into the  
temple that is to be built for the  
Eternal.”

When David grew old, after a 23  
full life, he made Solomon his son  
king over Israel, and summoned 2  
all the authorities of Israel, with  
the priests and the Levites. The 3  
Levites were registered from thirty  
years and upwards, and the total

## 1 CHRONICLES XXIII

number of their males was thirty-  
4 eight thousand, twenty-four thou-  
sand having to superintend the  
work of building the temple of  
the Eternal, six thousand acting  
5 as sheriffs and judges, four thou-  
sand as warders, and four thousand  
praising the Eternal on "the musi-  
cal instruments which I have  
made," said David, "for the ser-  
6 vice of praise." David arranged  
them in divisions, after Gershom,  
Kohath, and Merari, the sons of  
7 Levi. The Gershomites were Ladan  
8 and Shimei; Ladan's three sons  
were Jehiel, the eldest, Zetham,  
9 and Joel, while Shimei's three  
sons were Shelómoth, Haziel, and  
10 Haran; Shelómoth had four sons,  
Jahath, Ziza, Jeûsh, and Beriah;  
11 Jahath was the eldest, Ziza the  
second, son, but as Jeûsh and  
Beriah had not many sons they  
were counted together as a single  
12 family. The Kohathites were  
four in number, Amram, Izhar,  
13 Hebron, and Uzziel. Amram's  
sons were Aaron and Moses;  
Aaron was set apart for a  
specially sacred consecration, that  
he and his sons should for all time  
burn incense before the Eternal,  
serving him, and in his name  
pronouncing the blessing for all  
14 time. As for Moses the man of  
God, his sons were reckoned  
15 among the clan of Levi. The sons  
of Moses were Gershom and  
16 Eliezer; Gershom's eldest son  
17 was Shubael, and Eliezer's son  
was Rehabiah (a headman);  
Eliezer had no other sons, but  
Rehabiah had a large number.  
18 Izhar's son was Shelómith (a  
19 headman); Hebron's sons were  
Jeriah, the eldest, Amariah the  
second, Jahaziel the third, and

Jekameam the fourth; Uzziel's  
sons were Micah the eldest and  
Isshiah the second. The Merarites  
were Mahli and Mushi; Mahli's  
sons were Elcazar and Kish;  
Eleazar died, leaving no sons,  
only daughters, who were married  
to their cousins the sons of Kish.  
Mushi's three sons were Mahli,  
Eder, and Jerémôth. Such were  
the Levites by families, the  
headmen among those who  
were registered individually, who  
worked in the service of the  
temple of the Eternal, from twenty  
years and upwards. (For David  
said, "The Eternal the God of  
Israel has granted peace to his  
people, and he now dwells in  
Jerusalem for all time; the  
Levites no longer require to carry  
the tent or any of the articles  
needed for its service.") For by  
the last orders of David the  
Levites were registered from  
twenty years and upwards. Their  
duty was to attend the sons of  
Aaron in the service of the temple  
of the Eternal, looking after the  
courts and the chambers and the  
cleansing of all that was sacred,  
also, in the service of the temple  
of God, caring for the bread of  
the Presence, the flour for cereal-  
offerings, either unleavened wafers  
or cakes baked on the griddle or  
pastry, and looking after all the  
weights and measures, standing  
every morning and evening to  
thank and praise the Eternal, and  
presiding before the Eternal for  
all time at every burnt-offering to  
the Eternal as prescribed in due  
number on the sabbaths, at the  
new moon, and on the standing  
festivals; they had charge of the  
Trysting tent, of the sacred ritual,

# 1 CHRONICLES XXIV, XXV

and of all that their fellows the sons of Aaron required to have done in the service of the temple of the Eternal.

**24** As for the divisions of the sons of Aaron—the sons of Aaron were Nadab, Abihu, Eleazar, and Ithamar. Nadab and Abihu died before their father, leaving no children; so Eleazar and Ithamar discharged the priestly office. **3** David, assisted by Zadok, a son of Eleazar, and Abimelek, a son of Ithamar, divided the Aaronites **4** by the following arrangement. As it was found that there were more headmen belonging to the sons of Eleazar than to the sons of Ithamar, the sons of Eleazar were assigned sixteen divisions and **5** the sons of Ithamar eight; they were classified equally by lot, for authorities of the sanctuary and authorities of God were drawn from both the sons of Eleazar and **6** the sons of Ithamar; Shemaiah the son of Nethanel the scribe (he was a Levite) wrote down their names in presence of the king, the authorities, Zadok the priest, Abimelek the son of Abiathar, and the headmen of the families of priests and Levites, a family being drawn alternately for the sons of Eleazar and for the sons **7** of Ithamar. The first lot fell to Jehoiarib, the second to Jedaiah, **8** the third to Harim, the fourth to **9** Seórim, the fifth to Malchijah, **10** the sixth to Mijâmin, the seventh to Hakkoz, the eighth to Abijah, **11** the ninth to Jeshua, the tenth to **12** Shecaniah, the eleventh to Elia- **13** shib, the twelfth to Jakim, the thirteenth to Huppah, the four- **14** teenth to Jeshebeab, the fifteenth to Bilgah, the sixteenth to Immer,

the seventeenth to Hezir, the **15** eighteenth to Happizzez, the nine- **16** teenth to Pethahiah, the twentieth to Jehezkel, the twenty-first to **17** Jachin, the twenty-second to Gamul, the twenty-third to De- **18** laiah, and the twenty-fourth to Maaziah. Such was their order **19** for coming on duty in the temple of the Eternal to serve as pre- scribed by their ancestor Aaron, in terms of what the Eternal the God of Israel had commanded him.

The rest of the Levites were: **20** Shubael a son of Amram, Jehdeiah a son of Shubael, Isshiah (the **21** headman) a son of Rechabiah, Shelómoth an Izharite, and Ja- **22** hath a son of Shelómoth; Jeriah **23** the eldest, Amariah the second, Jahaziel the third, and Jekameam the fourth, sons of Hebron; Micah a son of Uzziel, Shamir a **24** son of Micah, Isshiah the brother **25** of Micah, and Zechariah a son of Isshiah; Mahli and Mushi and **26** the family of Uzziab, Merarites, the family of Uzziab being Bani, **27** Shoham, Zakkur, and Ibri, Mahli's **28** sons being Eleazar (who left no sons) and Kish (the father of **29** Jerahmeël), and Mushi's sons **30** being Mahli, Eder, and Jerimoth. These were the Levites by their families. They too, like their **31** fellows the Aaronites, cast lots in presence of David the king, Zadok, Abimelek, and the headmen of the priests of the Levites, the eldest and head of the house casting lots like his younger brother.

David and the authorities of **25** the temple service also set apart some of the sons of Asaph, Heman, and Jeduthun, to prophesy on lyres, lutes, and cymbals. The

# 1 CHRONICLES XXVI

number of those who performed this duty in the musical service was as follows. Of the Asaphites, Zakkur, Joseph, Nethaniah, and Asarêlah, as directed by Asaph, who prophesied at the bidding of the king; of the sons of Jeduthun, Gedaliah, Izri, Jeshaiiah, Hashabîah, Shimei, and Mattithiah, these six as directed by their father Jeduthun, who prophesied on the lyre, thanking and praising the Eternal thus:

4b Be gracious to me, Lord, be gracious to me,  
thou art my God whom I exalt and extol;  
thou art my help in hardship,  
Oh grant me many a vision of thyself!

4a Of the Hemanites, Bukkiah, Mattaniah, Uzziel, Shubael, and Jerîmoth, all sons of Heman the king's seer in matters spiritual (God gave Heman fourteen sons and three daughters). All these were under the directions of their fathers for the service of praise in the temple of the Eternal, playing cymbals, lutes, and lyres in the service of God's temple, while Asaph, Jeduthun, and Heman themselves were

7 at the bidding of the king. Their total number, including all their fellows who were specially trained singers for the Eternal, amounted to two hundred and eighty-eight.

8 They cast lots for their duties, all equally, young and old, trained

9 and untrained. The first lot fell to Joseph, an Asaphite, the second to Gedaliah (he and his fellows

10 and his sons numbering twelve), the third to Zakkur with his sons

11 and his fellows (twelve in all), the fourth to Izri with his sons and

12 his fellows (twelve in all), the fifth

to Nethaniah with his sons and his fellows (twelve in all), the sixth to Bukkiah with his sons and his fellows (twelve in all), the seventh to Asarêlah with his sons and his fellows (twelve in all), the eighth to Jeshaiiah with his sons and his fellows (twelve in all), the ninth to Mattaniah with his sons and his fellows (twelve in all), the tenth to Shimei with his sons and his fellows (twelve in all), the eleventh to Uzziel with his sons and his fellows (twelve in all), the twelfth to Hashabîah with his sons and his fellows (twelve in all), the thirteenth to Shubael with his sons and his fellows (twelve in all), the fourteenth to Mattithiah with his sons and his fellows (twelve in all), the fifteenth to Jerîmoth with his sons and his fellows (twelve in all), the sixteenth to Hananiâh with his sons and his fellows (twelve in all), the seventeenth to Joshbekashah with his sons and his fellows (twelve in all), the eighteenth to Hanani with his sons and his fellows (twelve in all), the nineteenth to Mallothi with his sons and his fellows (twelve in all), the twentieth to Eliathah with his sons and his fellows (twelve in all), the twenty-first to Hothir with his sons and his fellows (twelve in all), the twenty-second to Giddalti with his sons and his fellows (twelve in all), the twenty-third to Mahazioth with his sons and his fellows (twelve in all), and the twenty-fourth to Romanti-ezer with his sons and his fellows (twelve in all).

The divisions of warders were as follows. Of the Korahites, Meshelemiah the son of Korê, the son of Ebiasaph; Meshelemiah's



# 1 CHRONICLES XXVI

sons were Zechariah the eldest, Jedaiel the second, Zebadiah the 3 third, Jathniel the fourth, Elam the fifth, Jehohanan the sixth, and 4 Elichonai the seventh. Obed-edom's sons (for God blessed him with sons) were Shemaiah the eldest, Jehozabad the second, Joab the third, Sakar the fourth, 5 Nethanel the fifth, Ammiel the sixth, Issachar the seventh, and 6 Peüllethai the eighth; Shemaiah his son was also the father of sons who ruled their ancestral family, 7 for they were sturdy men—Othni, Rephael, Obed, Elzabad and his two brothers Elihu and Semachiah, 8 men of might; all these belonged to Obed-edom's family, they and their sons and their fellows from Obed-edom amounting to sixty- 9 competent men. (Meshelemiah had eighteen sons and fellows, 10 sturdy men.) Hosa the Merarite had also sons, Shinri being head- man (for his father made him headman, though he was not the 11 eldest), Hilkiah the second, Teba- liah the third, and Zechariah the fourth, Hosa's sons and fellows 12 numbering thirteen. These provided the divisions of the warders, headmen who had the same duties as their fellows in the service of 13 the temple of the Eternal. They cast lots, young and old alike, by 14 their families, for each gate. The lot for the east gate fell to Me- shelemiah; then lots were cast for his son Zechariah, a shrewd councillor, and to him fell the 15 north gate, to Obed-edom the south gate (his sons being assigned 16 the storehouse), and to Hosa the west gate (beside the entry at 17 the ascent) with its wards. Six

Levites were on duty daily east- ward, four northward, four south- ward, two at each door of the storehouse, and at the western 18 colonnade of the Annexe four at the causeway and two at the colonnade itself. Such were the 19 divisions of the warders, Korah- ites and Merarites. As for their 20 fellow-Levites who supervised the stores of the temple of God and the stores of votive offerings—Jehiel, 21 and his brothers Zetham and Joel, headmen of the Ladanite family, descendants of the Gershonites through Ladan, supervised the 22 stores of the temple of the Eternal. Of the Amramites, Izharites, 23 Hebronites, and Uzzielites, Shu- 24 bael son of Gershom, son of Moses, managed the storehouses; his 25 kinsmen were Eliezer's sons Rehabiah, Jeshaiah, Joram, Zichri, and Shelómoth. This Shelómoth 26 and his brothers were in charge of all the store of votive offerings made by David the king and the headmen, the generals, com- manders, and army captains; anything thus dedicated was in charge of Shelómoth and his 27 brothers. Part of the plunder 28 taken in battle had been dedicated for the upkeep of the temple of the Eternal; and all that had been 29 dedicated by Samuel the seer, by Saul the son of Kish, by Abner the son of Ner, and by Joab the son of Zeruiah, everything thus dedi- cated was in charge of Shelómoth and his brothers. Of the Izhar- 30 ites, Chenaniah and his sons acted as sheriffs and judges, managing the external affairs of Israel. Of 31 the Hebronites, Hashabiah and his fellows, one thousand seven hundred braves, were in charge

# 1 CHRONICLES XXVII

of Israel west of the Jordan, attending to all the interests of the Eternal and the service of the king. The Hebronites were led by Jerijah; he and his fellows amounted to two thousand seven hundred braves, headmen whom David had appointed over the Reubenites, the Gadites, and the half clan of Manasseh, to look after all the affairs of God and the business of the king. (The various families of the Hebronites were picked out in the fortieth year of David's reign, when brave warriors in their number were found at Jazer in Gilead.)

**27** The Israelites, that is, the headmen, generals, commanders, and all officers in the king's service throughout all the divisions of the army, who served month by month throughout the year, amounted to twenty-four thousand. The first division was commanded during the first month by Ishbaal the son of Zabdiel, who led twenty-four thousand men; he was a descendant of Perez and commander-in-chief for the first month. The division for the second month was led by Eleazar the son of Dodai the Ahohite, over twenty-four thousand men. The third general during the third month was Benaiah the son of Jehoiada, a priest who led twenty-four thousand men. (He was the Benaiah who was the hero of the Thirty and in command of the Thirty, and his son Ammizadab belonged to his division.) The fourth general during the fourth month was Asahel the brother of Joab (who was succeeded by his son Zebadiah), over twenty-four

thousand men. The fifth general during the fifth month was Shamhuth the Zerahite, over twenty-four thousand men. The sixth general during the sixth month was Ira the son of Ikkesh the Tekoite, over twenty-four thousand men. The seventh general during the seventh month was Helez the Pelonite, from Ephraim; his division numbered twenty-four thousand men. The eighth general during the eighth month was Sibbechai the Hushathite, a descendant of Zerah; his division numbered twenty-four thousand men. The ninth general during the ninth month was Abiezer, a Benjamite from Anâthoth; his division numbered twenty-four thousand men. The tenth general during the tenth month was Maharai the Netophathite, a descendant of Zerah; his division numbered twenty-four thousand men. The eleventh general during the eleventh month was Benaiah the Pirathonite, from Ephraim; his division numbered twenty-four thousand men. The twelfth general during the twelfth month was Heled the Netophathite, a descendant of Othniel; his division numbered twenty-four thousand men.

In command of the clans of Israel were Eliezer son of Zichri, who ruled the Reubenites, the Simeonites being ruled by Shephatiah son of Maakah, the Levites by Hashabiah son of Kemuel, the Aaronites by Zadok, the Judahites by Elihu a brother of David, the Issacharites by Omri son of Michael, the Zebulunites by Ishmaiah son of Obadiah, the Naphtalites by Jerimoth son

# 1 CHRONICLES XXVIII

- 20 of Azriel, the Ephraimites by Hoshea son of Azaziah, the half clan of Manasseh by Joel son of
- 21 Pedaiah, the half clan of Manasseh in Gilead by Iddo son of Zechariah, the Benjamites by Jaasiel son of
- 22 Abner, and the Danites by Azarel son of Jeroham. These were in command of the clans of Israel.
- 23 David never took a census of them under twenty years of age, since the Eternal had promised to make Israel as numerous as the
- 24 stars in the sky. Joab the son of Zeruiah did begin a census, but he never finished it; his attempt drew God's wrath on Israel, and the census was never entered in the records of king David's reign.
- 25 Azmaveth son of Adiel was in charge of the king's stores; Jonathan son of Uzziah was in charge of the stores in the country, in
- 26 towns, villages, and castles; Ezri son of Chelub was in charge of those engaged on field-work as
- 27 tillers of the soil; Shimei the Ramathite looked after the vineyards, and Zabdi the Shiphmite took charge of the produce of the vineyards for the wine-cellars;
- 28 Baal-hanan the Gederite looked after the olives and sycamores in the lowlands, and Joash managed
- 29 the cellars of oil; Shitrai the Sharonite looked after the herds that grazed in Sharon; Shaphat son of Adlai looked after the herds
- 30 in the valleys; Obil the Ishmaelite managed the camels; Jchdeiah the Meronothite man-
- 31 aged the asses; and Jaziz the Hagrite looked after the flocks. All these were responsible for king David's possessions.
- 32 Jonathan, David's nephew, was a councillor, an able and learned man; Jehiel, the son of a Hachmonite, was tutor to the king's sons; Ahithophel was the king's counsellor, and Hushai the Archite was the king's confidential adviser (Ahithophel was succeeded by Jehoiada son of Benaiah, and by Abiathar); the commander-in-chief was Joab.
- David assembled at Jerusalem all the authorities of Israel, the chieftains of the clans, the officers who served the king in their divisions, the generals and commanders, the men in charge of all the royal property and possessions, together with the eunuchs and the heroes, all the leading warriors. Then David rose to his feet and said: "Listen, my brothers, my people, I myself intended to build a temple for the ark of the compact of the Eternal to rest in, as a footstool for our God; I had made preparations to build it, but God said to me, 'You shall not build a temple for me, for you are a man of war and you have shed blood.' However, the Eternal, the God of Israel, chose me out of all my family to be king over Israel for all time; for he chose Judah to be the leading clan, and from Judah my father's family, and, from my father's sons, he favoured me by making me king over all Israel. Now of all my sons (for the Eternal has given me many) he has chosen Solomon my son to sit on the throne of the Eternal's dominion over Israel, and he has told me, 'Solomon your son shall build my temple and my courts, for I have chosen him to be a son to me, and I will be a father to him; I will establish his kingdom 7

# 1 CHRONICLES XXIX

for all time, if he loyally obeys my orders and regulations, as is done to-day.' Now then, in face of all Israel, the community of the Eternal, and in hearing of our God, I bid you keep and bethink yourselves of all the orders of the Eternal your God, that you may hold this fine land as your own, and leave it as an inheritance to your children after you for all time. As for you, Solomon my son, care for the God of your father, serve him with an undivided heart and a willing mind; for the Eternal searches all hearts, he knows all that passes in the mind. If you seek him, he will be found by you; but if you forsake him, he will abandon you for ever.

10 Take heed to yourself; the Eternal has chosen you to build a temple as his sanctuary; be

11 strong and do it." David then handed to Solomon his son the plans of the porch, the various rooms, the side-chambers, the upper chambers, the inner chambers, and the shrine for the mercy-

12 seat; also the plans he had in mind for the courts of the temple of the Eternal, and for all the chambers on the outside (store-houses for the temple of God and

13 for the votive offerings, rooms for the orders of priests and Levites, for any work connected with the service of the temple of the Eternal, and for all the vessels used in the service of the temple of the

14 Eternal); and also the weight of gold for all the various golden vessels of the sacred service; with the weight of silver for all the various silver vessels of the sacred

15 service. He also fixed the weight of the golden lampstands and their

lamps, respectively, and the weight of the silver lampstands and their lamps, respectively, as befitted each lampstand; fixed the weight of gold for each table of the Presence bread, and of silver for the silver tables, of pure gold for the forks, basins, and jars; of gold for each golden tankard and of silver for each silver tankard, of refined gold for the altar of incense, and of gold for the plan of the chariot—the kherubs with outstretched wings covering the ark of the compact of the Eternal. "All this," said David, "all these plans have I been inspired to write down by the Eternal, who has instructed me." Then David said to Solomon his son, "Be strong, take heart, and do it; never be daunted or dismayed, for the Eternal your God, even my God, is with you; he will never fail you nor forsake you before all the work needed for the temple of the Eternal is finished. Here are the divisions of the priests and the Levites, ready for all the service of the temple of God! And at every turn you will be supported by every willing, expert workman in every department; besides, the authorities and the whole of the nation will be entirely at your command."

Then David the king addressed all the assembly. "Solomon, my son, whom alone God has chosen," he said, "is still young and inexperienced; and the work is great, for the palace is for God the Eternal, not for man. I have prepared with all my might for the temple of my God, gold for the golden objects, silver for the silver, bronze for the bronze, iron

# 1 CHRONICLES XXIX

for the iron, and wood for the wooden, with jewels of beryl, jewels for setting, jewels for inlaid work, jewels of all colours, with gems of all sorts, and plenty of marble. Furthermore, in my devotion to the temple of my God, as I possess a private treasure of gold and silver, I give it to the temple of my God over and above what I have prepared for the sacred temple—namely, two hundred and eighty-eight thousand pounds' weight of gold from Ophir and six hundred and seventy-two thousand pounds' weight of refined silver, to overlay the walls of the various buildings and to supply gold for the golden objects and silver for the silver, to be used by the craftsmen for all such purposes. Now who will make a freewill offering to-day in devotion to the Eternal?" Then the heads of the various families and of the clans of Israel, the generals, the commanders, and those in charge of the king's business, made freewill offerings; they gave to the service of the temple of God in gold four hundred and eighty thousand pounds' weight, with ten thousand guineas in Persian dariks, in silver nine hundred and sixty thousand pounds' weight, besides one million seven hundred and twenty-eight thousand pounds of bronze, and nine million six hundred thousand pounds of iron; those in possession of jewels also contributed them to the treasure of the temple of the Eternal, in charge of Jehiel the Gershonite. The people rejoiced at this, at this freewill offering, contributed without grudging to the Eternal, and

David the king was so overjoyed that he blessed the Eternal before all the assembly. "Blessed be thou, O Eternal, God of our father Israel," he cried, "for ever and for ever. Thine, O Eternal, is the greatness and the power and the glory and the pre-eminence and the majesty, for all in heaven and earth is thine; thine is the dominion, O Eternal, and thine the supreme authority! Riches and honour come from thee, who reignest over all; in thy hand lie power and might, and in thy hand it lies to make all great and strong. Hence, O our God, we ever thank thee and praise thy glorious name. Yet who am I, what is my people, that we should be able to offer such freewill offerings? All gifts come from thee, and we only give thee what is thine. For we but come and go before thee upon earth, mere passing waifs, as all our fathers were; our days on earth flit like a shadow, without hope. O thou Eternal, our God, all these stores which we have prepared to build thee a temple for thy sacred majesty, come from thine own hand and are all thine own. My God, who dost test the heart and delightest in honesty (I know), here in all honesty of heart have I offered all these gifts willingly, and watched with joy my people here offering to thee willingly. O thou Eternal, God of Abraham, Isaac, and Israel, our fathers, keep the mind and purpose of thy people ever in this spirit; direct their hearts to thyself, and grant that Solomon my son may ungrudgingly obey thine orders, thine injunctions, and thy rules, carrying them all out

## 2 CHRONICLES I

and building the palace for which  
20 I have made provision." Then  
David added to the assembly,  
"Now bless the Eternal your  
God." So the whole assembly  
blessed the Eternal the God of  
their fathers, bending their heads  
and doing homage before God  
21 and the king; next day they  
offered up sacrifices to the Eternal  
and made burnt-offerings to the  
Eternal, a thousand bullocks, a  
thousand rams, and a thousand  
lambs, with the usual libations  
and thank-offerings in abundance  
22 for all Israel, eating and drinking  
before the Eternal that day with  
great gladness. Then they made  
Solomon David's son king a second  
time, consecrating him to be the  
prince of the Eternal, with Zadok  
23 as priest. So Solomon took his  
seat on the throne of the Eternal  
as king, instead of his father  
David; he prospered, and all  
24 Israel obeyed him. All the  
authorities and warriors and all

the other sons of king David sub-  
mitted to king Solomon. And the  
Eternal exalted Solomon high in  
the sight of all Israel, investing  
him with a royal majesty such as  
no king before him in Israel had  
enjoyed.

Such was David's reign over all 2  
Israel. He reigned over Israel for 2  
forty years, reigning seven years  
in Hebron and thirty-three years  
in Jerusalem. He died in a ripe 2  
old age, having had life and riches  
and honour to the full, and Solo-  
mon his son reigned instead of  
him. As for the deeds of David 2  
the king, from first to last, they  
are described already in the History  
of Samuel the seer, the History of  
Nathan the prophet, and the  
History of Gad the seer, which 31  
describe the whole of his reign,  
his exploits, and the changes that  
befell both him and Israel and  
all the realms of the other  
countries.

## 2 CHRONICLES

1 Now Solomon the son of David  
established himself in his kingdom;  
the Eternal his God was with him  
2 and made him very great. Solo-  
mon issued orders to all Israel, to  
the generals and commanders, the  
judges, and all the authorities, to  
every one of the headmen in  
3a Israel; then, accompanied by the  
whole community, Solomon went  
to the sacred height at Gibeon.  
4 God's ark had been brought by  
David from Kirjath-jeàrim to the  
place prepared for it by David at  
Jerusalem, where he had pitched

a tent for it. But at Gibeon 31  
stood God's Trysting tent, which  
Moses the servant of the Eternal  
had made in the desert, and there 5  
stood also the bronze altar, made  
by Bezalèl the son of Uri (the son  
of Hur), in front of the tent of  
the Eternal. So Solomon and  
the community resorted to the  
Eternal there; Solomon sacrificed 6  
there, on the bronze altar in front  
of the Trysting tent, before the  
Eternal, a thousand victims by  
burning. The following night 7  
God appeared to Solomon and

## 2 CHRONICLES II

said to him, "Ask what I am to  
8 give you." Solomon said to God,  
"Thou hast proved thyself most  
generous to my father David, and  
thou hast made me succeed him as  
9 king. Now, O God Eternal, let  
thy promise to my father David  
be completed; as thou hast made  
me king over a people whose num-  
bers are like the dust of the earth,  
10 so give me wisdom and intelligence  
that I may manage all the affairs  
of this people. For who can  
govern this people of thine, that  
11 is so great?" God answered  
Solomon, "Since this is your mind,  
since you have asked neither  
riches, nor wealth, nor honour,  
nor the lives of your adversaries,  
nor even long life for yourself, but  
wisdom and intelligence for your-  
self to govern my people over  
whom I have made you king,  
2 wisdom and intelligence I give  
you, and I will add riches, wealth,  
and honour such as no king before  
you ever had, and no king after  
3 you will ever have." Solomon  
then returned to Jerusalem.  
4 He reigned over Israel. He  
amassed chariots and cavalry;  
he had one thousand four hun-  
dred chariots and twelve thousand  
cavalry, which he kept in the  
chariot-towns or at Jerusalem  
6 beside the king. Solomon's  
horses were imported from Muzri  
and from Kuê; the royal dealers  
used to bring a troop of horses  
from Kuê, paying cash for them;  
7 a chariot brought in from Muzri  
cost seventy-five pounds in silver,  
and a horse cost about twenty  
pounds in silver (the dealers sup-  
plied all the kings of the Hittites  
and the Aramæans at the same  
rate). The king made silver and

gold as common in Jerusalem as  
stones, and cedar wood as plenti-  
ful as sycomore-trees in the low-  
lands.

Now Solomon resolved to build 2  
a temple for the Eternal and a  
royal palace for himself. So 2  
Solomon told off seventy thousand  
men as labourers and eighty  
thousand woodcutters in the hills,  
with three thousand six hundred  
foremen. Solomon also sent this 3  
message to Hiram king of Tyre:  
"Deal with me as you dealt with  
my father David, when you sent  
him cedars to build him a palace.  
I am building a temple in honour 4  
of the Eternal my God, dedicating  
it to him, for burning incense of  
fragrant spices before him, for  
presenting the bread of the Pres-  
ence perpetually, and for burnt-  
offerings every morning and even-  
ing, on the sabbaths and at the  
new moon and on the set festivals  
of the Eternal our God—these  
being binding upon Israel. It is 5  
a great temple I am building, for  
great is our God above all gods.  
No one could build him a temple 6  
to house him, since heaven and  
even the highest heaven cannot  
contain him. I am merely build-  
ing him a temple, to have incense  
burned before him, and who am I  
even to accomplish this? Send 7  
me, then, some craftsman who is  
an adept in working gold, silver,  
bronze, and iron, in handling  
purple, crimson, and blue dyes,  
some one to assist my own adepts  
in Judah and Jerusalem, whom  
my father David has collected.  
Also send me cedars, firs, and cy- 8  
press logs from Lebânon; for I  
know your servants are skilled at  
felling timber in Lebânon. My

## 2 CHRONICLES III

9 servants will join your servants in getting plenty of timber ready, for the temple I am building is to  
10 be a marvel in size. I will give your people the woodcutters two hundred thousand bushels of grain for food, two hundred thousand bushels of barley, a hundred and eighty thousand gallons of wine, and a hundred and eighty thousand gallons of oil." Hiram king of Tyre sent this written answer to Solomon: "Because the Eternal loves his people, he has  
11 made you their king. Blessed be the Eternal the God of Israel," Hiram continued, "who made heaven and earth, and who has given king David a wise son, endowed with prudence and intelligence, to build a temple and  
12 a royal palace for himself. I send you an adept workman, endued with intelligence, a trusty adviser  
13 of mine called Hiram, the son of a Danite woman and of a Tyrian sire, an expert in handling gold, silver, bronze, iron, stone, and wood, in treating purple, blue, fine linen, and crimson dyes, also in carving and engraving of all kinds; let him be allotted a place among your own adept workmen and those of my lord David your  
14 father. As for the grain, the barley, the oil, and the wine, of which my lord speaks, let these  
15 be sent to the servants; we will fell as much timber as you want from Lebânon and forward it in floats by sea to Joppa, whence you can transport it up to Jerusalem." So Solomon registered all the aliens in the land of Israel, according to the census taken by his father David; they proved to be a hundred and fifty-three

thousand six hundred in number. Seventy thousand of them he made labourers, eighty thousand were to work as woodcutters up in the hills, and three thousand six hundred were to act as foremen and to see that the men did their work.

Then Solomon began the building of the temple of the Eternal at Jerusalem, on mount Moriah where the Eternal had appeared to his father David, on the very spot fixed by David at the threshing-floor of Ornan the Jebusite; he began to build on the second day of the second month in the fourth year of his reign. Here is the ground-plan drawn up by Solomon for building the temple of God. Its length (measured by the older scale of cubits) was ninety feet, its breadth was thirty feet. The length of the front porch, corresponding to the breadth of the temple, was thirty feet, and its height was a hundred and eighty feet, the interior being garnished with pure gold. The large hall he wainscotted with fir, garnishing it with fine gold and carving palms and garlands on the walls. The shrine he adorned with exquisite jewels, and the gold came from Parvaim; he had the whole of the shrine, the beams, the walls, and the doors garnished with gold, carving kherubs on the walls. He made the most sacred interior thirty feet long, corresponding to the breadth of the temple, and it was thirty feet broad; he garnished it with over twenty-five tons of fine gold, the nails of gold each weighing two pounds. The upper rooms he also garnished with gold. Inside the



## 2 CHRONICLES IV

most sacred interior he made two kherubs in woodwork, covering 1 them with gold; their wings extended for thirty feet, one wing of 2 each kherub stretching for seven and a half feet to the wall of the shrine and the other wing stretching for seven and a half feet to the 3 wing of the other kherub. These kherubs, with wings stretching across thirty feet, stood on their 4 feet, facing inwards. He also had the curtain made of fine linen, in blue, purple, and crimson, with 5 kherubs worked on it. In front of the temple he erected two columns, about fifty feet high, with a capital of seven and a half feet in 6 height on the top of each; he put garlands like necklaces round the tops of the pillars, stringing upon them a hundred pomegranates 7 which he had carved. The columns he set up in front of the temple, one on the right hand and one on the left; the one on the right he called Jachin, the one on the left he called Boaz. 8 He also made a bronze altar, thirty feet long, thirty feet broad, 9 and fifteen feet high. He made a metal sea or tank fifteen feet in diameter, seven and a half feet high, and forty-five feet round. 10 Under it all round were gourd-like rosettes, encircling the tank, ten to every foot and a quarter; these gourd-like rosettes were in two rows, and they were cast in one 11 piece with the tank itself, which rested on twelve bulls, three facing the north, three facing the west, three facing the south, and three facing the east; the tank was placed on their backs, their haunches being turned inwards. 12 It was about three inches thick,

the brim curling like the brim of a cup, like the petals of a lily, and it held over twenty-four thousand gallons. He also made ten pots, 13 placing five on the right hand and five on the left, for washing those parts of the victims which were sacrificed in burnt-offerings; the priests washed themselves in the tank. He made the ten lamp- 14 stands of gold, as prescribed, and placed them inside the temple, five on the right side and five on the left. He also made ten tables, 15 and placed them inside the temple, five to the right and five to the left, as well as a hundred bowls of gold. He made the court of the 9 priests and the large court, with doors which he covered with bronze. The tank was placed on 10 the right of the temple, facing south-east. Hiram made the 11 pots, the shovels, and the bowls. So Hiram completed the work he did for king Solomon in building the temple of God, the two 12 columns, the two rounded capitals on the top of the columns, the two nets of trellis-work to cover the two rounded capitals on the top of the columns, the four hundred 13 pomegranates for each trellis-work, each network having two rows of pomegranates, to cover the two rounded capitals on the top of the columns. He also made 14 trolleys for the pots, and the pots on the trolleys, the tank and its 15 twelve bulls underneath; the pots, 16 the shovels, the forks, and all the utensils of the temple were made by the trusty Hiram for king Solomon, to build the temple of God. This bright bronze work 17 was cast by the king in the clay soil of the Jordan valley between

## 2 CHRONICLES V, VI

18 Sukkoth and Zeredah. Solomon made enormous quantities of these utensils, for the weight of the  
19 bronze was past counting. Solomon himself made of pure gold all the utensils within the temple of God, with the golden altar, the tables for the bread of Presence,  
20 the lampstands with lamps to burn in front of the inner shrine, as  
21 prescribed, the ornamental flowers, the lamps, and the tongs being of  
22 solid gold; the snuffers, bowls, saucers, and fire-pans, and even the entrances, the doors of the inner shrine, and the doors of the  
5 temple, were made of gold. So all the work done by Solomon on the temple of the Eternal was finished; Solomon then brought in the votive offerings of his father David, the silver and the gold and all the other articles, placing them in the store-chambers of the temple of God.

2 Then Solomon called together at Jerusalem the sheikhs of Israel and all the chiefs of the clans, the heads of the various families, to bring the ark of the Eternal's compact up from David's burg  
3 or Sion. The Israelites all gathered round the king at the festival in the seventh month.  
4 The sheikhs of Israel all went with  
5 the Levites and carried up the ark, the Trysting tent, and all the sacred articles inside the tent; these were carried by the priests  
6 or Levites, while king Solomon and all the community of Israel which had gathered round him walked in front of the ark, sacrificing sheep and oxen past all counting  
7 and numbering. Then the priests placed the ark of the Eternal's compact in its place within the

inner shrine, the most sacred Place, under the wings of the cherubs; for the wings of the cherubs stretched over the place for the ark, covering the ark and its poles, though the poles were so long that their projecting tips could be seen, not outside, but from the sacred hall in front of the shrine—the position they occupy to this very day. Inside the ark there was nothing except the two tablets which Moses had placed there at Horeb, the tablets of the compact which the Eternal made with the Israelites when they left Egypt. When the priests came out of the inner shrine (for all the priests present had consecrated themselves, not merely those whose turn it was to serve; all the Levites who were singers, Asaph Heman, and Jeduthun, with their sons and clansmen, stood at the east end of the altar, robed in fine linen, and holding cymbals, lutes, and lyres; beside them stood a hundred and twenty priests who blew trumpets. The trumpeters and singers joined in one loud song of praise and thanksgiving to the Eternal, and to the accompaniment of trumpets, cymbals, and other instruments of music, they sang this praise aloud to the Eternal, chanting,

For he is good,  
his kindness never fails.),

a cloud filled the temple, the temple of the Eternal, so densely that the priests could not stand to serve; the Eternal's splendour of glory filled the temple of God.

Then said Solomon :

The sun has the Eternal set in heaven, but chosen himself to dwell in darkness ;

## 2 CHRONICLES VI

so I have built this mansion great for thee,  
for thee to dwell in, to eternity.

Then the king turned round and blessed all the gathering of Israel as they stood. He said, "Blessed be the Eternal the God of Israel, who spoke directly to my father David and has done all he promised! He said, 'Ever since I brought my people out of the land of Egypt, I chose no city out of any clan of Israel to build a temple for my presence, nor did I choose any man to rule my people Israel, none but Jerusalem as my seat and David as lord over my people Israel.' My father David did have it in mind to build a temple in honour of the Eternal the God of Israel; but the Eternal said to my father David, 'You had it in your mind to build a temple in my honour; you did well to have that in mind. Yet you are not to build the temple; it is your son, born of your body, who shall build the temple in my honour.' The Eternal has done what he promised; for I have risen to succeed my father David and to sit upon the throne of Israel, as the Eternal promised, and I have built the temple in honour of the Eternal the God of Israel; in it I have placed the ark containing the compact which the Eternal made with the Israelites."

Then he stood in front of the altar of the Eternal, in presence of all the community of Israel, and stretched out his hands. Solomon had made a bronze platform, seven and a half feet long, seven and a half feet wide, and about four feet high, which he placed in the

middle of the court; taking up his position on this, he knelt down in the presence of all the community of Israel and stretching out his hands to heaven he cried: "O 14 Eternal, God of Israel, there is no god like thee in heaven or earth, who keepest thy compact and showest kindness to thy servants as they live under thine eye with all their heart. Thou hast kept 15 thy word to thy servant David my father; thou didst make him thine own promise and thou hast done it, as it is this day. Now 16 then, O Eternal, God of Israel, keep this thy promise to thy servant David my father: 'You shall never lack a descendant in my sight to sit upon the throne of Israel, if only your children watch their lives, careful to follow my directions as you have done.' O Eternal, God of Israel, pray let 17 this promise be fulfilled which thou didst make to thy servant David!

But can God really live among 18 men on earth? The very heaven, the height of heaven itself, cannot contain thee; and how much less this temple I have built! So do 19 thou turn, O Eternal my God, to thy servant in his prayers and supplications, listening to the cry of prayer which thy servant lifts to thee, that thine eyes may be 20 open, day and night, to this temple, to the place where thou hast promised thy presence, listening to the prayer thy servant offers, when he turns to this place. Listen to the supplications 21 of thy servant and of thy people Israel, when they turn in prayer toward this place; yea, hear us up in thy home, in heaven, and as thou hearest forgive us.

## 2 CHRONICLES VI

- 22 When a man sins against his neighbour and is adjured to swear an oath, when he comes and swears his oath before thine altar in this temple, then do thou listen up in heaven, take action and decide between thy servants, punishing the guilty by making him suffer for his misdeeds, and vindicating the innocent by rewarding him for his innocence.
- 23 When thy people Israel fall before the foe, because they have sinned against thee, if they repent and own thee openly and pray with supplications to thee in this temple, then do thou listen up in heaven and forgive the sin of thy people Israel, letting them remain within the land which thou gavest to them and to their fathers.
- 24 When the skies are shut and no rain falls, because they have sinned against thee, if they turn in prayer toward this place and own thee openly and give up their sin under thy chastisement, then do thou listen in heaven and forgive the sin of thy servant and thy people Israel, as thou teachest them the good path for their life; send rain upon thy land, which thou hast given thy people as their heritage.
- 25 When there is famine in the land, or pestilence, blasting or mildew, locusts or caterpillars, when their enemies besiege them in any of their towns, whatever be the plague or trouble — whatever prayer and supplication is offered by any man of them, knowing well what plagues and vexes himself, and stretching out his hands toward this temple, then do thou listen up in thy home, in heaven, and forgive them, dealing with every man as he has lived, O thou
- who knowest his heart (for thou thou only, knowest the heart of all men), that in awe of thee they may live as thou livest, so long as they are in the land thou gavest to our fathers. As for the alien who does not belong to thy people Israel but who came from a distant land, drawn by thy great fame for sheer strength and manly force, when they come and turn in prayer toward this temple, then do thou listen up in thy home, in heaven, and do all that the alien asks of thee, so that the nations in the world may know what thou art, learning to stand in awe of thee like thy people Israel, and learning that thou hast taken the temple which I built to be thine own. When thy people march out to fight against their enemies in any way of thine appointing and pray to thee, turning toward this city thou hast chosen and the temple I have built in honour of thee, then do thou listen up in heaven to their prayer and supplication and uphold their cause. When they sin against thee (for there is no man who does not sin) and thou in thine anger leavest them to their enemies, to be carried prisoners to some land far off or near, yet if they take thought in the land of their captivity and repent and offer supplications to thee in the land of their captivity, crying, 'We have sinned, we have gone wrong, we have done evil,' if they repent, heart and soul, in the land of their captivity, where they have been carried off as prisoners, and turn in prayer toward the land thou gavest to their fathers, toward the city thou hast chosen, toward the temple I have

## 2 CHRONICLES VII

39 built in honour of thee : then do thou listen up in thy home, in heaven, to their prayers and supplications, and uphold their cause ; forgive thy people who have sinned against thee.

40 And now, O my God, pray let thine eyes be open and thine ears attentive to prayer offered in this place.

41 Move up, O Eternal, to thy resting-place, thou and thy mighty ark !—  
thy priests, O Eternal, in triumphant array,  
thy worshippers rejoicing in prosperity !

42 O Eternal, disregard not thine own king, remember thy kind promises to thy servant David."

7 When Solomon had finished his prayer, fire fell from heaven and burned up the sacrificial victims.

2 The splendour of the Eternal's glory filled the temple, so that the priests could not enter the temple of the Eternal, as the Eternal's splendour filled the Eternal's temple.

3 All Israel looked on when the fire fell and the splendour of the Eternal was upon the temple ; they bowed down with their faces on the pavement in worship, giving thanks to the Eternal and chanting,

For he is good,  
his kindness never fails.

4 Then the king and all the people offered sacrifices before the Eternal ; king Solomon offered a sacrifice of twenty-two thousand oxen and a hundred and twenty thousand sheep. In this way the king and all the people dedicated 6 the temple of God. The priests stood in their proper positions, the Levites had the musical instruments for praising the Eternal,

which king David had made for the thanksgiving service (the chant to the Eternal being, "for his kindness never fails") when he used them in the service of praise ; the priests in front blew trumpets, and all Israel stood up. Solomon 7 also consecrated the middle part of the court in front of the temple of the Eternal ; for it was there that he sacrificed the victims for the burnt-offering, and the fat slices from the victims of the recompense-offerings, the bronze altar made by Solomon being unable to hold the burnt-offering, the cereal-offering, and the fat slices. Such was the festival held for 8 seven days by Solomon and all Israel—a very vast host, drawn from all parts, from the Pass of Hamath down to the Wady-el-Arish. On the eighth day they 9 held a closing celebration for seven days, after the seven days devoted to the dedication of the altar. Then on the twenty-third 10 day of the seventh month he dismissed the people to their homes, rejoicing with glad hearts at all the goodness of the Eternal to David, to Solomon, and to his people Israel.

Thus did Solomon finish the 11 temple of the Eternal and the royal palace ; he carried out successfully all he had in mind to construct in the temple of the Eternal and in his own palace. Then the Eternal appeared to 12 Solomon by night and said to him : "I have listened to your prayer and chosen this place as my temple for sacrifice. If I shut 13 up the sky till no rain falls, or if I bid locusts devour the land, or if I send pestilence among my

## 2 CHRONICLES VIII

14 people, then, if my people, who belong to me, humble themselves and pray and seek my presence, turning from their evil ways, I will listen up in heaven and forgive their sins and heal my land. My eyes shall be open and my ears attentive to prayer offered in this place; for I have now chosen and consecrated this temple as my seat for ever, and my eyes and my heart shall constantly be there.

17 As for yourself, if you will live under my eye like your father David, doing exactly as I have ordered you, and follow my rules and regulations, then I will make your royal throne sure, as I agreed with your father David when I promised that he would never be without a descendant to rule Israel. But if you turn away, giving up the rules and commands I have set before you, if you go to serve foreign gods and worship them, then I will uproot Israel out of the land I gave them; and this temple which I have consecrated for myself I will cast out of my sight, making it a proverb and byword among all nations.

21 This temple so grand!—why, any passer-by shall be amazed, and ask, ‘Why has the Eternal dealt thus with this land and temple?’

22 The answer will be, ‘Because the people forsook the Eternal the God of their fathers, who brought them out of the land of Egypt; because they took up with foreign gods, worshipping and serving them; that is why the Eternal brought all this ruin upon them.’”

8 At the end of twenty years, in the course of which Solomon had built the temple of the Eternal and his own palace, Solomon forti-

fied the towns presented to him by Hiram, and settled Israelites in them.

Solomon attacked Hamath; Zobah and conquered it. He built Tadmor in the desert and also all his store-towns in Hamath; he built Beth-horon the upper and Beth-horon the lower, both fortified towns with walls, gates, and bars, also Baalath, all the store-towns, the towns for his chariots, the towns for his cavalry, and whatever he was pleased to build in Jerusalem, at Lebânon, and anywhere throughout his realm.

Solomon raised a forced levy of 7 labourers, as is done to this day, from the descendants of the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, none of whom belonged to Israel—survivors in the land whom the Israelites had not destroyed. Solomon never forced Israelites to slave at his work; they were his soldiers and generals, chariot leaders and cavalry-leaders. The following two hundred and fifty men were king Solomon’s officials, who superintended all the workmen . . .

Solomon brought the Pharaoh’s daughter up from David’s burg to the palace he had built for her; “No wife of mine,” said he, “shall live in the residence of David king of Israel, for any spot where the ark of the Eternal has rested is sacred.”

Then Solomon burned victims as sacrifices to the Eternal on the altar of the Eternal which he had built in front of the vestibule, sacrificing at the daily rate as laid down by Moses, on the sabbaths, at the new moon, and at the fixed

## 2 CHRONICLES IX

festivals (three times a year, the festival of unleavened bread, the festival of weeks, and the festival 14 of booths). He fixed, as appointed by his father David, the divisions of priests for their service, fixed the stations for the Levites to sing praise and attend the priests, as the day's duty required, and also arranged the warders in divisions at each gate (for David the man of God had 15 left these orders). The king's orders for the priests and Levites were carried out faithfully in every detail, including the treasures. 16 In this way Solomon's work was completed, from the day when the foundations of the temple of the Eternal were laid to the completion of the temple.

17 Then Solomon went to Eziongeber and Eloth on the sea-coast, 18 in the land of Edom. Hiram had ships sent to him, and also expert seamen in his service, who accompanied Solomon's men to Ophir and brought back to king Solomon 9 over nineteen tons of gold. The 3 amount of gold that came to Solomon in one year was nearly twenty- 14 nine tons, in addition to what was derived in taxes from traders and as tribute from Arabian emirs 15 and from vassal-princes. King Solomon made two hundred shields of beaten gold; twenty-five pounds of gold went to each 16 shield. He also made three hundred targes of beaten gold; twelve pounds of gold went to each of them; the king hung these in the "Forest of Lebānon" hall. 17 The king also made a large ivory throne, which he overlaid with 18 pure gold; the throne had six steps and a footstool of gold, fixed

to the throne, with arms on each side of the seat, flanked by two lions, while twelve lions stood on 19 each side of the six steps. No such throne was ever made in any kingdom. King Solomon's drink- 20 ing service was all made of gold, and all the articles in the "Forest of Lebānon" hall were made of pure gold; silver was thought nothing of in Solomon's day. For 21 the king had ships that sailed to Tartessus along with Hiram's seamen; once every three years the Tartessus fleet came home with gold and silver, ivory, apes, and peacocks.

So in wealth and in wisdom king 22 Solomon excelled all kings on earth. All kings on earth came 23 to visit Solomon, to listen to the wisdom which God had put into his mind, and everyone brought 24 his present, silver articles, gold articles, robes, weapons, and spices, horses and mules, so much year by year. King Solo- 25 mon had four thousand stalls for horses and chariots, and twelve thousand cavalry, stationed in the chariot-towns or at Jerusalem beside the king. He ruled over all 26 the kings from the Euphrates to the land of the Philistines and as far as the frontier of Egypt. The 27 king made silver as common in Jerusalem as stones, and cedarwood as plentiful as sycamore-trees in the low-lands. Horses were brought 28 to Solomon from Egypt and from every country. Hiram's sailors 10 and Solomon's sailors, who brought gold from Ophir, also brought sandal-wood and jewels. Out of 11 the sandal-wood the king made balustrades for the temple of the Eternal and for the royal palace,

## 2 CHRONICLES X

as well as lyres and lutes for the singers ; none such had ever been seen before in Judah.

1 When the queen of Sheba heard about the fame of Solomon, she came to test him with puzzling questions at Jerusalem, accompanied by a very large retinue, with camels bearing spices, ample gold, and jewels. As soon as she reached Solomon, she opened out  
2 all that was on her mind ; and Solomon answered all her questions, there was not a single thing hidden from Solomon which he  
3 could not explain to her. When the queen of Sheba realized all this wisdom of Solomon, when she  
4 saw the palace he had built, the food at his table, the way his courtiers were arranged and his servants waited, and their dress, and the cupbearers and their dress, and the burnt-offerings he used to offer in the temple of the Eternal,  
5 she was quite overwhelmed ; she said to the king, " That was a true tale I heard in my own country, of your words and wisdom ! But I did not believe what they said till I came and saw for myself. And now I see not half was told me about your vast wisdom ; you are far more than  
7 all the reports I heard. Happy are your wives ! Happy men, these courtiers who are always waiting on you and hearing your  
8 wisdom ! Blessed be the Eternal your God, who delighted in you and set you on the throne of Israel, to rule for the Eternal your God ! It is because your God loved Israel, meaning to establish them for all time, that he made you king over them, to govern and administer justice."

She presented the king with six hundred and ninety-three thousand pounds in gold, a wealth of spices, and jewels ; never was any such supply of spices seen as the queen of Sheba gave to king Solomon. King Solomon in turn presented the queen of Sheba with whatever she desired, with anything she asked, besides returning the value of her own present. Then she returned to her own land, she and her retinue.

As for the rest of the acts of Solomon, from first to last, are they not described in the History of the prophet Nathan and in the " Prophecies " of Ahijah from Shilo, and in the " Visions " of Iddo the seer regarding Jeroboam the son of Nebat ? Solomon reigned in Jerusalem over all Israel for forty years. Then Solomon slept with his fathers, and was buried in the city of David his father. His son Rehoboam reigned instead of him.

Rehoboam went to Shechem, for all Israel had gone to elect him king at Shechem. But as soon as Jeroboam the son of Nebat heard the news (he was in Egypt, whither he had fled to escape from king Solomon), Jeroboam came back from Egypt ; he was sent for and summoned. Then Jeroboam and all Israel went and said to Rehoboam, " Your father's rule was heavy ; lighten the heavy rule he imposed upon us and his crushing service, and we will serve you." He said to them, " Come back after three days." When the people went away, king Rehoboam consulted the old councillors who had served his father Solomon. He asked them



## 2 CHRONICLES XI

what answer they would advise  
7 him to return to the people. They  
said, "If you will be kind to this  
people and please them and speak  
favourable words to them, they  
will be your servants for all time."  
8 But he set aside this advice given  
him by the old councillors, and  
consulted the juniors of his own  
9 age in his retinue. He asked them  
what answer they would advise  
him to return to the demand of  
the people that Solomon's rule  
0 should be lightened. These juniors  
of his own age replied, "This  
people cries to you, 'Your father's  
rule was heavy, make you it  
lighter for us?' Well, tell them  
this: 'My little finger is thicker  
1 than my father's thighs. If my  
father's rule pressed hard on you,  
I will press harder still; my father  
lashed you with scourges, but I  
will lash you with scorpions.'"  
2 On the third day Jeroboam and  
all the people came back to Re-  
hoboam, as the king had told  
3 them. The king gave them a  
harsh answer. King Rehoboam  
set aside the advice of the senior  
4 councillors, and spoke to the  
people as the juniors had  
advised: "My father's rule  
pressed hard on you, but I will  
press harder still; my father  
lashed you with scourges, but I  
will lash you with scorpions."  
5 So the king refused to heed the  
people. (This was a turn of  
things brought about by God,  
that the Eternal might carry out  
the word which he had sent by  
Ahijah of Shilo to Jeroboam the  
6 son of Nebat.) When all Israel  
saw that the king refused to heed  
them, the people retorted to the  
king,

What part have we in David?  
We're done with Jesse's son!  
Look to your own house, David, now!  
Home, Israel, to your homes!

Then all Israel went home. When 18  
king Rehoboam sent them Hado-  
ram, who was in charge of the  
labour-gangs, the Israelites stoned  
him to death; whereupon king  
Rehoboam mounted his chariot in  
a hurry to escape to Jerusalem.  
So Israel rebelled against the 19  
dynasty of David, as it still does.  
However, Rehoboam reigned over 17  
the Israelites who lived in the  
towns of Judah.

On reaching Jerusalem, Reho- 11  
boam mustered the men of Ben-  
jamin and Judah, a hundred and  
eighty thousand picked men-at-  
arms, to attack Israel and recover  
the kingdom for Rehoboam. But 2  
this message came from the  
Eternal to Shemaiah, a man of  
God: "Give this message from 3  
the Eternal to Rehoboam the son  
of Solomon, king of Judah, and  
to all the Israelites in Judah and  
Benjamin: 'You are not to 4  
march or fight against your fel-  
lows. Back home, every man of  
you! What has happened, I have  
caused to happen.'" They list-  
ened to what the Eternal said,  
and gave up their march against  
Jeroboam.

Rehoboam lived in Jerusalem. 5  
He built towns of defence through-  
out Judah, fortifying Bethlehem, 6  
Etam, Tekoa, Bethzur, Soko, 7  
Adullam, Gath, Mar'shah, Ziph, 8  
Adoraim, Lakhish, Azekah, and 9  
Zorah, with Aijalon and Hebron 10  
(which belong to Judah and Ben-  
jamin). He strengthened these 11  
fortresses, putting commanders in  
them, with stores of provisions,

## 2 CHRONICLES XII

- 12 oil and wine ; and in each town he stored shields and spears. He made them very strong, so that he held Judah and Benjamin.
- 13 The priests and the Levites all over Israel went over to him
- 14 from every quarter ; the Levites left their open lands and settlements, flocking into Judah and Jerusalem (since Jeroboam and his successors had deposed them from officiating as priests to the
- 15 Eternal and had appointed priests for the high places and the satyrs and the calves which Jeroboam
- 16 had made). They were followed, from all the clans of Israel, by those who had made up their minds to worship the Eternal the God of Israel, and who came to Jerusalem in order to sacrifice to the Eternal the God of their
- 17 fathers. These proved a strength to the kingdom of Judah, and made Rehoboam son of Solomon powerful for three years, as they lived by the traditions of David and Solomon for three years.
- 18 Rehoboam married Mahalath the daughter of Jerimoth, a son of David, and of Abihail the daughter of Eliah, a son of Jesse ; she bore him three sons, Jeshu, Shemariah, and Zaham. After her he
- 19 married Maakah, a granddaughter of Absalom, who bore him Abijah,
- 20 Attai, Ziza, and Shelomith. Of all his wives and mistresses (for he had eighteen wives and sixty mistresses, who bore him twenty-eight sons and sixty daughters), Rehoboam loved Maakah the
- 21 granddaughter of Absalom best ; he made her son Abijah the crown prince, over his brothers, intending to make him king, and he was wise enough to distribute his
- 22
- 23

other sons all over the country o Judah and Benjamin, placing them in all the fortified towns, giving them plenty of provisions, and arranging many marriages for them.

It was after Rehoboam's kingdom was established, after he became powerful, that he and all Israel along with him forsook the law of the Eternal. As they had broken faith with the Eternal, in the fifth year of Rehoboam's reign Shishak king of Egypt marched against Jerusalem with twelve hundred chariots and sixty thousand cavalry and an innumerable army from Egypt, Libyans, Troglodytes, and Ethiopians. He captured the fortified towns belonging to Judah, and then reached Jerusalem. Rehoboam and the nobility of Judah had gathered at Jerusalem, on account of Shishak ; and to them the prophet Shemaiah brought this message from the Eternal : " As you have forsaken me, I have abandoned you to Shishak." The nobility and the king humbled themselves, crying, " The Eternal is just ! " So when the Eternal saw that they had humbled themselves, the Eternal sent this message to Shemaiah : " They have humbled themselves, I will not destroy them ; in a little while I will grant them deliverance. My wrath shall not be vented on Jerusalem by Shishak ; yet they must be his servants, to let them know the difference between my service and the service of foreign lands." So Shishak king of Egypt attacked Jerusalem and carried off the treasures of the temple of the Eternal and the

## 2 CHRONICLES XIII

treasures of the royal palace; he carried off everything, even the golden shields made by Solomon. (Rehoboam made bronze shields instead, which he entrusted to the officers of the guard who guarded the entry to the royal palace; whenever the king entered the temple of the Eternal, the guards carried the shields, and then brought them back to the guard-room.) But as Rehoboam humbled himself, the Eternal's wrath was averted, so that he was not utterly destroyed. Besides, there was some good left still in Judah. King Rehoboam then regained his royal power at Jerusalem; Rehoboam was forty-one years old when he began to reign, and he reigned for seventeen years in Jerusalem, the city chosen by the Eternal out of all the clans of Israel to belong to himself. His mother's name was Naamah the Ammonitess. He did evil, for he had no mind to worship the Eternal. The acts of Rehoboam, from first to last, are they not described in the histories of Shemaiah the prophet and of Iddo the seer? Rehoboam and Jeroboam were always fighting. Rehoboam slept with his fathers and was buried in David's burg; Abijah his son reigned instead of him.

It was in the eighteenth year of king Jeroboam that Abijah began to reign over Judah. For three years he reigned in Jerusalem; his mother's name was Maakah the daughter of Uriel of Gibeah. War broke out between Abijah and Jeroboam. Abijah took the field with an army of gallant soldiers, four hundred thousand

picked men; Jeroboam arrayed against him eight hundred thousand picked men, who were gallant fighters. Abijah took his stand on mount Zemaraim, in the highlands of Ephraim, and shouted: "Listen to me, Jeroboam, and all Israel! Surely you know that the Eternal the God of Israel gave the monarchy of Israel to David for all time, to David and his descendants by an irrevocable pledge? Yet Jeroboam the son of Nebat, a servant of Solomon the son of David, rose in rebellion against his lord. He was joined by some crafty creatures, low scoundrels, who asserted themselves against Rehoboam the son of Solomon, when Rehoboam was inexperienced and too weak to resist them. And now you think of resisting the kingdom of the Eternal under the son of David! You are a mighty host; you have with you the golden calves which Jeroboam made as gods for you. Have you not expelled the priests of the Eternal, Aaron's sons, and the Levites? Have you not made priests for yourselves as foreigners do, till anybody who comes forward to consecrate himself with a young bullock and seven rams can become a priest of your no-gods? But as for us, the Eternal is our God; we have not forsaken him; we have the sons of Aaron serving the Eternal as priests, and the Levites at their posts, burning every morning and evening to the Eternal sacrifices and fragrant incense, arranging the bread of Presence on the sacred table, and lighting the golden lampstand with its lamps every evening.

## 2 CHRONICLES XIV

We do our duty to the Eternal our God; you have forsaken him.

12 Here is God with us, at our head; his priests have the bugles of alarm, to sound the alarm against you. Men of Israel, fight not against the Eternal the God of your fathers, for you will never succeed!" However, Jeroboam laid an ambush in their rear; Judah had his army in front of them and his ambush in the rear,

14 so that, on turning to attack, there was the foe arrayed in front and behind! They cried to the Eternal, the priests blew a trumpet blast, and the Judahites raised their war-cry. Now, as the Judahites raised their war-cry, God routed Jeroboam and all Israel before Abijah and

16 Judah; the men of Israel fled before Judah, and God put them

17 into the hands of Judah; Abijah and his army massacred them, till five hundred thousand picked

18 men of Israel fell dead. So the Israelites were crushed at that time, while the men of Judah won, because they relied on the Eternal

19 the God of their fathers. Abijah chased Jeroboam, and captured from him the towns of Bethel, with its villages, Jeshana, with its villages, and Ephron, with its

20 villages. Indeed, Jeroboam never recovered himself during the reign of Abijah; the Eternal

21 struck him dead. But Abijah grew powerful; he married fourteen wives and had twenty-two

22 sons and sixteen daughters. The rest of the acts of Abijah, his deeds and his sayings, are described in the Midrash of the prophet Iddo. Abijah slept with

14 his fathers, and was buried in

David's burg; Asa his son reigned instead of him.

During his reign the country had peace for ten years. Asa did what was good and right in the eyes of the Eternal his God; he removed the foreign altars and shrines, he demolished the obelisks, and cut down the sacred poles, ordering Judah to worship the Eternal, the God of their fathers, and to obey his law and orders. He also removed from all the towns in Judah the shrines and sun-pillars. Under him the realm lay quiet. He built fortified towns in Judah, for the land was at peace and he had no war during these years; the Eternal had granted him rest. "Let us build these towns," he said to Judah, "putting up walls and towers and gates and bars, while the country lies undisturbed since we have worshipped the Eternal our God; we have worshipped him, and he has granted us rest on every side." So they built and prospered. Asa had an army of Judahites carrying shields and spears, three hundred thousand of them, and two hundred and eighty thousand Benjamites arrayed with targes and bows—all of them gallant fighters. They were once attacked by Zerah the Ethiopian at the head of a million men, with three hundred chariots. Zerah reached Marëshah, and Asa marched against him, the battle being joined at Marëshah in the valley of Zephathah. Asa cried to the Eternal his God, "O Eternal, thou art the only one to help the weak against the mighty. Help us, O Eternal our God, for on thee we rely, and trusting in

## 2 CHRONICLES XV

thee do we encounter this host. O Eternal, thou art our God ; let not mortal man prevail against thee." So the Eternal routed the Ethiopians before Asa and Judah. The Ethiopians fled, pursued by Asa and his men as far as Gerar ; so many Ethiopians were killed that not one remained alive ; they were broken before the Eternal and his army. The Judahites bore off rich booty ; they captured all the towns round Gerar, as a panic from the Eternal overcame these towns ; they plundered every town (for there was rich plunder in them), they also captured the Bedawin tents and bore off plenty of sheep and camels ; then they came back to Jerusalem. Then the spirit of God inspired Azariah the son of Oded to go out and meet Asa with this message : " Listen to me, Asa, and all you men of Judah and Benjamin ! The Eternal was on your side because you were on his side ; if you seek him, he will be found by you ; but, if you forsake him, he will forsake you. For a long while Israel was without the true God, without any priest who taught religion, without God's law ; but when they turned in their trouble to the Eternal the God of Israel and sought him, he was found by them. During those years there was no peace for anyone ; sore woes disturbed everyone in every district ; clan dashed against clan, and town against town, for God punished them with all kinds of disorder. But be you strong, relax not your efforts, for your work will be rewarded." When Asa heard this, he was brave

enough to remove the detestable idols from all the land of Judah and Benjamin and from all the towns he had captured in the highlands of Ephraim. He also repaired the altar of the Eternal in front of the porch of the Eternal. Then he summoned all Judah and Benjamin and the settlers from Ephraim, Manasseh, and Simeon, who had come over to him in large numbers from Israel when they saw that the Eternal his God was with him. Gathering at Jerusalem in the third month of the fifteenth year of Asa's reign, they sacrificed that day to the Eternal, from the booty they had captured, seven hundred oxen and seven thousand sheep. They renewed their compact to worship the Eternal the God of their fathers with all their heart and soul, resolving that anyone, young or old, man or woman, who would not worship the Eternal, the God of Israel, should be put to death. They pledged their oath to the Eternal aloud, with shouts and with blasts on the trumpets and the bugles. And all Judah rejoiced over the oath, for they had sworn it with all their heart and sought him with all their desire ; the Eternal was found by them, and he gave them peace on every side. King Asa also deposed his mother Maakah from the position of queen-mother, because she had made an obscene object for Astartê ; Asa demolished this object of an image, reduced it to dust, and burned it in the Kidron-ravine. The shrines were not removed from Israel ; still, Asa's mind was undivided all his life.

## 2 CHRONICLES XVI, XVII

19 Down to the thirty-fifth year  
of Asa's reign there was no further  
16 war. But in the thirty-sixth  
year of Asa's reign Baasha king of  
Israel attacked Judah, fortifying  
Ramah in order to prevent anyone  
passing to or from Asa king of  
2 Judah. So Asa took silver and  
gold from the treasures of the  
temple of the Eternal and the  
royal palace, and sent this message  
to Benhadad the king of Aram at  
3 Damascus: "There is an alliance  
between myself and you, as there  
was between my father and your  
father. Here is a present of silver  
and gold; come, break your  
alliance with Baasha the king of  
Israel, and force him to let me  
4 alone." Benhadad agreed to  
king Asa's request; he sent his  
generals to attack the towns of  
Israel, and they stormed Ijon,  
Dan, and Abel-maim, as well as  
all the store-towns of Naphtali.  
5 When Baasha heard this, he  
stopped fortifying Ramah and  
6 abandoned his enterprise. Then  
king Asa took all the men of  
Judah, and they carried away  
the stones and timber with  
which Baasha had been fortifying  
Ramah; Asa used them to fortify  
7 Geba and Mizpah. Then Hanani  
the seer came and told Asa king  
of Judah, "You have lost a victory  
over the Aramæan army, by  
relying on the king of Aram  
instead of relying on the Eternal  
8 your God. Were not the Ethiopians  
and the Libyans a huge  
host, with an enormous number  
of chariots and cavalry? Yet the  
Eternal put them into your power,  
9 because you relied on him. For  
the Eternal's eyes dart here and  
there over the whole world, as he

exerts his power on behalf of  
those who are devoted to him.  
This is a foolish deed of yours;  
after this you will have to fight."  
Asa, angry at the seer, clapped  
him into the stocks, for he was in  
a rage with him for what he said.  
It was at this time also that Asa  
tortured some of the people.

Now the acts of Asa, from first, 1  
to last are described in the History  
of the Kings of Judah and Israel.  
In the thirty-ninth year of his reign  
Asa's feet became diseased; the  
disease was very painful, and Asa  
had recourse to his physicians,  
not to the Eternal. Asa slept 1:  
with his fathers, dying in the forty-  
first year of his reign; he was 1:  
buried in a tomb of his own, which  
he had cut out for himself in  
David's burg, and was laid out in  
a resting-place filled with fragrant  
perfumes and all kinds of spices  
prepared by the perfumers' art;  
a large bonfire was lit in his  
honour.

Jehoshaphat his son reigned 11  
instead of him, and established  
his power against Israel. He 2  
posted armed forces in every forti-  
fied town of Judah, setting mili-  
tary posts throughout the country  
of Judah and in the towns of  
Ephraim captured by his father  
Asa. The Eternal was with 3  
Jehoshaphat, because he took the  
line taken at first by his father;  
he resorted not to the Baals but 4  
to his father's God, living by his  
commands, instead of doing as  
Israel did. Therefore did the 5  
Eternal establish the kingdom  
under his rule; all Judah brought  
presents to Jehoshaphat, and he  
had abundant wealth and honour.  
He made it his ambition to live on 6

## 2 CHRONICLES XVIII

the lines of the Eternal, and proceeded to remove the shrines and sacred poles from Judah. In the third year of his reign he sent some of his leading men, Benhail, Obadiah, Zecchariah, Nethanel, and Micaiah, to give religious instruction throughout the towns of Judah, accompanied by some Levites, Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tob-adonijah, also by Elishama and Jehoram, who were priests. Taking the law-book of the Eternal, they gave instructions throughout Judah; they went to every town in Judah, instructing the people. The Eternal also put such a dread upon all the realms round Judah that they made no war upon Jehoshaphat. Indeed, some of the Philistines brought tribute to Jehoshaphat, a vast quantity of silver, while the Arabians brought him flocks, seven thousand seven hundred rams and seven thousand seven hundred he-goats. Jehoshaphat became more and more powerful. He built castles and towns for storing provisions throughout Judah; he had large military stores in the towns of Judah, and soldiers, gallant fighters, in Jerusalem. This was their register, by families: Judah's generals were Adnah, in command of three hundred thousand gallant fighters, next to him Jehohanah, in command of two hundred and eighty thousand, and next to him Amasiah the son of Zichri, who volunteered for the service of the Eternal, in command of two hundred thousand gallant fighters; Benjamin's generals

were Eliada, a gallant soldier, in command of two hundred thousand men armed with bow and targe, and next to him Jehozabad, 18 in command of a hundred and eighty thousand men all ready for the fray. These were at the king's 19 disposal, besides the troops posted by the king in the fortified towns all over Judah.

Jehoshaphat had abundant 18 wealth and honour. He allied himself in marriage to Ahab. Some years later he visited Ahab 2 at Samaria; Ahab killed large numbers of sheep and oxen for him and his company, and pressed him to join him in an attack on Ramoth-gilead. Said Ahab king 3 of Israel to Jehoshaphat king of Judah, "Will you accompany me against Ramoth-gilead?" He replied, "I am one with you, my men are one with your men; we will join you in the war. But 4 first of all," added Jehoshaphat, "pray find out what the Eternal has to say." So the king of Israel, 5 gathering the prophets together, four hundred of them, asked them, "Shall we march to attack Ramoth-gilead, or shall I give it up?" "March," they answered, "God will put it into the hands of the king." Jehoshaphat asked, 6 "Is there not some other prophet of the Eternal whom we might consult?" The king of Israel 7 said to Jehoshaphat, "There is another man through whom we may consult the Eternal, but I hate him, for he never will prophesy any good for me, he always prophesies some evil; it is Micaiah the son of Imlah." "Let not the king say so," replied 8 Jehoshaphat. So the king of 8

## 2 CHRONICLES XVIII

Israel called an officer and told him to bring Micaiah the son of Imlah quickly. Now the king of Israel and Jehoshaphat the king of Judah were seated each upon his throne, in full armour, seated at the entry to the gate of Samaria; all the prophets were prophesying in front of them.

10 Zedekiah the son of Kenaānah had made iron horns and given this message from the Eternal, "With these you shall push the

11 Aramæans till they perish." So said all the prophets, shouting, "March to Ramoth-gilead and win; for the Eternal will put it

12 into the hands of the king." The messenger who went for Micaiah told him that the prophets with one consent were predicting good for the king; "Pray let your message be like any one of theirs,

13 say a good word." "As the Eternal lives," said Micaiah, "whatever my God tells me I

14 will say." When he came to the king, the king asked him, "Micaiah, shall we march to attack Ramoth-gilead or give it up?" "Oh march away and win," said Micaiah, "for it is sure to fall into your hands!"

15 The king retorted, "How often have I to adjure you to tell me the plain truth as from the Eternal?"

16 "Well," said Micaiah, "I had a vision: I saw all Israel scattered over the hills like sheep without a shepherd; and the Eternal said, 'These folk have no master; better let each of them go home

17 in peace!'" So the king of Israel said to Jehoshaphat, "Did I not tell you that he would not prophesy any good for me,

18 but only evil?" "No," cried

Micaiah, "listen to this from the Eternal. I had a vision of the Eternal seated on his throne, with all the heavenly host standing right and left of him. When the Eternal asked, 'Who will delude Ahab into marching to his death at Ramoth-gilead?' one said this, another said that, till one spirit came forward and, standing before the Eternal, offered to delude Ahab. 'How?' said the Eternal. The spirit answered, 'By passing as a lying spirit into the mouth of all his prophets!' 'You shall delude him,' said the Eternal, 'you shall succeed in that; pass out and do it!' So the Eternal has put a lying spirit into the mouth of your prophets here; the Eternal has resolved on evil for you." At this, Zedekiah the son of Kenaānah stepped forward and struck Micaiah on the cheek, saying, "Where is the spirit of the Eternal that speaks through you?" "You will find that out," said Micaiah, "on the day when you have to take refuge in an inner chamber!" Then the king of Israel said, "Take Micaiah away back to Amon the governor of the town and to prince Joash, with orders from the king that the fellow is to be clapped into prison and fed on bread and water to keep him miserable, till I come home victorious." "If ever you come home victorious," said Micaiah, "then the Eternal has not spoken by me." Then the king of Israel and Jehoshaphat the king of Judah marched on Ramoth-gilead. "I will go into the fray disguised," said the king of Israel to Jehoshaphat, "but you can put on your own robes."



## 2 CHRONICLES XIX, XX

So the king of Israel disguised himself before they entered the  
30 fray. Now the king of Aram had ordered the captains of his chariots to fight with no one, young or old, except the king of  
31 Israel; so, on seeing Jehoshaphat, the chariot-captains thought he was the king of Israel and surrounded him. Jehoshaphat gave a shout, and the Eternal helped him; God moved them to leave  
32 him alone. Seeing that he was not the king of Israel, the chariot-captains stopped pursuing him.  
33 But a certain archer, drawing his bow at a venture, struck the king of Israel between the joints of his armour. "Wheel round," cried the king to the driver of his chariot, "get me out of the battle,  
34 for I am badly wounded." However, as the fight grew fiercer that day, the king remained to face the Aramæans till night fell; about sunset he died.

19 Jehoshaphat king of Judah returned safe home to Jerusalem.  
2 He was met by Jehu the son of Hanani the seer, who came out and said to king Jehoshaphat, "Should one help bad men, and be a friend to those who hate the Eternal? This has drawn down on you anger from the Eternal.  
3 Still, there is some good in you; you have removed the sacred poles from the land and made up your mind to worship God."  
4 Jehoshaphat resided at Jerusalem; once more he went over the nation from Beêrsheba to the highlands of Ephraim and brought them back to the Eternal the God  
5 of their fathers. He also appointed judges all over the land, in each one of the fortified towns

of Judah, charging them to be 6 careful how they acted. "For," said he, "you act as judges not on behalf of man but of the Eternal, who is beside you as you give your decisions. So let awe 7 for the Eternal control you; be careful to act in that spirit, for the Eternal our God knows nothing of injustice nor of favouritism nor of bribing." At 8 Jerusalem Jehoshaphat also established a court of Levites and priests and headmen in Israel for religious cases and disputes among the citizens of Jerusalem. He 9 gave the judges this charge: "In awe of the Eternal, with loyal heart and single mind, you shall act. Whenever a case comes 10 before you from your fellows in any town, and you have to decide between manslaughter and murder, or to decide what law or command, what rule or regulation applies, warn the parties against incurring guilt before the Eternal, and so bringing wrath on yourselves and on your fellows. You must do this, not to incur guilt. Amariah the high-priest presides 11 over you in all religious cases, and Zebadiah the son of Ishmael, the clan-chief of Judah, in all civil cases; the Levites execute your decisions. Get to work, then, with courage, and may the Eternal be with each honest man."

It was after this that the 20 Moabites and Ammonites, with some of the Meûnim, made war on Jehoshaphat. Word came to 2 Jehoshaphat that a huge host was moving against him from Edom, over the Dead Sea, and that they were already at Hazazon-tamar (or Engedi). Jehoshaphat 3

## 2 CHRONICLES XX

was afraid; he resolved to have recourse to the Eternal, and proclaimed a fast all over Judah. So Judah assembled to seek help from the Eternal; people came from every town in Judah to worship the Eternal. And Jehoshaphat rose in the assembly of Judah and Jerusalem, before the new court, in the temple of the Eternal, and prayed thus: "O Eternal, the God of our fathers, art not thou God in heaven, and ruler of all realms on earth? Such power and might is thine that no one can resist thee. O our God, didst not thou evict the natives of this land before thy people Israel, giving the land to the offspring of Abraham thy friend for all time? And they settled in it, they have built a sanctuary in it to thine honour, thinking that if evil befell them, the sword in judgment, or pestilence, or famine, they would stand in front of this temple and before thee (for in this temple is thy presence) and cry to thee in their distress, till thou didst hear and save them. Now here are the Ammonites and Moabites and folk from mount Seir, whom thou didst not allow Israel to invade, when Israel came out of the land of Egypt—no, Israel turned away from them and did not destroy them! Look how they reward us, coming to eject us from thy very own country which thou hast given us to be ours. O our God, wilt thou not deal with them? We are helpless against this mighty host that is attacking us; we know not what to do, but we look to thee." All the men of Judah stood before the Eternal,

with their infants, their wives, and their children. Then Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite descended from Asaph, was inspired by the spirit of the Eternal in the midst of the gathering to cry, "Listen, all ye men of Judah, ye citizens of Jerusalem, and you, O king Jehoshaphat; the Eternal's message to you is this, 'Fear not, falter not before this vast army; it is for God, not for you, to fight them. March down against them to-morrow; they are coming up by the ascent of Haziz, and you will come upon them at the end of the ravine in front of the desert of Jeruel. You will not need to do any fighting; take up your position, stand still, and watch the victory of the Eternal, who is on your side, O Judah and Jerusalem. Fear not, falter not. Move out against them to-morrow, for the Eternal is on your side.'" Jehoshaphat bent his head, face to the ground, and all the men of Judah and the citizens of Jerusalem fell down before the Eternal, worshipping the Eternal, while the Levites (Korahites belonging to the Kohath family) stood up to praise the Eternal the God of Israel at the pitch of their voices. Next morning they rose and moved into the open country round Tekoa. As they advanced, Jehoshaphat stood and said, "Listen, men of Judah and citizens of Jerusalem! Take hold of the Eternal your God and you will keep hold of life; hold by his prophets, and you will prosper." After this counsel to the nation, he appointed the Eternal's singers

## 2 CHRONICLES XXI

to praise him in sacred vestments, marching in front of the army and chanting,

Give thanks to the Eternal,  
for his kindness never fails.

- 22 As they began to sing and praise him, the Eternal set men in ambush against the Ammonites, the Moabites, and the folk from mount Seir, who had attacked Judah, and they were routed.
- 23 The Ammonites and the Moabites turned on the natives of mount Seir, determined to wipe them out; and then, after destroying the natives of Seir, they all helped
- 24 to kill one another. So when the men of Judah reached their post of attack looking over the open country, they saw the host were so many corpses stretched upon the ground; not a man had escaped.
- 25 When Jehoshaphat and his people came to plunder them, they found plenty of cattle, goods, garments, and valuables, which they carried off for their own use—more, indeed, than they could bear away; the booty was so enormous that it took them three days to remove it.
- 26 On the fourth day they mustered in the valley of Berâkah (Blessvale), where they blessed the Eternal; hence to this day it is
- 27 called Blessvale. Then all the men of Judah and Jerusalem, headed by Jehoshaphat, returned home to Jerusalem, rejoicing, since the Eternal had given them
- 28 joy over their enemies; they went to the temple of the Eternal at Jerusalem with lutes and lyres and
- 29 trumpets. And when the foreign countries heard that the Eternal had fought against the enemies of Israel, the dread of God fell on

them all. So the realm of Jehoshaphat was undisturbed, for his God granted him rest on every side.

Jehoshaphat reigned over Judah 31 dah. He was thirty-five years old when he began to reign, and he reigned in Jerusalem for twenty-five years. His mother's name was Azubah the daughter of Shilhi. He followed the path of his father Asa, never swerving from it, doing what was right in the eyes of the Eternal. Still the shrines were not removed, nor had the nation as yet turned to the God of their fathers. The rest of the acts of Jehoshaphat, from first to last, are described in the History of Jehu the son of Hanani, which is inserted in the Book of the Kings of Israel.

Later on, Jehoshaphat king of Judah allied himself to Ahaziah king of Israel, an iniquitous monarch; he joined him in building ships to sail to Tartessus. They built the ships at Eziongeber. Whereupon Eliezer the son of Dodavahu of Marêshah uttered a prophecy against Jehoshaphat. "Because you have joined Ahaziah," he said, "the Eternal has wrecked your enterprise." And the ships were wrecked; they were never able to sail to Tartessus.

Jehoshaphat slept with his fathers and was buried with his fathers in David's burg. Jehoram his son reigned instead of him. He had several kinsmen, sons of Jehoshaphat, Azariah, Jehiel, Zechariah, Michael, and Shephatiah; all of these were sons of Jehoshaphat king of Israel, and 3 their father had presented them

## 2 CHRONICLES XXII

with rich gifts of silver, gold, and valuables, as well as with fortified towns in Judah, but he gave the kingdom to Jehoram, since he was 4 the eldest son. When Jehoram ascended his father's throne he put all his brothers to death, along with a number of the nobility in Israel. Jehoram was 5 thirty-two years old when he began to reign, and he reigned in 6 Jerusalem for eight years. He lived on the lines of the kings of Israel, following the dynasty of Ahab—for he was married to Ahab's daughter. He did what was evil 7 in the eyes of the Eternal, but the Eternal would not destroy the dynasty of David, for the sake of the compact he had made with David, and as he had promised David and his descendants a 8 dynasty for all time. During his reign Edom revolted from Judah 9 and set up a king for itself. Whereupon Jehoram invaded them with his officers and all his chariots; he attacked them by night, defeating the Edomites who surrounded him and the officers of his 10 chariots. Edom to this day is in rebellion against Judah. Libnah at the same time revolted from Jehoram, because he had forsaken the Eternal the God of his fathers. 11 He actually set up shrines on the hills of Judah and seduced the citizens of Jerusalem into idolatry; he made Judah un- 12 faithful. So a letter reached him from the prophet Elijah, which ran thus: "The Eternal the God of your father David declares that as you have not lived on the lines of your father Jehoshaphat or of 13 Asa king of Judah, but on the lines of the kings of Israel, as you have

seduced Judah and the citizens of Jerusalem into idolatry like that of the dynasty of Ahab, as you have murdered your own brothers, better men than yourself, the Eternal will strike heavily at your nation, your children, your wives, and all you possess; and you shall suffer cruelly from a disease in your bowels, till your bowels drop out with disease year after year." So the Eternal roused up against Jehoram the Philistines and the Arabians who adjoin the Ethiopians; they attacked Judah, broke into the country, and carried off all the possessions to be found in the royal household, along with the king's sons and wives, till not a soul was left him except Jehoahaz, the youngest son. After that the Eternal punished him with an incurable disease of the bowels. In due time, at the end of two years, his bowels dropped out, owing to the disease, and he died in sharp pain. His people lit no bonfire for him as for his fathers. He was thirty-two 20 years old when he began to reign, and he reigned for eight years in Jerusalem; he died with no one to regret him, and he was buried in David's burg, though not in the tombs of the kings.

The citizens of Jerusalem made 22 his youngest son Ahaziah king instead of him, for all the older sons had been murdered by the horde that accompanied the Arabians to the camp. So Ahaziah the son of Jehoram king of Judah was king. Ahaziah was 2 forty-two years old when he began to reign, and he reigned in Jerusalem for one year. His mother's name was Athaliah, a grand-

## 2 CHRONICLES XXIII

3 daughter of Omri. He too lived on the lines of the dynasty of Ahab, for his mother was an evil  
 4 counsellor to him; he did evil in the eyes of the Eternal, like the dynasty of Ahab; they were his counsellors after his father died, and they were the ruin of him.  
 5 He followed their advice, accompanying Jehoram the son of Ahab king of Israel to attack Hazael king of Aram at Ramoth-gilead; the Aramæans wounded Jehoram,  
 6 who returned to Jezreël to recover from the wounds he had received at Ramah in attacking Hazael king of Aram; and Ahaziah the son of Jehoram king of Judah went down to Jezreël to visit Jehoram the son of Ahab, as he was ill.  
 7 Now this visit of Ahaziah to Jehoram proved, under God, his downfall. For, on arriving, he went with Jehoram on an expedition against Jehu the son of Nimshi, whom the Eternal had anointed for the purpose of de-  
 8 stroying the dynasty of Ahab. As Jehu executed doom on the dynasty of Ahab, he came across the nobles of Judah and the kinsmen of Ahaziah serving under  
 9 Ahaziah, and killed them; he hunted for Ahaziah himself, who was caught hiding in Samaria, brought before Jehu, and killed. They allowed him to be buried, however, reflecting that he was the son of Jehoshaphat, who had been a whole-hearted worshipper of the  
 Eternal.  
 As none of Ahaziah's family could hold the reins of power,  
 10 Athaliah his mother, finding that her son was dead, went and murdered all the male survivors of the  
 11 royal house of Judah. But Je-

hoshabeath, a daughter of the king, caught up Joash the son of Ahaziah from the king's sons who were being murdered, and hid him and his nurse in a bedroom. In this way Jehoshabeath, the daughter of king Jehoram, and the wife of Jehoiada the priest—she was a sister of Ahaziah—hid the boy in safety, so that Athaliah did not kill him. For 12 six years the boy lay concealed with the princess and his nurse inside the temple of God, while Athaliah ruled the land. In 23 the seventh year Jehoiada took action. Making a compact with the army officers, Azariah son of Jeroham, Ishmael son of Jehohanan, Azariah son of Obed, Maaseiah son of Adaiah, and Elishaphat son of Zichri, he and 2 they went through Judah, gathering the Levites from every town in Judah and also the headmen of Israel. They came to Jerusalem, where all the gather- 8 ing made a compact with the king inside the temple of God. "The king's son must reign," said Jehoiada, "as the Eternal promised that the descendants of David should reign. This is what 4 you must do; a third of you priests and Levites who come on duty on sabbath must guard the door, a third of you must be at 5 the palace, and a third of you must be at the Horse gate. The people will be all in the court of the temple of the Eternal, but no 6 one is to enter the temple of the Eternal except the priests and the Levites on service: they may enter, for they are consecrated, but all the people must observe the injunction of the Eternal.

## 2 CHRONICLES XXIV

7 The Levites must surround the king, every man carrying his weapons; anyone who enters the temple is to be slain. Keep close  
8 to the king at every turn." The Levites and all the men of Judah carried out all the orders of Jehoiada the priest. They mustered all their men, those coming on duty and those going off duty on the sabbath (for Jehoiada the priest did not dismiss the divisions). Jehoiada the priest also handed to the officers the spears, the targes, and the shields belonging to king David which had lain in the temple of God; he posted all the men, each carrying his weapons, from the south side of the temple to the north side of the temple, facing the altar and  
11 the temple. Then, bringing out the king's son, he put the crown and the royal bracelets on him. They proclaimed him king and anointed him, shouting, "God  
12 save the king!" [[When Athaliah heard the cheers of the men running about and praising the king, she came out to them in the  
13 temple of the Eternal. When she looked, there she saw the king standing on the platform at the entrance, with the captains and the trumpeters beside him, and all the people of the land rejoicing and blowing trumpets, the singers playing music on their instruments and leading the praise. "Treason! Treason!" shouted Athaliah, tearing her robes. But Jehoiada the priest led out the captains and the army commanders, telling them, "Bring her out between the ranks, and slay whoever follows her" (the priest would not let her be killed

inside the temple of the Eternal). So they caught hold of her; she went to the horses' entry of the royal palace, and there they killed her. Jehoiada then made a compact for himself and all the people and the king that they were to be the Eternal's people. All the people went to the temple of Baal and demolished it, smashing his altars and images, and killing Mattan the priest of Baal in front of the altars.]] Jehoiada appointed guards for the temple of the Eternal, under authority of the priests and Levites whom David had arranged in the temple of the Eternal to offer the burnt-offerings of the Eternal as prescribed in the law of Moses, with rejoicing and with singing, as ordered by David. He put the warders at the gates of the temple of the Eternal, that no one who was in any way unclean might enter. Then, taking the captains, the nobles, the governors of the people, and all the people of the land, he had the king brought down from the temple of the Eternal; they went by the upper gate to the royal palace and seated the king upon the royal throne. The people of the land all rejoiced; the town was quiet; and Athaliah they cut down.

Joash was seven years old when he began to reign, and he reigned in Jerusalem for forty years. His mother's name was Zibiah of Beersheba. Joash did what was right in the eyes of the Eternal all the days of Jehoiada the priest; Jehoiada provided him with two wives, and he had sons and daughters. Afterwards Joash planned to repair the temple

## 2 CHRONICLES XXIV

5 of the Eternal. So he summoned the priests and Levites, ordering them to go to the towns of Judah and collect from all Israel money enough to keep the temple of their God in repair year by year. "See that you make haste with your work," he added. But the Levites did not make  
6 haste. So the king summoned Jehoiada the priest and asked him why he had not insisted upon the Levites collecting for the Tent of the Presence, from Judah and Jerusalem, the tax fixed by Moses the servant of the Eternal, and  
7 by the community of Israel. For that iniquitous woman Athaliah and her priests had plundered the temple of the Eternal and bestowed on the Baals all the votive offerings in the temple of  
8 the Eternal. By order of the king a box was then made and placed outside the entrance to the  
9 temple of the Eternal, and proclamation was made throughout Judah and Jerusalem that the tax levied on Israel in the desert by Moses the servant of God was  
10 to be paid in to the Eternal. The nobles and the nation all rejoiced; they paid the tax, throwing the money into the box till it was full.  
11 Whenever the Levites brought the box for the royal inspection, and it was found there was a large sum of money in it, the king's secretary and the high-priest's inspector emptied the box and had it replaced as before. This was done day after day; and plenty of money was gathered,  
12 which the king and Jehoiada handed over to those who had charge of the Eternal's temple; masons and joiners were hired to

restore the temple of the Eternal, and also iron-workers and brass founders to repair the temple of the Eternal. The workmen toiled  
13 till the repairs were completed, till they had restored the temple of God to its former condition and stability. When they had finished,  
14 the rest of the money was laid before the king and Jehoiada, who used it to make utensils for the temple of the Eternal, utensils for the service, pestles, saucers, and articles of gold and silver.

All the days of Jehoiada there were burnt-offerings sacrificed constantly in the temple of the Eternal. But Jehoiada became  
15 old and worn out; he died, and died at the age of a hundred and thirty. They buried him among  
16 the kings in David's burg, because he had done good service in Israel, good service to God and to his temple. Then, after the death of  
17 Jehoiada, the nobles of Judah went with a petition to the king, by whose permission they aban-  
18 doned the temple of the Eternal the God of their fathers and worshipped sacred poles and idols. God's anger fell on Judah and Jerusalem for this guilt of theirs. He sent them prophets to bring  
19 them back to the Eternal, prophets who warned them; but they would not listen to the prophets. Zechariah the son of  
20 Jehoiada the priest was inspired to stand above the people and deliver them this message from God: "Why break the commands of the Eternal? Why defeat yourselves? Because you have abandoned the Eternal, he has abandoned you." But they  
21 conspired against him and, by

order of the king, stoned him to death in the court of the temple  
 22 of the Eternal; king Joash forgot the kindness done him by Jehoiada, and murdered Jehoiada's son, who cried out as he died, "May the Eternal note this and punish  
 23 it!" A year later the Aramæan army attacked Joash; advancing on Judah and Jerusalem, they cut off all the nobles and sent their goods as plunder to the king  
 24 of Damascus. The Aramæans brought only a small force, and the Eternal put a large army into their hands, because they had abandoned the Eternal the God of their fathers. So did the Aramæans inflict punishment upon Joash.  
 25 When they left—and they left him seriously wounded—his own officers conspired against him for having murdered the son of Jehoiada the priest; they killed him in bed, and he died and was buried in David's burg, though not in the tombs of the kings.  
 26 (The conspirators were Zabad the son of Shimeath the Ammonitess and Jehozabad the son of Shim-  
 27 rith the Moabitess.) All about his sons, and the grave warnings of the prophets to him, and his restoration of the temple of God, will be found in the Midrash of the Book of the Kings.

Amaziah his son reigned instead  
 28 of him. Amaziah was twenty-five years old when he began to reign, and he reigned in Jerusalem for twenty-nine years. His mother's name was Jehoaddan of  
 29 Jerusalem. He did what was right in the eyes of the Eternal, but not with an undivided  
 30 mind. When he had secured his kingdom, he killed the officers

who had murdered the king his father, but he did not kill their children; he followed the injunction of the Eternal as written in the law-book of Moses that fathers are not to die on account of their children, nor children on account of their fathers, but that everyone must die for his own sin. Amaziah also mustered the men of Judah, placing them by families under generals and commanders; he took a census of all the men of Judah and of Benjamin, from twenty years and upwards, and found that they numbered three hundred thousand picked men, fit for active service, able to handle spears and shields. He further hired from Israel, for forty-one thousand two hundred and fifty pounds, a hundred thousand gallant soldiers. But a man of God came and said to him, "O king do not take the force of Israelites, for the Eternal is not with Israel (that is, with any of the Ephraimites). Go by yourself, strike your own blow, be brave in battle; God will not let you fall before the foe, for God has power to help and to hurl down." Amaziah said to the man of God, "But what shall we do about the forty-one thousand two hundred and fifty pounds which I have paid to the troops of Israel?" The man of God replied, "The Eternal is able to give you far more than that." Then Amaziah detached the troops which had joined him from Ephraim; he sent them home. This enraged them against Judah, and they returned home furious. Amaziah took heart and led out his men to the wady of Salt, where he killed ten thousand of the men of



## 2 CHRONICLES XXVI

- 12 Seir, while the men of Judah carried off other ten thousand alive, and taking them to the top of the Rock flung them down, till they were all dashed to pieces.
- 13 Meantime the troops which Amaziah had sent home, refusing to take them into battle, fell upon the towns of Judah, from Samaria as far as to Beth-horon, killing three thousand men and capturing
- 14 large booty. It was after his return from the massacre of the Edomites that Amaziah brought the gods of the men of Seir and set them up to be his gods, bowing in homage before them and burning
- 15 incense to them. At this the Eternal's anger blazed against Amaziah; he sent him a prophet who asked him, "Why have you resorted to foreign gods, to gods who could not save their own people from you?" As they
- 16 talked, the king said, "Did we appoint you to be a counsellor of the king? Give over; why should you lose your life?" So the prophet stopped, saying, "Well, I know God's counsel; he means to destroy you, because you have done this, and refused to listen to my warning."
- 17 Then Amaziah king of Judah let himself be counselled to send a message to Joash son of Jehoahaz, the son of Jehu, king of Israel, challenging him to an encounter.
- 18 Joash king of Israel sent this answer to Amaziah king of Judah: "The thistle at Lebânon sent word to the cedar at Lebânon saying, 'Give your daughter to my son in marriage'—when a wild animal at Lebânon trampled down
- 19 the thistle as it passed! You have defeated Edom (you say to yourself), and you are proud of it. Stay at home; why provoke trouble to the ruin of yourself and Judah with you?" But Amaziah 20 would not listen to him—which was God's doing, in order to give Judah over to their foes, for having had recourse to the gods of Edom. So Joash king of Israel sallied 21 out; he and Amaziah king of Israel had an encounter at Beth-shemesh, which belongs to Judah; Judah was overthrown by Israel, 22 and every man scurried home. At Beth-shemesh Joash king of 23 Israel captured Amaziah king of Judah, the son of Joash, the grandson of Ahaziah; he took him down to Jerusalem, demolished the wall of Jerusalem for two hundred yards, from the gate of Ephraim to the Corner gate, seized all the gold and silver and 24 all the articles to be found in the temple of God and all the treasures in the royal palace, carried off the household of Obed-edom and other hostages, and then returned to Samaria. Amaziah the son of 25 Joash, king of Judah, lived for fifteen years after the death of Joash son of Jehoahaz, king of Israel. As for the rest of the 26 acts of Amaziah, from first to last, are they not described in the Book of the Kings of Judah and Israel? No sooner did Amaziah 27 cease to follow the Eternal than a conspiracy was formed against him in Jerusalem; he fled to Lakhish, but the conspirators sent men after him and murdered him at Lakhish; he was then brought 28 back on horses and buried with his fathers in the capital of Judah.
- The people of Judah all took 29 Uzziah, who was sixteen, and

## 2 CHRONICLES XXVI

made him king instead of his  
2 father Amaziah. (It was he who  
rebuilt Eloth and restored it  
to Judah, after king Amaziah  
3 slept with his fathers.) Uzziah  
was sixteen years old when he  
began to reign, and he reigned  
in Jerusalem for fifty-two years.  
His mother's name was Jekoliah  
4 of Jerusalem. He did what was  
right in the eyes of the Eternal,  
exactly as his father Amaziah  
5 had done. He steadily worshipped  
God during the lifetime of Zecha-  
riah, who gave instruction in  
religion, and as long as he wor-  
shipped the Eternal, God gave him  
6 success. He sallied out to fight  
the Philistines, demolishing the  
walls of Gath and Jabneh and  
Ashdod, and building towns in the  
7 land of the Philistines; God helped  
him against the Philistines, against  
the Arabians who lived at Gur-  
baal, and against the Meûnim;  
8 the Ammonites paid tribute to  
Uzziah, and his fame spread far,  
as far as to Egypt, so powerful  
did he become.

9 Uzziah also built towers in Jeru-  
salem over the Corner gate and  
the Gai gate and at the angles of  
the walls, making them strong  
10 posts. He built peel-towers in  
the open country and dug many  
a reservoir, for he had large herds,  
both in the lowlands and on the  
tableland; he had also farmers  
and vine-dressers on the hills and  
in the fruitful fields, for he was a  
11 lover of agriculture. And Uzziah  
had an army of fighting men who  
served in detachments, according  
to the number of their levies as  
drawn up by Jeicl the secretary  
and Maaseiah the comptroller,  
under Hananiah one of the royal

generals. The total number of  
headmen, of the gallant leaders,  
was two thousand six hundred,  
who were in command of a trained  
1 army of three hundred and seven  
thousand five hundred men,  
sturdy fighters on the side of the  
king against his enemies. For  
these men, for the whole army,  
Uzziah provided shields, lances,  
helmets, cuirasses, and bows, with  
stones for the slingers. On the  
1 towers and at the angles of the  
walls in Jerusalem he had  
machines placed, which a clever  
engineer had invented, for shoot-  
ing arrows and for hurling large  
stones. His fame spread far, for  
he was wonderfully helped in  
attaining power. But when he  
10 attained power, he became  
haughty, and that ruined him.  
He broke faith with the Eternal  
his God by entering the temple of  
the Eternal in order to burn  
incense on the altar of incense.  
Azariah the priest followed him  
15 in, along with eighty brave priests  
of the Eternal, who opposed king  
Uzziah, telling him, "It is not  
your business, Uzziah, to burn  
incense to the Eternal; it is the  
business of the priests, the sons  
of Aaron, who have been con-  
secrated to burn incense. Leave  
the sanctuary; you have com-  
mitted a sin; this will only take  
from you, before God the Eternal."  
Uzziah was furious. He was  
15 holding a censer to burn incense,  
and there, beside the altar of  
incense, as he raged at the priests,  
leprosy broke out on his forehead  
before the priests in the temple  
of the Eternal! Azariah the high-  
20 priest and all the priests were  
looking at him, and there he was

with leprosy on his forehead ! They pushed him quickly outside ; indeed, he hurried out of his own accord, since the Eternal had  
 31 struck him. To the day of his death king Uzziah remained a leper, and as a leper he lived apart, excluded from the temple of the Eternal. His son Jotham managed the royal household, and  
 22 ruled the nation. The rest of the acts of Uzziah, from first to last, were written by the prophet Isaiah  
 23 the son of Amoz. Uzziah slept with his fathers and was buried with his fathers—but only in the burial-field belonging to the kings, for men said to themselves, “ He was a leper.”

Jotham his son reigned instead of him. Now Jotham was twenty-five years old when he began to reign, and he reigned in Jerusalem for sixteen years. His mother's name was Jerusha the  
 2 daughter of Zadok. He did what was right in the eyes of the Eternal, exactly as his father Uzziah had done, except that he did not make his way into the temple of  
 8 the Eternal. (The nation still went wrong.) He built the upper gate of the temple of the Eternal, and built largely on the Ophel  
 4 wall ; he also built towns in the highlands of Judah, with castles and peel-towers in the forests.  
 5 He fought the king of the Ammonites and won ; that year the Ammonites gave him tribute to the amount of forty-one thousand two hundred and fifty pounds in silver, a hundred thousand bushels of wheat, and a hundred thousand bushels of barley ; all this was paid over to him that year by the Ammonites, the same next

year, and the same the year after. So Jotham became powerful because he lived steadily before the Eternal his God. The rest of the 7 acts of Jotham, all his wars and his career, are described in the Book of the Kings of Israel and Judah. He was twenty-five years 8 old when he began to reign, and he reigned in Jerusalem for sixteen years. Then Jotham slept 9 with his fathers and was buried in David's burg. Ahaz his son reigned instead of him.

Ahaz was twenty years old when 28 he began to reign, and he reigned in Jerusalem for sixteen years. He did not do what was right in the eyes of the Eternal, as his ancestor David had done ; he 2 lived on the lines of the kings of Israel, making metal images for the Baals ; he also burned incense 3 in the valley of Ben-Hinnom, and burned his children in the flames, following the abominable practice of the pagans whom the Eternal had dispossessed to make room for Israel ; he sacrificed and burnt 4 incense at the shrines, on the hill-tops, and under every spreading tree.

So the Eternal his God let 5 him fall into the hands of the king of Aram ; the Aramæans defeated him and carried off a vast number of his people as prisoners, taking them away to Damascus. He also fell into the hands of the king of Israel, who defeated him in a crushing disaster ; in a single day Pekah the 6 son of Remaliah killed a hundred and twenty thousand men in Judah, all of them brave soldiers, because they had abandoned the Eternal the God of their fathers ;

## 2 CHRONICLES XXVIII

**7** Zichri, an Ephraimite hero, killed prince Maaseiah, Azrikam the royal treasurer, and Elkanah the vizier; and the Israelites made prisoners of two hundred thousand of their kinsfolk, women, boys, and girls, besides carrying off rich plunder, which they took to Samaria. But a prophet of the Eternal was there, called Oded. He went out to meet the army on its return to Samaria, and said to them, "It was because the Eternal the God of your fathers was angry with Judah, that he has put them into your power, and you have massacred them with a fury that has resounded high as heaven itself. And now you intend to hold these folk of Judah and Jerusalem as your slaves, male and female? Have not you, even you, sins of your own against the Eternal your God? Listen; send back the prisoners you have captured from your kinsfolk, for the fierce anger of the Eternal rests upon you." Some chiefs of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillêmoth, Jehizkiah the son of Shallum, and Amasa the son of Hadlai, also protested against the soldiers who had returned from the war; "You must not bring in the prisoners here," they declared, "for what you mean to do will make us incur fresh guilt before the Eternal, in addition to our sins and guilt—for great is our guilt, and God's fierce wrath is against Israel." So the armed men left the prisoners and the plunder in front of the nobles and all the community; whereupon the men already mentioned rose and took the plunder to clothe the

naked prisoners, arraying them in dress and sandals, giving them food and drink, and anointing them; after which they mounted all the feeble prisoners on asses and took them back to their kinsmen at Jericho, the town of palm-trees; then they went back to Samaria.

It was then that king Ahaz sent for help to the king of Assyria; for the Edomites had once more defeated Judah and carried off prisoners, while the Philistines had raided the towns in the lowlands and the Negeb of Judah, capturing Beth-shemesh, Aijalon, Gedêroth, Soko, Timnah, and Gimzo, with their townships, and settling there. For the Eternal had brought Judah low on account of king Ahaz, who had behaved wantonly in Judah and broken faith badly with the Eternal. Tilgath-pilneser king of Assyria did come to him, but he proved a burden to him, instead of a strength. For Ahaz rifled treasure from the temple of the Eternal and from the royal palace and from the nobles, to make a present for the king of Assyria; but it was of no avail. In his hour of trouble he sinned still worse against the Eternal, did this king Ahaz; for he sacrificed to the gods of Damascus who had defeated him, thinking that as the Aramæan gods helped the Aramæan kings, he would sacrifice to them to gain their help. But they proved the ruin of him and of all Israel. Ahaz further collected all the articles belonging to the temple of God, broke them to pieces, and closed the doors of the temple of the Eternal. He put up altars in every corner of Jeru-

## 2 CHRONICLES XXIX

Jerusalem, erected shrines in each and every town of Judah for burning incense to foreign gods, and vexed the Eternal the God of his fathers. The rest of his acts, and his whole career, from first to last, are described in the Book of the Kings of Judah and Israel. Then Ahaz slept with his fathers and was buried inside Jerusalem; they would not take him to the tomb of the kings. Hezekiah his son reigned instead of him.

Hezekiah began to reign at the age of five and twenty, and he reigned in Jerusalem for twenty-nine years. His mother's name was Abijah the daughter of Zechariah. He did what was right in the eyes of the Eternal, exactly as David his ancestor had done.

In the first month of the first year of his reign he opened the doors of the temple of the Eternal and repaired them. He also summoned the priests and Levites, assembling them in the open space east of the temple, and saying to them, "Listen, O Levites; purify yourselves and purify the temple of the Eternal the God of your fathers, removing the filth from the sacred shrine. For our fathers have sinned and done wrong in the sight of the Eternal our God, they have abandoned him, they have ignored the dwelling-place of the Eternal and turned their backs upon him; they have shut up the doors in the porch and put out the lamps, they have not burned incense nor sacrificed burnt-offerings in the sacred shrine to the God of Israel. Therefore the Eternal's anger has rested on Judah and Jerusalem; he has left them to be an awful example,

at which men shudder and hiss—as you can see for yourselves. For this has led to our fathers being cut down, and our boys and girls and wives being made prisoners. Now I mean to make a compact with the Eternal the God of Israel, so that his fierce anger may turn from us. My children, be not indifferent; for the Eternal has chosen you for his service, to wait on him, that you should be his attendants and burn incense." Then up rose the Levites, Mahath the son of Amasai, and Joel the son of Azariah, who were Kohathites, Kish the son of Abdi, and Azariah the son of Jehallel, who were Merarites, Joah the son of Zimmah, and Eden the son of Joah, who were Gershonites, Shimri and Jchiel, who were descendants of Elizaphan, Zechariah and Mattaniah, who were Asaphites, Jehuel and Shimei, who were Hemanites, and Shemaiah and Uzziel, who were descendants of Jeduthun; they mustered their fellows, purified themselves, and entered, by order of the king under the authority of the Eternal, to cleanse the temple of the Eternal. The priests went inside the interior of the temple of the Eternal to cleanse it, and brought out all the filth they found inside the temple of the Eternal to the court of the temple of the Eternal, whence the Levites carried it off to the Kidron-ravine. They began this purifying on the first day of the first month, and on the eighth day they reached the porch of the Eternal; then they purified the temple of the Eternal in eight days, finishing everything on the sixteenth day of the first month,

## 2 CHRONICLES XXIX

- 18 when they went to king Hezekiah in the palace and reported that they had cleansed all the temple of the Eternal, the altar of burnt-offering with all its utensils, and the table for the Presence-
- 19 bread with all its utensils, besides mending, purifying, and placing before the altar of the Eternal all the utensils which had been flung aside during the reign of king Ahaz, when he committed
- 20 sacrilege. Then king Hezekiah rose early, summoned the authorities of the city, and went up to the
- 21 temple of the Eternal. Seven bullocks, seven rams, seven lambs, and seven he-goats were brought as a sin-offering for the kingdom and for the sanctuary and for Judah, and he ordered the priests, the sons of Aaron, to sacrifice them on the altar of the Eternal.
- 22 So they killed the bullocks; the priests received the blood and splashed it on the altar. They killed the rams, and splashed their blood upon the altar. They also killed the lambs, and splashed
- 23 their blood upon the altar. The he-goats for the sin-offering were led before the king and the gathering, who laid their hands
- 24 upon them; then the priests killed them and made a sin-offering with their blood upon the altar, as an expiation for all Israel (for the king gave orders that the burnt-offering and the sin-offering were to be sacrificed for all Israel).
- 25 The Levites he placed in the temple of the Eternal with cymbals, lutes, and lyres, in accordance with the regulations of David, of Gad the royal seer, and of Nathan the prophet (for the Eternal had transmitted the order by means of his prophets). The Levites stood with the Davidic instruments, the priests with the trumpets. Hezekiah ordered the burnt-offering to be sacrificed on the altar. And as the sacrifice began, the song to the Eternal began also, with trumpet-blasts, led by the musical instruments of David king of Israel. The congregation all worshipped, the singers sang, and the trumpeters blew blasts, all together, until the sacrifice was over. Then, at the close of the sacrifice, the king and all who were present bowed low in worship. (King Hezekiah and his nobles had ordered the Levites to sing praise to the Eternal from the psalms of David and of Asaph the seer. They sang psalms gladly, then bowed their heads in worship.) Then Hezekiah addressed the gathering. "Now that you have consecrated yourselves to the Eternal," he said, "draw near and bring to the temple of the Eternal sacrifices by way of thank-offerings." So they came forward with sacrifices of thank-offering, and all who cared brought burnt-offerings of their own accord. The burnt-offerings brought by the gathering amounted to seventy bullocks, a hundred rams, and two hundred lambs, all of which were given as a burnt-offering to the Eternal. The thank-offerings amounted to six hundred oxen and three thousand sheep. There were too few priests to flay all the victims for the burnt-offering; so the priests were helped by their fellows, the Levites, till the work was done—till all the priests had purified themselves (for the Levites had

been more strict about purifying themselves than the priests).  
**35** Besides, there was a large quantity of burnt-offerings to be disposed of, with fat slices from the victims of the recompense-offerings and libations from every burnt-offering. In this way the service of the Eternal's temple was in-  
**36** augurated. Hezekiah and the whole nation rejoiced that God had provided thus for the worship of the people; for the thing had come as a sudden surprise.  
**30** Hezekiah then sent word to all Israel and Judah, writing letters to Ephraim and Manasseh, bidding them attend the temple of the Eternal in Jerusalem in order to hold the passover in honour of  
 2 the Eternal the God of Israel. The king and his nobles and all the community in Jerusalem had agreed to hold the passover in the  
 3 second month of the year; they could not hold it in the first month, as too few priests had purified themselves, and also as the people had not gathered to Jerusalem.  
 4 The plan had commended itself to the king and all the com-  
 5 munity. So they passed a decree to make a proclamation through the whole of Israel, from Beër-sheba to Dan, bidding the people come and hold the passover at Jerusalem in honour of the  
 Eternal the God of Israel. For only a few had held it hitherto  
 6 as by law appointed. Couriers carried the letters from the king and his nobles all over Israel and Judah, by order of the king. The message was: "Men of Israel, turn to the Eternal the God of Abraham, Isaac, and Israel, that he may himself turn to those of

you who have survived and escaped the kings of Assyria. Be 7  
 not like your fathers and fellows who sinned against the Eternal the God of their fathers, till he abandoned them for men to shudder at, as you see for yourselves. Do 8  
 not be stubborn like your fathers; pledge yourselves to the Eternal and come inside his sanctuary, which he has consecrated for all time; worship the Eternal your God, that his fierce anger may turn from you. For if you turn 9  
 to the Eternal, your kinsfolk and children shall be pitied by their captors and allowed to return to this land; the Eternal your God is kind and compassionate, he will not disregard you if you come back to him." The couriers 10  
 passed from town to town through the land of Ephraim and Manasseh, as far as to Zebulun, but the people derided them and scoffed at them. Some, however, from 11  
 Asher and Manasseh and Zebulun did humble themselves and come to Jerusalem. As for Judah, 12  
 God moved them to be of one mind in obeying the orders of the king and his nobles as inspired by the Eternal. There was a large 13  
 gathering at Jerusalem to hold the festival of unleavened bread in the second month, a great assembly. They started to remove the altars 14  
 from Jerusalem; they removed these altars of incense and flung them into the Kidron-ravine. Then they killed the passover 15  
 lamb on the fourteenth day of the second month; the priests and the Levites with shame purified themselves and brought burnt-offerings into the temple of the  
 Eternal, taking up their due posi- 16

## 2 CHRONICLES XXXI

tions as laid down by Moses the man of God ; the priests splashed the blood which was handed to  
17 them by the Levites. (For, as a large number in the assembly had not purified themselves, the Levites had the duty of killing the passover lamb for anyone who was unpurified, in order to purify  
18 them for the Eternal.) A host of people, numbers from Ephraim, Manasseh, Issachar, and Zebulun, had not purified themselves, and yet ate the passover lamb irregularly ; for Hezekiah had prayed on their behalf, " May the  
19 kind Eternal pardon anyone who seriously resolves to worship God, even the Eternal the God of his fathers, although he may not  
20 ritually be pure ! " The Eternal listened to Hezekiah's prayer and  
21 did pardon the people. For seven days the Israelites present at Jerusalem held the festival of unleavened bread with great delight ; the Levites and the priests sang praise to the Eternal day by day  
22 with all their might ; and Hezekiah encouraged all the Levites who were most skilful in the musical service of the Eternal. For seven days the people ate the offerings at the festival, as they made their recompense-offerings, rendering thanks to the Eternal  
23 the God of their fathers. Indeed, the assembly all decided to celebrate the festival for seven days more, and for seven days more  
24 they held it with delight ; for Hezekiah king of Judah had presented the assembly with a thousand bullocks and seven thousand sheep to offer, the nobles gave the assembly a thousand bullocks and ten thousand sheep,

and a large number of priests purified themselves.

All the assembly of Judah, with 25 the priests and the Levites and all the gathering from Israel and the foreigners who came from the land of Israel or who lived in Judah, rejoiced ; there was loud joy in 26 Jerusalem, for never since the days of Solomon the son of David, king of Israel, had there been a festival like this in Jerusalem. The Levitical priests pronounced 27 the benediction over the people, so loudly that their voices resounded to heaven, God's sacred dwelling.

After all this was over, all 31 Israel who had been present marched off to the towns of Judah, demolishing the obelisks, cutting down the sacred poles, and destroying the shrines and altars all over Judah and Benjamin, as well as in Ephraim and Manasseh, till they had made an end of them all. Whereupon the men of Israel all went back to their towns, every man to his own home.

Hezekiah re-established the 2 divisions of the priests and Levites, each in his due position, for burnt-offerings, for recompense-offerings, for the service of thanks and praise, and for guarding the gates at the camp of the Eternal. He also fixed the amount to be 3 contributed to the king for the burnt-offerings, the morning and evening burnt-offerings, as well as the burnt-offerings for the sabbaths, the new moon festivals, and the regular festivals, as laid down in the law of the Eternal. He ordered the citizens of Jeru- 4 salem to provide the supplies for the priests and the Levites, that



they might devote themselves to  
 5 the law of the Eternal. When  
 these orders were issued, the  
 Israelites contributed richly the  
 firstfruits of corn, wine, oil, honey,  
 and all their crops; they also  
 6 brought in a full tithe of every-  
 thing. The men of Israel and  
 Judah who lived in the towns of  
 Judah also brought in a tithe of  
 oxen and sheep, and votive offer-  
 7 ings consecrated to the Eternal  
 their God, which they piled up;  
 they laid the foundation of the  
 piles in the third month and  
 8 finished them in the seventh  
 month. When Hezekiah and the  
 nobles came and saw the piles,  
 they blessed the Eternal and his  
 9 people Israel. Hezekiah asked  
 the priests and the Levites about  
 0 the piles, and Azariah the high  
 priest, who was a Zadokite, re-  
 plied, "Ever since the people  
 began to bring their offerings into  
 the temple of the Eternal, we  
 have had enough to eat and have  
 plenty left over. The Eternal has  
 blessed his people, and we have  
 this great heap of stores left."  
 1 Then Hezekiah ordered rooms to  
 be got ready in the temple of the  
 Eternal; the rooms were got  
 2 ready, and they duly carried in  
 the offerings, the tithes, and the  
 votive gifts. Their inspector was  
 Conaniah the Levite, assisted  
 3 by his brother Shimei; Jehiel,  
 Azariah, Nahath, Asahel, Jeri-  
 moth, Jozabad, Eliel, Ismakjahu,  
 Mahath, and Benaiah were the  
 foremen, under Conaniah and his  
 brother Shimei, by order of king  
 Hezekiah and of Azariah who  
 superintended the temple of God.  
 4 Koré the son of Innah the Levite,  
 who was warder at the east gate,

looked after the freewill offerings  
 to God, distributing what was  
 reserved for the Eternal and also  
 the sacred portions. Under him 15  
 Eden, Miniâmin, Jeshua, She-  
 maiah, Amariah, and Shekariah  
 officiated in the towns of the  
 Levites, distributing faithfully to  
 their fellows, division by division,  
 to old and young alike (except, 16  
 that is, to any males registered  
 from three years old and upwards,  
 who were on duty in the temple of  
 the Eternal as each day might  
 require them, to serve in their  
 respective offices, by divisions).  
 The list of priests was prepared 17  
 in order of their families; the  
 Levites were registered from  
 twenty years and upwards by  
 their divisions for service. This 18  
 was for the purpose of registering  
 all their children, their wives and  
 boys and girls, throughout the  
 community. They duly devoted  
 themselves to the sacred task.  
 And in every town there were 19  
 officials specially named to look  
 after the Aaronite priests who  
 lived in the country districts of  
 the towns, to distribute supplies  
 to all males among the priests and  
 all entered on the register of the  
 Levites. This was Hezekiah's 20  
 policy all over Judah. His actions  
 were good and right and loyal  
 before the Eternal his God; what-  
 ever he undertook in the interests  
 of the temple of God, the law, 21  
 and the commands of God, by way  
 of worshipping his God, he did it  
 with all his heart and prospered.

It was after this, after all this 32  
 loyal service, that Sanchêrib king  
 of Assyria invaded Judah, besieg-  
 ing the fortified towns and  
 meaning to seize them. When 2

## 2 CHRONICLES XXXII

Hezekiah saw that Sanchêrib had come determined to attack Jerusalem, he and his nobles and his chiefs agreed to stop the water of the fountains outside the town. He was helped by them; indeed, a crowd collected and stopped up all the fountains as well as the torrent that gushed through the country, crying, "Why should Assyrian kings find plenty of water when they come?" Hezekiah, taking heart, built up any part of the wall that had been broken, built towers on the wall, and ran another wall outside; he strengthened the Millo in David's burg and provided ample missiles and shields.

Then appointing officers over the citizens, he gathered them in the open space at the gate of the city, and encouraged them; "Be firm," he said, "be brave, be not daunted nor dismayed for the king of Assyria or for all his host; we have with us One greater than all he has; he has a mortal force, but we have with us the Eternal our God to help us and to fight our battles." The people put reliance on what Hezekiah king of Judah said. After this, as Sanchêrib king of Assyria and all his forces lay near Lakhish, he sent some of his officers to Jerusalem, with this message for Hezekiah king of Judah and all the men of Judah at Jerusalem: "Sanchêrib king of Assyria asks you what you are relying on, to stand a siege in Jerusalem. Surely Hezekiah is beguiling you; he means to leave you to perish of famine and thirst, by telling you that the Eternal your God will save you from the king of Assyria. Has not this

very Hezekiah removed the Eternal's shrines and altars, and ordered Judah and Jerusalem to worship and to burn incense at a single altar? Do you not know what I and my fathers have done to all nations elsewhere in the world? Have the gods of these nations been able at all to save their lands from me? What god of any nation exterminated by my fathers was ever able to save his people from me? And is your God able to save you from me? Come, do not let Hezekiah delude you or beguile you like this; do not believe him. No god of any nation or realm has been able to save his people from me or from my fathers; much less shall your gods." His officers said even worse things against God the Eternal and his servant Hezekiah. (Sanchêrib also wrote letters, insulting the Eternal the God of Israel and attacking him thus: "As the gods of the nations elsewhere in the world have failed to save their folk from me, so shall Hezekiah's God fail to save his folk.") The officers shouted aloud in Hebrew to the citizens of Jerusalem on the walls to terrify them and scare them, that they might capture the city. They talked about the God of Jerusalem as one of the gods of the nations on earth, mere hand-made idols! King Hezekiah and the prophet Isaiah the son of Amoz prayed over this and cried to heaven; then the Eternal sent an angel who swept off all the gallant fighters, the leaders and captains, in the camp of the king of Assyria, till he had to go home in disgrace. He went into the

## 2 CHRONICLES XXXIII

temple of his god, and there his own offspring murdered him with  
22 their swords. So the Eternal rescued Hezekiah and the citizens of Jerusalem from Sanchérib the king of Assyria as well as from all other foes, protecting them on  
3 every side. Indeed, many folk brought presents to the Eternal in Jerusalem and rare gifts to Hezekiah king of Judah, till he was of high repute among all nations from now onwards.

4 Then it was that Hezekiah fell dangerously ill; he prayed to the Eternal, who answered him and let him have a miraculous token  
5 of recovery. But Hezekiah made no return for the benefit thus bestowed on him; he proved haughty, and this brought wrath on himself and upon Judah and  
3 Jerusalem. However, Hezekiah humbled himself in penitence for his haughty pride, both he and the citizens of Jerusalem, so that during the reign of Hezekiah the wrath of the Eternal did not fall  
7 upon them. Hezekiah had enormous wealth and honour; he supplied himself with treasuries to hold silver, gold, jewels, spices, rarities, and all kinds of handsome  
8 articles, also stores for the influx of grain, wine, and oil, barns for all kinds of cattle, and pens for sheep;  
9 he acquired enormous numbers of flocks and herds, for God gave  
0 him rich possessions. It was Hezekiah who stopped the spring that fed the Gihon water, and directed the water down westward to David's burg: Hezekiah succeeded in all that he undertook.  
1 (In the case of the ambassadors who had been sent by the princes of Babylon to ask him about the

miraculous token which had happened in his land, God tested him by leaving him to himself, that He might find out all that was in his mind.) The rest of 32 the acts of Hezekiah and his pious deeds are described in the Vision of the prophet Isaiah the son of Amoz and in the Book of the Kings of Judah and Israel. Hezekiah slept with his fathers 33 and was buried in the upper part of the tombs of the sons of David; all Judah and the citizens of Jerusalem paid him honour when he died. Manasseh his son reigned instead of him.

Manasseh was twelve years old 33 when he began to reign, and he reigned in Jerusalem for fifty-five years. He did what was evil in 2 the eyes of the Eternal, following the abominable practices of the pagans whom the Eternal had dispossessed before the Israelites; he rebuilt the shrines which his 3 father Hezekiah had demolished, he erected altars to Baals, made images of Astarté, and worshipped all the stars and did homage to them. He even built altars in the 4 temple of the Eternal, though the Eternal had said, "I will set my Presence here for all time, in Jerusalem"; he built altars for all 5 the stars in the two courtyards of the temple of the Eternal. He 6 burned his children in the valley of Ben-Hinnom, he practised augury, sorcery, and witchcraft, he instituted mediums and wizards; he did ample evil in the sight of the Eternal, to vex him. He put a carved image of an idol 7 he had made, in the temple of God, though God had said to David and his son Solomon,

## 2 CHRONICLES XXXIV

“ Within this temple, at Jerusalem, which I have chosen out of all the clans of Israel, I will grant my Presence for all time ;  
8 never will I send Israel wandering out of the land I have given to their fathers, if only they will be mindful to obey exactly all my commands, the laws and rules and regulations laid down for  
9 them by Moses.” Manasseh made Judah and the citizens of Jerusalem go wrong, till they did worse than the very pagans whom the Eternal had destroyed before the Israelites.

10 The Eternal warned Manasseh and his people, but they paid no  
11 heed. So the Eternal brought the generals of the king of Assyria against them, who caught and chained Manasseh, shackling him in fetters and carrying him off  
12 to Babylon. When he was in trouble, he besought the Eternal his God, humbling himself low before  
13 the God of his fathers ; he prayed to him, and the Eternal listened to him, answered his entreaty, and brought him back to his kingdom at Jerusalem. Then Manasseh realized that the Eternal  
14 was God. After this he ran a wall outside David’s burg, west of Gihon in the valley, up to the entry of the Fish gate, encircling Ophel ; he made the wall very high. He placed army officers in all the fortified towns of Judah.  
15 And he removed the foreign gods and the idols from the temple of the Eternal, as well as all the altars he had built on the hill of the temple of the Eternal and throughout Jerusalem ; he flung  
16 them outside the city. He rebuilt the altar of the Eternal,

offering on it sacrifices of recompense-offerings and thank-offerings, and he ordered Judah to worship the Eternal the God of Israel. The people continued to sacrifice at their shrines, but only to the Eternal their God. The rest of the acts of Manasseh, his prayer to his God and the words spoken to him by the seers in the name of the Eternal the God of Israel, are described in the Book of the Kings of Israel [[The story of his prayer, of how God answered his entreaty, of all his sin and trespass, and of the places where he built shrines and erected sacred poles and metal idols, before he humbled himself - it is all written in the History of the Seers.]] So Manasseh slept with his fathers, and was buried in the garden of his own palace. Amon his son reigned instead of him.

Amon was twenty-two years old when he began to reign, and he reigned in Jerusalem for two years. He did what was evil in the eyes of the Eternal, like his father Manasseh ; Amon sacrificed to all the carved idols made by his father Manasseh and worshipped them. He did not humble himself before the Eternal, as his father Manasseh had done ; this Amon became worse and worse. His officers conspired against him and murdered him in his palace ; but the nation killed all the conspirators and elected Amon’s son Josiah to reign instead of him.

Josiah was eight years old when he began to reign, and he reigned in Jerusalem for thirty-one years. He did what was right in the eyes of the Eternal, and followed the

## 2 CHRONICLES XXXIV

lines of his ancestor David, turning neither to the right hand nor  
3 to the left. In the eighth year of his reign, when he was still a boy, he began to revere the God of his ancestor David, and in the twelfth year he began to purge Judah and Jerusalem of the shrines, the sacred poles, the carved idols, and the metal gods.  
4 Under his eyes they demolished the altars of the Baals; he cut down the sun-pillars high over them, and as for the sacred poles, the carved idols, and the metal gods, he broke them in pieces, ground them to dust, and scattered the dust over the graves of those who had sacrificed to them.  
5 He burned the bones of the priests upon their altars, as he purged  
6 Judah and Jerusalem, and destroyed their houses in the towns of Manasseh, Ephraim, and  
7 Simeon, as far as Naphtali; he demolished altars, crushed sacred poles, and carved idols to powder, and cut down all the sun-pillars throughout all the land of Israel; after which he returned to Jerusalem.  
8 In the eighteenth year of his reign, after he had purged the country and the temple, he sent Shaphan the son of Azaliah, Maa-seiah the provost of the city, and Joah the son of Joahaz the chancellor, to repair the temple of the  
9 Eternal his God. They went to Hilkiah the high-priest and handed over the money brought into the temple of God, which had been collected by the Levites or warders from Manasseh, Ephraim, and all the survivors of Israel, as well as from Judah and Benjamin and  
0 the citizens of Jerusalem. This

money was put into the hands of the foremen who had charge of the temple of the Eternal, and these men, at work on the temple of the Eternal, spent it on the repairs and reconstruction of the temple, paying joiners and builders to buy 11 dressed stones, and timber for couplings and for beams in the buildings destroyed by the kings of Judah. The men did their 12 work honestly, supervised by Jahath and Obadiah, Merarite Levites, and by Zechariah and Meshullam, who were Kohathites, appointed to direct the work. Levites, every man of them a skilled musician, also supervised 13 the labourers and directed all the workmen in every department; the clerks, the stewards, and the warders were also taken from the Levites.

It was as they took out the 14 money which had been deposited in the temple of the Eternal that Hilkiah the priest found the law-book of the Eternal written by Moses. Hilkiah told Shaphan the 15 secretary that he had found the law-book in the temple of the Eternal, and he handed it over to Shaphan, who took the law-book 16 to the king, as he gave in his report to the king. He reported, "Your servants are doing all that was entrusted to them. The 17 money found in the temple of the Eternal has been paid out to the foremen and to the workmen." Shaphan the secretary 18 also told the king that Hilkiah the priest had handed him a book. Shaphan read out of the book to the king; and when the 19 king heard the words of the law, he tore his clothes, and ordered 20

Hilkiah, Ahikam the son of Shaphan, Abdon the son of Micah, Shaphan the secretary, and Asaiah  
 21 a royal official, to "go and consult the Eternal for me and for those left in Israel and Judah, about the terms of this book that has been found; for the Eternal vents his anger upon us, because our fathers have not obeyed the word of the Eternal, to carry out all the injunctions written in this  
 22 book." So Hilkiah and the others went, as the king ordered, and told Huldah the prophetess, the wife of Shallum the son of Tikvah (the grandson of Harhas), keeper of  
 23 the robes (she lived in the second ward of Jerusalem). She gave them this message from the Eternal the God of Israel: "Tell the  
 24 man who sent you to me that this is the Eternal's decree: 'I will bring upon this place and its inhabitants all the dread curses described in the book read to the  
 25 king of Judah, because the people have abandoned me, burning incense to other gods, to vex me with all their evil practices. Therefore my wrath is vented on this place, and it shall blaze with-  
 26 out quenching.' However, tell this to the king of Judah who sent you to consult the Eternal: 'The Eternal the God of Israel  
 27 declares, since you have listened to my words, since your heart was penitent, and you humbled yourself before God when you heard his threats against this place and its inhabitants, since you tore your clothes and wept before me, I have heard you, says the Eternal;  
 28 I will gather you to your fathers, you shall be gathered to your grave in peace, and your eyes shall

not see all the disasters I am bringing on this place and its inhabitants.'" They took back this answer to the king, and the king summoned all the sheikhs of Judah and Jerusalem; he went  
 31 up to the temple of the Eternal, accompanied by all the men of Judah and the citizens of Jerusalem, the priests, the Levites, and all the people, young and old. He then read aloud to them all the words of the book of the compact which had been found in the temple of the Eternal, and, stand-  
 33 ing on the platform, the king made a compact, in presence of the Eternal, to follow the Eternal, to obey his orders and his warnings and his rules, heart and soul, carrying out the terms of the compact laid down in this book. He made everyone in Jerusalem  
 3 and Benjamin adhere to it. The citizens of Jerusalem carried out this compact with God, the God of their fathers; Josiah removed  
 3 all the abominable idols from every district belonging to Israel, and made everyone within Israel offer worship to the Eternal their God; during all his reign they never gave up their devotion to the  
 3 Eternal the God of their fathers.

Josiah held a passover in honour  
 3 of the Eternal at Jerusalem; the passover lamb was killed on the fourteenth day of the first month. He assigned the priests their duties  
 2 and encouraged them to serve in the temple of the Eternal. And  
 3 he addressed the Levites, men sacred to the Eternal, who gave religious instruction to all Israel. "Since the sacred ark," said he, "was placed inside the temple built by Solomon the son of David,

king of Israel, and you have no longer to carry it on your shoulders, see to the worship of the Eternal your God and of his people Israel.

4 Arrange yourselves by your families in your divisions, as prescribed by David king of Israel and by his son Solomon; stand in the sacred place with some of each Levitical family to serve each group of families among your kinsmen the laity; kill the passover lamb, then purify yourselves and prepare the passover, that your kinsmen may celebrate according to the Eternal's instructions given by Moses." Josiah gave all the people present lambs and kids from his flocks, all as victims for the passover sacrifices, amounting to thirty thousand, with three thousand bullocks; these came out of the king's property. His nobles also made a freewill offering to the people, the priests, and the Levites. Hilkiah, Zechariah, and Jehiel, who were in charge of the temple of God, gave the priests two thousand six hundred lambs and three hundred oxen for the passover sacrifices, while Conaniah, with Shemaiah and Nethanel his brothers, and Hashabiah, Jeiel, and Jozabad, who were heads of the Levites, gave the Levites five thousand lambs and five hundred oxen for the passover sacrifices.

10 So the service was arranged; the priests stood in their positions, and the Levites in their divisions, as the king ordered. The passover lambs were killed, and the priests splashed their blood on the altar, as they received it from the Levites who were flaying the victims. Parts of the victims of the burnt-offering were removed, to

be given to the various groups of families among the laity to sacrifice to the Eternal, as enjoined in the law-book of Moses. So too with the oxen. They duly roasted the passover lamb in the fire, and boiled the sacrificial flesh of the oxen in pots, cauldrons, and pans, carrying the meat quickly among the laity. Then they prepared flesh for themselves and for the priests; as the Aaronite priests were occupied till night in sacrificing the burnt-offerings and the fat slices, the Levites had to make their preparation for themselves and for the Aaronite priests. The Asaphite singers were arrayed as David, Asaph, Heman, and Jeduthun (the king's seer) had prescribed, and the warders were at each gate; they did not require to leave their posts, as their fellows the Levites got the meat all ready for them. In this way the whole service of holding the passover in honour of the Eternal and of sacrificing burnt-offerings on the altar of the Eternal was carried out that day, as king Josiah ordered. The Israelites present held their passover and also, for seven days, the festival of unleavened bread. Never since the days of the prophet Samuel had there ever been a passover like it in Israel; never had any king of Israel celebrated such a passover as was held by Josiah, by the priests and the Levites, by all Judah and Israel who were present, and by the citizens of Jerusalem. This passover was held in the eighteenth year of Josiah's reign.

After all this, when Josiah had arranged the temple, Necho king

of Egypt marched north to fight at Karkhémish on the Euphrates. Josiah sallied out to attack him, but Necho sent ambassadors to him with this message: "What have you to do with me, O king of Judah? I am out against your ancient foe, not against you; and God has ordered me to be quick about it. Stop interfering with God, who is on my side, lest he destroy you." But Josiah would not leave him alone; he presumed to attack him, paying no heed to what Necho had been inspired to tell him. The fight opened in the valley of Megiddo. The archers aimed at king Josiah, till Josiah cried to his men, "Take me away, I am badly wounded." So his men lifted him out of the chariot and put him into his reserve chariot, driving him to Jerusalem, where he died and was buried in the tombs of his fathers. All Judah and Jerusalem mourned for Josiah. Jeremiah composed an elegy over Josiah, and the singers, both men and women, all uttered a lament over Josiah—as indeed they do to this day, for they made it a regular custom in Israel. The laments are written in the Book of Elegies. The rest of the acts of Josiah and his brave deeds, in obedience to the instructions of the law of the Eternal, his acts from first to last, are written in the Book of the Kings of Israel and Judah.

Then the nation took Jehoahaz the son of Josiah and made him king in Jerusalem instead of his father. Joahaz was twenty-three years old when he began to reign, and he reigned in Jerusalem for three months. The king of Egypt

deposed him at Jerusalem, and fined the country forty-two thousand pounds in silver and six thousand pounds in gold; the king of Egypt made Eliakim his brother king over Judah and Jerusalem, changing his name to Jehoiakim; Necho bore off his brother Joahaz to Egypt.

Jehoiakim was twenty-five years old when he began to reign; he reigned in Jerusalem for eleven years, and did what was evil in the eyes of the Eternal his God. Nebuchadnezzar king of Babylon marched against him and shackled him in chains, to carry him off to Babylon. Nebuchadnezzar also bore off some vessels from the temple of the Eternal and put them inside his palace at Babylon. As for the rest of the acts of Jehoiakim, his abominable deeds, and all his career, they are described in the Book of the Kings of Israel and Judah. His son Jehoiakin reigned instead of him.

Jehoiakin was eighteen years old when he began to reign, and he reigned in Jerusalem for three months. He did what was evil in the eyes of the Eternal. The following spring king Nebuchadnezzar sent and brought him to Babylon, with the costly vessels of the temple of the Eternal, making his kinsman Zedekiah king instead of him over Judah and Jerusalem. Zedekiah was twenty-one years old when he began to reign, and he reigned in Jerusalem for eleven years. He did what was evil in the eyes of the Eternal his God. He would not humble himself before the prophet Jeremiah, who had the authority of the Eternal, and he rebelled against



king Nebuchadnezzar, who had made him swear to be loyal; he hardened his heart and obstinately refused to turn to the Eternal the  
 14 God of Israel. Also the leading priests and the people all sinned heavily by copying the abominable practices of the pagans, defiling the temple of the Eternal which he had hallowed in Jeru-  
 15 salem. The Eternal the God of their fathers sent warning to them by his messengers, eagerly and earnestly, because he had pity upon his people and his dwelling-  
 16 place; but they mocked God's messengers, despised his words, and derided his prophets, until the wrath of the Eternal burst upon his people past all remedy.  
 17 He brought down on them the king of the Chaldæans, who killed their soldiers inside the house of their sanctuary, and spared neither youths nor maidens, neither old men nor seniors—all were handed  
 18 over to them by God. Also all the vessels of the temple of God, large and small, the treasures of the temple of the Eternal, and the treasures belonging to the king and to his nobles, all these the Chal-

dæan king took away to Babylon, burning down the temple of God, 19 pulling down the wall of Jerusalem, burning all its buildings, and destroying all the costly vessels. He carried off the survivors to 20 Babylon, where they were slaves to him and to his sons until the Persian empire rose. All this, in 21 fulfilment of what the Eternal had predicted by Jeremiah, that the land was to enjoy her sabbatical years, keeping her sabbaths all the time she lay desolate, for the full seventy years.

[[In the first year of Cyrus king 22 of Persia, that the prediction of the Eternal announced by Jeremiah might be carried out, the Eternal moved Cyrus king of Persia to issue a proclamation throughout all his realm and to put it in writing. "By order of 23 Cyrus king of Persia: the Eternal the God of Israel has given me all the kingdoms of the earth, and he has commissioned me to build him a temple at Jerusalem which is in Judah. Whosoever among you belongs to his people (may the Eternal his God be with him), let him go up thither."]]

## EZRA

1 In the first year of Cyrus king of  
Persia, that the prediction of the  
Eternal announced by Jeremiah  
might be carried out, the Eternal  
moved Cyrus king of Persia to  
issue a proclamation throughout  
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2 ing. "By order of Cyrus king of  
Persia: the Eternal the God of  
heaven has given me all the king-  
doms of the earth, and he has com-  
missioned me to build him a tem-  
ple at Jerusalem which is in Judah.  
3 Whosoever among you belongs  
to his people (may his God be with  
him), let him go up to Jerusalem  
which is in Judah and build the  
temple of the Eternal, the God of  
Israel, who is God, in Jerusalem.  
4 Wherever any such survivor resides,  
let the men of the place furnish him  
with silver and gold and goods and  
beasts of burden as well as with  
freewill offerings for the temple of  
5 God in Jerusalem." Then the  
chiefs of the clans of Judah and  
Benjamin, and the priests and the  
Levites, who had been moved by  
God, prepared to go up and build  
the temple of the Eternal in Jeru-  
6 salem. And all their neighbours  
helped them with everything, with  
silver and gold and goods and  
beasts of burden and valuables as  
well as with what was freely  
7 offered. King Cyrus also took out  
the utensils of the house of the

Eternal which Nebuchadnezzar  
had removed from Jerusalem and  
placed in the temple of his gods;  
Cyrus king of Persia had them  
taken out by Mithridates the trea-  
surer and counted over to Shesh-  
bazzar the head of Judah, amount- 9  
ing to thirty basins of gold, a  
thousand basins of silver, twenty-  
nine censers, thirty tankards of 10  
gold . . . tankards of silver, and  
a thousand other utensils. These 11  
were all brought back by Shesh-  
bazzar, when the company of  
exiles went up from Babylon to  
Jerusalem.

The following belonged to the 2  
province of Judah among the  
deported who returned from exile  
after being carried away to Baby-  
lon by Nebuchadnezzar king of  
Babylon; they came back to  
Jerusalem and Judah, each to his  
own town, in the company of 2  
Zerubbabel, Joshua, Nehemiah,  
Seraiah, Re'eliah, Mordecai, Bil-  
shan, Mispar, Bigvai, Rehum, and  
Baanah.

A list of the laity of Israel: the 3  
clan of Parosh, two thousand one  
hundred and seventy-two; the 4  
clan of Shephatiah, three hundred  
and seventy-two; the clan of 5  
Arah, seven hundred and seventy-  
five; the clan of Pahath-moab 6  
. . . ; the clan of Jeshua and Joab,  
two thousand eight hundred and

## EZRA II

7 twelve; the clan of Elam, one  
 8 thousand two hundred and fifty-  
 9 four; the clan of Zattu, nine  
 10 hundred and forty-five; the clan  
 11 of Zakkai, seven hundred and  
 12 sixty; the clan of Bani, six hun-  
 13 dred and forty-two; the clan of  
 14 Bebai, six hundred and twenty-  
 15 three; the clan of Azgad, one  
 16 thousand two hundred and  
 17 twenty-two; the clan of Adoni-  
 18 kam, six hundred and sixty-six;  
 19 the clan of Bigvai, two thousand  
 20 and fifty-six; the clan of Adin,  
 21 four hundred and fifty-four; the  
 22 clan of Ater . . .; the clan of  
 23 Hezekiah, ninety-eight; the clan  
 24 of Bezai, three hundred and twenty-  
 25 three; the clan of Jorah, one  
 26 hundred and twelve; the clan of  
 27 Hashum, two hundred and twenty-  
 28 three; the clan of Gibbar, ninety-  
 29 five; the clan of Bethlehem, one  
 30 hundred and twenty-three; the  
 31 men of Netophah, fifty-six; the  
 32 men of Anáthoth, one hundred  
 33 and twenty-eight; the clan of  
 34 Azmâveth, forty-two; the clan  
 35 of Kiriath-arim, Kefîrah, and  
 36 Beéroth, seven hundred and forty-  
 37 three; the clan of Ramah and  
 38 Geba, six hundred and twenty-  
 39 one; the men of Michmas, one  
 40 hundred and twenty-two; the  
 41 men of Bethel and Ai, two hundred  
 42 and twenty-three; the clan of  
 43 Nebo, fifty-two; the clan of Mag-  
 44 bish, one hundred and fifty-six;  
 45 the clan of Harim, three hundred  
 46 and twenty; the clan of Lod,  
 47 Hadid, and Ono, seven hundred  
 48 and twenty-five; the clan of  
 49 Jericho, three hundred and forty-  
 50 five; the clan of Senâah, three  
 51 thousand six hundred and thirty.  
 52 The priests: the clan of  
 53 Jedaiah, from the household of

Jeshua, nine hundred and seventy-  
 three; the clan of Immer, one 37  
 thousand and fifty-two; the clan 38  
 of Pashhur, one thousand two  
 hundred and forty-seven; the 39  
 clan of Harim, one thousand and  
 seventeen.

The Levites: the clan of Jeshua 40  
 and Kadmiel, from the clan of  
 Hodaviah, seventy-four; a hun- 41  
 dred and twenty-eight singers from  
 the clan of Asaph; with war- 42  
 ders, a hundred and thirty-nine  
 in all, from the clans of Shallum,  
 Ater, Talmon, Akkub, Hatita, and  
 Shobai.

The temple attendants: the 43  
 clans of Ziha, Hasupha, Tabbaoth, 44  
 Keros, Siaha, Padon, Lebanah, 45  
 Hagabah, Akkub, Hagab, Salmal, 46  
 Hanan, Giddel, Gahar, Reaiah, 47  
 Rezin, Nekoda, Gazzam, Uzza, 48  
 Paseah, Besai, Asnah, Meûnim, 49  
 Nephusim, Bakbuk, Hakupha, 50  
 Harhur, Bazluth, Mehida, Harsha, 51  
 Barkos, Sisera, Tema, Neziah, and 52  
 Hatipha. 53

The sons of Solomon's servants: 54  
 the clans of Sotai, Hassophereth, 55  
 Peruda, Jaalah, Darkon, Giddel, 56  
 Shephatiah, Hattil, Pochereth- 57  
 hazzebaim, and Ami.

The temple attendants and the 58  
 sons of Solomon's servants, all  
 told, were three hundred and  
 ninety-two.

The following, who went from 59  
 Tel-melah, Tel-harsha, Kherub,  
 Addan, and Immer, were unable  
 to prove that their descent and  
 pedigree belonged to Israel: the 60  
 families of Delaiah, Tobiah, and  
 Nekoda, six hundred and fifty-  
 two of them. Among the priests 61  
 also, the families of Habaiah,  
 Hakkoz, and Barzillai (he had  
 married a daughter of Barzillai the

## EZRA III

Gileadite and had taken his name) made search for their record, but the genealogy was not to be found; so they were barred and banished from the priesthood. The governor declared they were not to partake of the most sacred food till a priest appeared with oracles. The entire company numbered forty-two thousand three hundred and sixty, besides seven thousand three hundred and thirty-seven servants, male and female, and two hundred singers, male and female; they had seven hundred and thirty-six horses, two hundred and forty-five mules, four hundred and thirty-five camels, and six thousand seven hundred and twenty asses.

When they came to the temple of the Eternal in Jerusalem, some of the chiefs of the clans offered contributions towards the rebuilding of the temple of God; according to their means they paid into the building fund sixty-one thousand guineas in gold and thirty-five thousand pounds in silver, and gave a hundred priestly vestments.

Now the priests, the Levites, the singers, the warders, the temple attendants, and some of the people were living in Jerusalem, and all Israel in their towns; but when the seventh month arrived, the Israelites in the towns gathered like one man to Jerusalem, and Joshua the son of Jozadak, with his fellow-priests, and Zerubbabel the son of Shealtiel with his fellows, started to erect the altar of the God of Israel and to offer sacrifices on it, as prescribed by the law of Moses the man of God. They put the altar in its place, because the

surrounding peoples were a terror to them, and on it they offered sacrifices to the Eternal morning and evening; they held the festival of booths, as prescribed, and offered the regular number of daily sacrifices required each day of the festival, followed by the daily sacrifice, the sacrifice at the new moon, at every fixed and sacred festival of the Eternal, and at every freewill offering made to the Eternal. From the first day of the seventh month sacrifice began to be offered to the Eternal.

The foundation of the temple of the Eternal was not yet laid, however. But masons and joiners were hired, and Sidonians and Tyrians were furnished with food and drink and oil, to bring cedars down from Lebànon to the sea-coast at Joppa, in terms of the permit granted by Cyrus king of Persia. It was in the second month of the second year, after they had reached the house of God at Jerusalem, that a start was made. Zerubbabel the son of Shealtiel and Joshua the son of Jozadak, with the rest of their fellow-priests and with the Levites and all the exiles who had returned to Jerusalem, appointed the Levites, from twenty years old and upwards, to superintend the work on the house of the Eternal; whereupon the clan of Hodaviah, Jeshua and his sons and brothers, and Kadmiel with his sons, along with the clan of Henadad and their sons and brothers (who were Levites), undertook to superintend the workmen in the house of God. When the builders laid the foundation of the temple of the Eternal, the priests took their place,

## EZRA IV

furnished with trumpets, the Levites who were Asaphites with cymbals, to praise the Eternal after the ritual of David king of Israel ;

1 they sang their responses of praise and thanks to the Eternal, with the refrain, " For he is good, his kindness never fails to Israel " ; and all the people raised a loud shout as they praised the Eternal that the foundation of the temple of

2 the Eternal had been laid. But many of the priests and Levites and chiefs of the clans, old men who had seen the former house standing on its foundation, wept aloud at the sight of this house ; and, as many were shouting aloud

3 for joy, the sound of the joyful shout could not be distinguished from the sound of the lament, though the people were shouting so loud that the sound was heard far off.

4 When the enemies of Judah and Benjamin heard that the exiles were building a temple to the

2 Eternal the God of Israel, they came and said to Zerubbabel and the chiefs of the clans, " Let us build along with you, for we worship your God as you do ; we have been sacrificing to him ever since Esarhaddon king of Assyria

3 brought us here." But Zerubbabel and Joshua and the rest of the chiefs of the clans of Israel told them, " You have nothing to do with us building a house for our God ; we will build it ourselves for the Eternal the God of Israel, as king Cyrus of Persia has ordered

4 us." Whereupon the people of the land thwarted the people of Judah and were a trouble to them

5 as they were building ; they hired agents against them, in order to

defeat their purpose, all through the reign of Cyrus king of Persia and down to the reign of Darius king of Persia. In the reign of 6 Xerxes, at the opening of his reign, they wrote a letter accusing the inhabitants of Jerusalem and Judah. Also, in the reign of 7 Artaxerxes, Bishlam and Mithridates and Tabeël and the rest of their associates sent a despatch to Artaxerxes king of Persia in Aramaic, with a translation. And 8 Rehum the commander, with Shimsai the secretary, laid the following information against Jerusalem before king Artaxerxes. " From Rehum the commander 9 and Shimsai the secretary and the rest of their associates, the magistrates, the generals, the writers, the secretaries, the citizens of Erech and of Babylon and of Susa (that is, the Elamites), and the rest 10 of the nations whom the great and famous Assurbanipal transported and settled west of the Euphrates, etc. Now "—this is a 11 copy of the letter sent to king Artaxerxes from his " servants west of the Euphrates, etc."— 12 " Now be it known to the king that the Jews who have come up from you to us have gone to Jerusalem, a rebellious and disaffected city ; they are building it, finishing the walls and repairing the foundations. Let the king understand 13 that if this city is built and its walls finished, they will refuse to pay tribute, tax, or toll, and the revenue of the king will suffer. Now, as we are in the royal service, 14 and as it would be wrong for us to see the king injured, we send to assure the king that if the archives 15 of your predecessors are searched,

you will find out from the archives that this is a rebellious city, a source of danger to your princes and provinces, and that the Jews have stirred up sedition in this very city from of old. That was  
 16 why the city was laid waste. We assure the king that if this city is built and its walls finished, you will lose all your territory west of  
 17 the Euphrates." The king sent this reply to Rehum the commander and Shimsai the secretary and the rest of their associates resident in Samaria, and the others who were west of the Euphrates:  
 18 "Greeting, etc. Well now, the letter you sent to us has been  
 19 translated to me; I have ordered inquiries to be made, and it has been found that this city has risen from of old against kings and that rebellion and insurrection have  
 20 been raised within it. And besides, Jerusalem has had powerful kings who have ruled all the territory west of the Euphrates, exacting  
 21 tribute, taxes, and tolls. So issue a decree that these men are to stop, and that the city is not to be built, till I issue a decree myself.  
 22 Be careful to lose no time about this, lest the damage increase,  
 23 to the detriment of the king." When the copy of king Artaxerxes' letter was read to Rehum and Shimsai and their associates, they hurried to the Jews at Jerusalem and stopped them by main force.  
 24 This put an end to the work on the temple of God at Jerusalem; it was stopped until the second year of the reign of Darius king of Persia.

5 Now the prophets, the prophet Haggai and Zechariah the son of Iddo, prophesied in the name of

the God of Israel to the Jews in Judah and Jerusalem, till Zerub-  
 2 babel the son of Shealtiel and Joshua the son of Jozadak started again to build the temple of God at Jerusalem, helped by the prophets of God. Tatnai the  
 3 satrap west of the Euphrates and Shethar-bozenai and their associates then came and asked them, "Who gave you a decree to build this temple and to finish this structure?" They also asked,  
 4 "And what are the names of the men who are building here?" But, by God's favour to the Jewish  
 5 sheikhs, they were not to be stopped till the matter should be reported to Darius and a reply received from him. Here is a  
 6 copy of the despatch sent to king Darius by Tatnai the satrap west of the Euphrates and by Shethar-bozenai and his associates, the  
 7 generals west of the Euphrates; they wrote a despatch as follows:  
 "To king Darius, all greetings! Be it known to the king that we  
 8 went to the province of Judah, to the temple of the great God; it is being built with huge stones, timber is being placed on the walls, and the work goes on apace, prospering in their hands. We  
 9 put this question to the sheikhs there, 'Who gave you a decree to build this temple and to finish this structure?' We also asked  
 10 their names for your information, that we might be able to write you the names of the men at their head. And this was their reply:  
 11 'We are the servants of the God of heaven and earth, we are rebuilding the house that was built many years ago, built and finished by a great king of Israel. But as 11

## EZRA VI

- our fathers provoked the anger of the God of heaven, he handed them over to the Chaldean Nebuchadnezzar, king of Babylon, who destroyed this house and carried off the people to Babylon.
- 13** In the first year of Cyrus king of Babylon, however, king Cyrus issued a decree for the building of
- 14** this house of God. And the gold and silver utensils belonging to the house of God, which Nebuchadnezzar had taken out of the temple in Jerusalem and brought to the temple of Babylon, these utensils king Cyrus took from the temple of Babylon, handing them over to one Sheshbazzar, whom
- 15** he had appointed governor, and telling him to take these utensils and go and put them in the temple at Jerusalem, and let the house
- 16** of God be built on its site. Then the said Sheshbazzar went and laid the foundation of the house of God in Jerusalem; the building has gone on ever since, and it is
- 17** still unfinished.' Now, if it please the king, let search be made in the treasury at Babylon to find out whether king Cyrus did issue a decree for the building of this house of God at Jerusalem. And let the king tell us what is his pleasure in this matter."
- 6** Then by order of king Darius search was made in the house of archives at Babylon, where the
- 2** treasures were stored; and at Ecbatana, in the citadel of the province of Media, a paper was
- 3** found to this effect: "Memorandum: in the first year of king Cyrus a decree was issued by king Cyrus with reference to the house of God at Jerusalem. Let the house be built, the place where
- sacrifice is offered, let the foundations be laid, and let the building be ninety feet high and ninety feet broad, with three layers of **4** stone and one of timber, the expenses to be paid out of the royal revenue. Also, the gold **5** and silver utensils belonging to the house of God, which Nebuchadnezzar removed from the temple at Jerusalem and took to Babylon, are to be restored and returned to their places in the temple at Jerusalem; put them in the house of God." "Now then, Tatnai **6** satrap west of the Euphrates, Shethar-bozenai, and your associates the generals west of the Euphrates, stand off, let the work **7** on this house of God alone, allow the Jewish governor and the Jewish sheikhs to build this house of God on its site. Further- **8** more, I decree that you are to assist these Jewish sheikhs in building this house of God: from the royal funds, the tribute collected west of the Euphrates, these men are to have their expenses promptly paid. See to this. Day by day without fail **9** let them have whatever they require, young bullocks, rams, and sheep, to be burnt in sacrifice to the God of heaven, wheat, salt, wine, and oil, as the priests at Jerusalem demand, that they may **10** offer sacrifices to propitiate the God of heaven and pray for the life of the king and of his sons. And I issue this decree: if any **11** man alters this command, a beam is to be taken from his house, he is to be impaled upon it, and, besides that, his house is to be made a dunghheap. May the God **12** who has set up his Name there,

## EZRA VII

- crush any king or nation that shall attempt to alter this, or to destroy this house of God at Jerusalem ! I Darius have issued a decree : let it be carried out to the letter.”
- 13 At these instructions from king Darius, Tatnai the satrap west of the Euphrates, Shethar-bozenai, and their associates, acted promptly ; the Jewish sheikhs went on building, and, thanks to the prophesying of the prophet Haggai and of Zechariah the son of Iddo, they succeeded. They finished their building as the God of Israel had commanded and as Cyrus, Darius, and Artaxerxes, kings of
- 15 Persia, had decreed ; the temple was finished on the third day of the month of Adar in the sixth year
- 16 of the reign of king Darius. The children of Israel, the priests and the Levites and the rest of the exiles, celebrated the dedication of this house of God with joy ;
- 17 they offered at the dedication of this house of God a hundred bullocks, two hundred rams, and four hundred sheep, with twelve he-goats as a sin-offering for all Israel, a he-goat for each clan of
- 18 Israel. They also arranged the priests in their divisions and the Levites in their classes for the worship of God at Jerusalem, as prescribed in the book of Moses.
- 19 On the fourteenth day of the first month the exiles celebrated the
- 20 passover ; the priests had purified themselves to a man, all of them were pure, and the Levites killed the paschal lamb for all the exiles, for their fellows the priests and for
- 21 themselves ; it was eaten by the children of Israel who had returned from exile and also by those who had joined them, forsaking the pollutions of the pagans in the land in order to worship the Eternal, the God of Israel. For seven days 22 the festival of unleavened bread was also celebrated with joy ; for the Eternal had made them joyful, he had turned the heart of the king of Assyria towards them, to encourage them in their work on the temple of God, the God of Israel.
- It was after this, in the reign of 7 Artaxerxes king of Persia, that Ezra came up from Babylon—Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah, the 2 son of Shallum, the son of Zadok, the son of Ahitub, the son of 3 Amariah, the son of Azariah, the son of Meraioth, the son of 4 Zerariah, the son of Uzzi, the son of Bukki, the son of Abishua, the 5 son of Phinehas, the son of Eleazar, the son of Aaron the first priest. This Ezra was an expert scribe in 6 the law of Moses which had been given by the Eternal the God of Israel. Thanks to the favour of the Eternal his God, the king had granted him all he asked ; he was 7 accompanied to Jerusalem in the seventh year of king Artaxerxes by some Israelites, priests, Levites, singers, warders, and temple attendants, and he reached Jeru- 8 salem in the fifth month of the seventh year of the king. He 9 started to travel up from Babylon upon the first day of the first month, and, thanks to the kind favour of his God, he reached Jerusalem on the first day of the fifth month. Ezra had set his heart 10 upon studying the law of God, upon obeying it, and upon teaching its rules and regulations in Israel.



## EZRA VIII

1 Here is a copy of the letter given by king Artaxerxes to Ezra the priest and scribe, the scribe of the Eternal's commands and rules  
 2 for Israel. " Artaxerxes, king of kings, to Ezra the priest, the scribe of the law of the God of  
 3 heaven: allgreetings, etc. And now I issue a decree that any of the people of Israel in my kingdom or  
 any of their priests and Levites who choose to go up to Jerusalem  
 4 may go with you; the king and his seven advisers send you to hold an inquiry upon Judah and Jerusalem in terms of the law of your God which is in your possession,  
 5 and also to convoy the silver and gold which the king and his advisers have vowed to the God of Israel, whose dwelling-place is in  
 6 Jerusalem, with any silver and gold you can find in all the province of Babylon, and with what the people and the priests freely offer for the house of their God in  
 7 Jerusalem. With this money you must take care to buy bullocks, rams, and sheep, and the usual cereal-offerings and libations, sacrificing them upon the altar in the temple of your God in Jerusalem.  
 8 The rest of the silver and gold, you and your fellows may spend as you think best, carrying out the  
 9 will of your God. The utensils given you for the worship of the house of your God, you will also present before the God of Jerusalem. You will draw upon the king's treasury for any further sums which you require to spend  
 10 on the house of your God. I Artaxerxes the king, I issue this decree to all the treasurers west of the Euphrates: whatever Ezra the priest, the scribe of the law of

the God of heaven, may demand from you, is to be granted him without delay, up to forty-one  
 22 thousand two hundred and fifty pounds in silver, a hundred quarters of wheat, nine hundred gallons of wine, nine hundred gallons of oil, and salt unlimited. Whatever  
 23 is commanded by the God of heaven, let it be carried out in full for the God of heaven; why should God's displeasure be upon the realm of the king and of his sons? You are also instructed that it is  
 24 unlawful to impose toll, tribute, or taxes upon any of the priests and Levites, singers, warders, temple attendants, or servants of this temple of God. As for you,  
 25 Ezra, by the wisdom of your God to which you have access, appoint magistrates and judges to rule all the people west of the Euphrates, men who know the laws of your God, and instruct any who are ignorant of them. And whoever  
 26 does not obey the law of your God and the law of the king, let sentence be executed upon him instantly, death, banishment, confiscation of property, or imprisonment."

Blessed be the Eternal, the God  
 27 of our fathers, who inspired the king to honour the temple of the Eternal in Jerusalem thus, and  
 28 showed me kindness in the presence of the king and his advisers and all his great officers; I was strengthened by the favour of the Eternal my God, and I gathered leading men from Israel to accompany me. The following are the  
 8 chiefs of clans, the list of those who accompanied me from Babylon in the reign of king Artaxerxes: from 2 the house of Phinehas, Gershom;

from the house of Ithamar, Daniel; from the house of David, 3 Hattush the son of Shecaniah; from the house of Parosh, Zechariah, with whom were registered a 4 hundred and fifty males; from the family of Pahath-moab, Elihoënai, with whom were two hundred 5 males; from the family of Zattu, Shecaniah the son of Jahaziel, with whom were three 6 hundred males; from the family of Adin, Ebed the son of Jonathan, 7 with whom were fifty males; from the family of Elam, Jeshaiah the son of Athaliah, with whom were 8 seventy males; from the family of Shephatiah, Zebadiah the son of Michael, with whom were 9 eighty males; from the family of Joab, Obadiah the son of Jehiel, with whom were two hundred and 10 eighteen males; from the family of Bani, Shelômith the son of Josiphiah, with whom were a 11 hundred and sixty males; from the family of Bebai, Zechariah the son of Bebai, with whom were 12 twenty-eight males; from the family of Azgad, Johanan the son of Hakkatan, with whom were a 13 hundred and ten males; from the family of Adonikam (they came last), Eliphelet, Jeûel, and Shemaiah, with whom were sixty males; 14 and from the family of Bigvai, Uthai and Zakkur, with seventy males.

15 I mustered them on the banks of the Ahâva river, where we encamped for three days; but on looking over the people and the priests 16 I could not find any Levites. So I summoned Eliezer, Ariel, Shemaiah, Elnathan, Jarib, Nathan, Zechariah, and Meshullam, leading men, as well as Joiarib and El-

nathan, who were teachers, and I despatched them to Iddo the leading authority at Casiphia, bidding them tell Iddo and his fellows, the temple attendants, at Casiphia, to send us servants for the house of our God. By the 1 kind favour of our God they brought us a capable man belonging to the family of Mahli, Sherebiah, a leading Levite, with eighteen sons and brothers; also 1 Hashabiah, accompanied by Isaiah from the family of Merari, with twenty brothers and sons; also two 2 hundred and twenty of the temple servants, whom David and his ministers had appointed to wait upon the Levites (these were all mentioned by name). Then I 2 proclaimed a fast at the river Ahâva, that we might humble ourselves before our God and obtain from him a straight course for ourselves, our children, and our goods. I was ashamed to ask the 2 king for a guard of cavalry to protect us against the enemy on the road, for we had told the king that "God's favour is kind to all who seek him, but his power and anger are against all who forsake him." So we fasted and besought 2 our God for this help, and he yielded to our entreaty. Then I 2 selected twelve leading priests, in addition to Sherebiah, Hashabiah, and ten of their fellows, and 2 weighed over to them the silver and gold and utensils, the gifts for the house of our God which had been offered by the king and his advisers and officers and all the Israelites present; I weighed into 2 their hands two hundred and seventy thousand pounds in silver, utensils of silver worth forty-two

## EZRA IX

thousand pounds, utensils of gold  
 worth five hundred and seventy-  
 17 seven thousand pounds, twenty  
 tankards of gold worth a thousand  
 guineas, and two utensils of fine  
 bright bronze, as valuable as gold.  
 18 And I told them, "You are con-  
 secrated to the Eternal, and the  
 utensils are also consecrated; the  
 silver and gold are a freewill offer-  
 ing to the Eternal, the God of  
 19 your fathers. Take charge of  
 them carefully, till you weigh  
 them before the leading priests  
 and Levites and chiefs of the clans  
 of Israel in the chambers of the  
 house of the Eternal at Jerusalem."  
 20 So the priests and Levites took  
 over the weight of the silver and  
 gold, to convey them to the house  
 21 of our God at Jerusalem. Then,  
 on the twelfth day of the first  
 month, we left the river Ahava for  
 Jerusalem; the favour of our  
 God was with us, and he kept us  
 safe from the enemy and from any  
 22 ambush by the road. When we  
 reached Jerusalem, we remained  
 23 three days, and on the fourth day  
 the silver and gold and utensils  
 were weighed over in the house of  
 our God to Meremoth son of Uriah,  
 the priest, along with Eleazar the  
 son of Phinehas, who were accom-  
 panied by Jozabad son of Jeshua  
 and Noadiah son of Binnui, the  
 34 Levites; everything was num-  
 bered and weighed, and the entire  
 weight was recorded on the spot.  
 35 Then the exiles who had just  
 returned offered sacrifices to the  
 God of Israel, twelve bullocks for  
 all Israel, ninety-six rams, seventy-  
 seven sheep, and, by way of a sin-  
 offering, twelve he-goats; all this  
 was a sacrifice to the Eternal.  
 36 They also delivered the king's

commission to the king's satraps  
 and the governors west of the  
 Euphrates, who lent their aid to  
 the people and to the house of  
 God.

After this had been done, the 9  
 leaders approached me. "The  
 people of Israel and the priests and  
 the Levites," they declared, "have  
 not separated themselves from  
 the abominable practices of the  
 natives, the Canaanites, the Hit-  
 tites, the Perizzites, the Jebusites,  
 the Ammonites, the Moabites, the  
 Egyptians, and the Amorites;  
 they have married their daughters 2  
 and married their sons to their  
 daughters, mixing the sacred race  
 with the natives. Yes, and the  
 authorities and deputies have  
 been foremost in this offence."  
 When I heard that, I tore my 3  
 tunic and my robe, I tore my  
 hair and my beard, and I sat down  
 aghast. I was joined by everyone 4  
 who trembled at the word of the  
 God of Israel, on account of the  
 offence committed by the exiles.  
 Till the evening offering I sat  
 aghast, but at the evening offering 5  
 I rose from my fast, with my tunic  
 and robe rent, and, falling on my  
 knees, I spread out my hands to  
 the Eternal my God. "O my 6  
 God," I said, "I am ashamed, I  
 blush to lift my face to thee, my  
 God, for our iniquities are higher  
 than our heads, and our guilt has  
 reached the skies. From the days 7  
 of our fathers to this day we have  
 been greatly guilty, and for our  
 iniquities we, with our kings and  
 our priests, have been handed  
 over to the kings of the lands, to  
 the sword, to captivity, to plun-  
 dering, and to disgrace, as at this  
 day. For a brief moment the 8

## EZRA X

Eternal our God has shown us favour by letting a remnant of us escape, and by giving us a footing in his sacred place, that our God may brighten our eyes and grant us sustenance in the days of our 9 bondage. For bondmen we are ; and yet our God has not forsaken us in our bondage, but has shown us kindness in the sight of the kings of Persia, to grant us sustenance, to set up the house of our God, to repair its ruins, and to enjoy his protection in Judah and 10 Jerusalem. But after this, O our 11 God, what shall we say? We have forsaken the commands which thou didst issue through thy servants the prophets, saying, 'The land which you are entering to possess is a land polluted by the foulness of the natives, by their abominations, for they have filled it with their filth from end 12 to end. You must not therefore marry your daughters to their sons, nor your sons to their daughters; you must never seek their peace or prosperity, if you are to be strong and enjoy the good of the land and leave it for your children to inherit for all time.' 13 And after all that has come upon us for our misdeeds and our great guilt, after thou, our God, hast not punished us to the full for our iniquities but hast spared us this 14 remnant, are we again to break thy commands and intermarry with the peoples who practise such abominations? Wouldst thou not then be so angry as to destroy us, till neither remnant nor survivor remained? O Eternal, the 15 God of Israel, thou art just; a remnant of us is left surviving at this day, and here we stand guilty

before thee, for none of us can face thee in this plight!"

As Ezra prayed and made confession, weeping and prostrating himself before the house of God, he was joined by a very large gathering of Israelites, men, women, and children; the crowd wept bitterly. But Shecaniah the son of Jehiel, belonging to the family of Elam, said to Ezra, "We have broken faith with our God by marrying foreign women from the natives. Still, there is some hope for Israel in this plight. Come, let us make a compact with our God to put away all these wives and their children, following the counsel of the Lord and of those who tremble at the command of our God; let us act according to the law. Bestir yourself, for the business is yours, and we are on your side; be strong and take action." Then Ezra got up and made the leading priests and the Levites and all the laity take an oath that they would carry this out. They took the oath, and Ezra went up from before the house of God into the room of Jehohanan the son of Eliashib, where he spent the night, neither eating bread nor drinking water, but mourning over the broken faith of the exiles. Then a proclamation was issued throughout Judah and Jerusalem to all the exiles, that they were to assemble at Jerusalem, and that if anyone failed to appear within three days, the command of the authorities and the sheikhs was that all his property should be confiscated and he himself excommunicated from the community of the exiles. Within three days all the men of

Judah and Benjamin did assemble at Jerusalem ; it was the twentieth day of the ninth month, and all the people sat in the open space in front of the house of God, shivering for fear and also from the heavy rain. Then Ezra the priest rose and said to them, " You have broken faith, you have married foreign women, to add to the guilt of Israel. Now confess to the Eternal, the God of your fathers, and do his will : separate yourselves from the natives and from the foreign women." The community all answered with a shout, " It is for us to do as you say. But the people are many, and it is the rainy season ; we cannot stand outside ; and this is not work for a day or two, it is a transgression which is far spread. Let our authorities have charge of the community, and let all in our towns who have married foreign wives come at fixed times along with the sheikhs and magistrates of every town, so as to avert the fierce anger of our God." Jonathan the son of Asahel and Jahziah the son of Tikvah, however, were opposed to this, and they were supported by Meshullam and Shabbethai the Levite. Then the exiles took action ; Ezra the priest was set apart, with certain chiefs of clans, representatives who were all named, and on the first day of the tenth month they sat to investigate the matter. By the first day of the first month they had come to the end of all who had married foreign wives. Some sons of the priests were found to have married foreign wives ; they promised to put away their wives, and their guilt-

offering was a ram of the flock for their guilt. These were : from the 186 family of Jeshua the son of Jozadak and his brothers, Maaseiah and Eliezer and Jarib and Gedaliah ; from the family of Immer, 20 Hanani and Zebadiah ; from the 21 family of Harim, Maaseiah and Elijah and Shemaiah and Jehiel and Uziah ; from the family of Pash- 22 hur, Elioënai and Maaseiah and Ishmael and Nethanel and Jozabad and Elasa ; from the Levites, 23 Jozabad and Shimei and Kelaiah (that is, Kelita) and Pethahiah and Judah and Eliezer. From the 24 singers, Eliashib. From the warders, Shallum and Telem and Uri. From the laity : Ramiah 25 and Izziah and Malchijah and Mijamin and Eleazar and Malchijah and Benaiah, from the family of Parosh ; Mattaniah and 26 Zechariah and Jehiel and Abdi and Jerëmoth and Elijah, from the family of Elam ; Elioënai and 27 Eliashib and Mattaniah and Jerëmoth and Zabad and Aziza, from the family of Zattu ; Jehohanan 28 and Hananiah and Zabbai and Athlai, from the family of Bebai ; Meshullam and Malluch and 29 Adaiah and Jashub and Sheal and Jerëmoth, from the family of Bani ; Adna and Chelal and 30 Benaiah and Maaseiah and Mattaniah and Bezalël and Binnui and Manasseh, from the family of Pahath-moab ; Eliezer and Isshi- 31 jah and Malchijah and Shemaiah and Shimeon and Benjamin and 32 Malluch and Shemariah, from the family of Harim ; Mattenai and 33 Mattattah and Zabad and Eli-phelet and Jeremai and Manasseh and Shimei, from the family of Ihashum ; Maadai and Amram 34

## NEHEMIAH I, II

35 and Uel and Benaiah and Bedeiah  
36 and Cheluhu and Vaniah and  
Meremoth and Eliashib and  
37 Mattaniah and Mattenai and  
38 Jaasu and Bani and Binnui and  
39 Shimei and Shelemiah and Nathan  
40 and Adaiah and Machnadebai  
and Shashai and Sharai and  
41 Azarel and Shelemiah and Shem-

ariah and Shallum and Amariah 4:  
and Joseph, from the family of  
Bigvai; Jeiel and Mattithiah 4:  
and Zabad and Zebina and Iddo  
and Joel and Benaiah, from the  
family of Nebo. All these had 4  
married foreign wives, and some  
of the wives had borne children.

## NEHEMIAH

1 The story of Nehemiah, the son  
of Hakaliah.

It was in the month of Chislev,  
in the twentieth year, when I was  
2 at the citadel of Susa, that Hanani,  
one of my kinsmen, came to me  
along with some men from Judah.  
I asked them about the Judæan  
remnant who had survived the  
exile and also about Jerusalem.  
3 "The survivors of the exile in the  
province there," they told me,  
"are in great misery and oppres-  
sion; also, the wall of Jerusalem  
is broken down and its gates have  
4 been burned with fire." When I  
heard this, I sat down and wept  
and mourned for some days, fast-  
ing and praying before the God of  
5 heaven. I said, "O Eternal, God  
of heaven, the great and awful  
God, carrying out his compact of  
kindness for those who love him  
6 and carry out his orders, may  
thine ear now be attentive and  
thine eyes open to listen to the  
prayer of thy servant which I offer  
before thee at this time, day and  
night, for the children of Israel  
thy servants, confessing the sins  
which the children of Israel have  
committed against thee. We  
have sinned, I and my father's

house. We have wronged thee 7  
deeply; we have not kept the  
commands or the rules or the  
regulations which thou didst issue  
to thy servant Moses. Ah, re- 8  
member thy charge to thy servant  
Moses: 'If you deal treacherously,  
I will scatter you far and wide  
among the nations; but if you 9  
return to me and keep my com-  
mands and do them, then, even  
though your outcasts were under  
distant skies, I will gather them  
in and bring them to the place  
where I have chosen to fix my  
presence.' Now these are thy ser- 1  
vants and thy people whom thou  
hast redeemed by thy great power  
and by thy strong hand. Ah, 1  
Eternal, may thine ear now be  
attentive to the prayer of thy  
servant and to the prayer of thy  
servants who delight to reverence  
thy Name. Ah, let thy servant  
have success at this time, let him  
find favour in the sight of this  
man!" (for I was cupbearer to  
the king).

It was in the month of Nisan, 1  
in the twentieth year of king  
Artaxerxes; the wine was placed  
before me, and I lifted it and gave  
it to the king. I enjoyed his

## NEHEMIAH II

2 favour, and the king said to me, "Why is your face sad? You are not ill. This must be sadness of heart." I was dreadfully  
3 afraid at this. I said to the king, "May the king live for ever! And why should not my face be sad, when the city with my fathers' graves in it is lying waste, and its gates have been burned with fire?"  
4 Then said the king, "What request have you to make?" So I prayed to the God of heaven;  
5 and I said to the king, "If it please the king, and if your servant has found favour in your sight, pray let me go to Judah, to the city of my fathers' graves, and rebuild  
6 it." The king asked me (his queen sitting beside him), "How long will your journey take? When will you come back?" So I proposed a certain time to him, and the king was pleased to let  
7 me go. I also said to the king, "If it please the king, let me have letters to the governors west of the Euphrates, that they may let  
8 me pass till I reach Judah, and a letter to Asaph the keeper of the king's park, ordering him to give me timber to make beams for the gates of the castle belonging to the temple and for the wall of the city and for the house in which I shall reside." This the king granted me, thanks to the kind favour of  
9 my God. And when I reached the governors west of the Euphrates, I handed them the king's letters (the king had also sent with me some  
0 army officers and cavalry). But when Sanballat the Horonite and the Ammonite slave Tobiah heard this, they were deeply hurt that a man had come to promote the welfare of the children of Israel.

Well, I reached Jerusalem, 11 and after spending three days there I got up during the night, 12 I and one or two men with me; I did not tell anyone what my God was putting into my mind to do for Jerusalem, and there was no beast in my company except the beast I rode upon myself. I rode 13 out in the night by the Gai gate, toward the dragon-spring, and the dung gate, to inspect the broken walls of Jerusalem and the gates that were burned with fire. Then 14 I passed on to the fountain gate and the king's pool; but there was no room for me to ride. So I went on by the brook and 15 inspected the wall; then I turned back and came in by the Gai gate on my way home. The 16 guards did not know where I went or what I was doing. I had not even told the Jews yet nor the priests nor the authorities nor the deputies nor the rest of the workers. But I said to them 17 then, "You see the plight we are in, Jerusalem lying waste and the gates burned with fire. Come, let us rebuild the wall of Jerusalem, and we shall no longer be scoffed at." And I told them of God's 18 kind favour to me, and also of what the king had said to me. So they said, "Let us start and build." And they set their hands bravely to the good work.

When Sanballat the Horonite and 19 Tobiah the Ammonite slave and Geshem the Arabian heard it, they derided and despised us. "What are you doing?" they asked. "Are you rebelling against the king?" But I replied, "The 20 God of heaven, he will give us success; so we his servants will

## NEHEMIAH III

start to build. But there is no property, no rights, no memorial  
3 for you in Jerusalem." Eliashib the high-priest started with his fellow-priests, and they built the sheep gate; they consecrated it, erecting its doors; as far as the tower of Hammeah they consecrated it, as far as the tower of  
2 Hananel. Next to him the men of Jericho built, and next to them  
3 Zakkur the son of Imri. The Fish gate was built by the sons of Hassenâah, who laid its beams and erected the doors and hinges  
4 and bars. Next to them Meremoth the son of Uriah, the son of Hakkoz, repaired; next to him Meshullam the son of Berechiah, the son of Meshezabel, repaired; next to him Zadok the son of  
5 Baana repaired. Next to him the Tekoites repaired, though their chiefs would not submit to the  
6 orders of the authorities. The old gate was repaired by Joiada the son of Paseah and by Meshullam the son of Besodiah, who laid its  
7 hinges and bars. Next to them Melatiah the Gibeonite and Jadon the Meronothite, with the men of Gibeon and the men of Mizpah belonging to the jurisdiction of the governor west of the Euphrates,  
8 repaired. Next to them Uzziel the son of Barakiah, both goldsmiths, repaired; next to him Hananiah one of the perfumers repaired; they completed Jerusalem as far as the broad wall.  
9 Next to them Rephaiah the son of Hur, ruler of half the suburbs of  
10 Jerusalem, repaired. Next to him Jedaiah the son of Harumaph repaired the part opposite his own house; and next to him Hattush

the son of Hashabniah repaired. Malchijah the son of Harim and 11 Hasshub the son of Pahath-moab repaired a second section and the tower of the ovens. Next to them 12 Shallum the son of Hallohesh, ruler of half the suburbs of Jerusalem, repaired, he and his daughters. The Gai gate was 13 repaired by Hanun and the inhabitants of Zanoah, who built it and erected its doors and hinges and bars, as well as five hundred yards of the wall to the dung gate; the dung gate itself was repaired 14 by Malchijah the son of Rechab, ruler of the Beth-hakkerem district, who built it and erected its doors and hinges and bars. The 15 fountain gate was repaired by Shallun the son of Col-hozeh, ruler of the Mizpah district, who built it, roofed it in, and erected its doors and hinges and bars; he also repaired the wall from the pool of Siloam at the king's garden as far as the stairs that lead down from David's burg. After him Nehe- 16 miah the son of Azbuk, ruler of half the Beth-zur district, repaired, as far as the spot opposite the grave of David and the artificial pool and the arsenal. After 17 him the Levites repaired; Rehum the son of Bani, and next to him Hashabiah, ruler of half the Keilah district, on behalf of his own district; after him their fellows 18 repaired, Bavvai the son of Henadad, ruler of half the Keilah district, and, next to him, Ezer the 19 son of Jeshua, ruler of Mizpah, repaired a second section opposite the ascent to the arsenal at the corner of the wall. After him 20 Baruch the son of Zakkai repaired in the direction of the hill a second



## NEHEMIAH IV

section, from the corner of the wall to the door of the house of  
21 Eliashib the high-priest. After him Merêmoth the son of Uriah, the son of Hakkoz, repaired a second section, from the door of the house of Eliashib to the end of  
22 the house. After him the priests, who resided in the plain, repaired.  
23 After them Benjamin and Hasshub repaired the part opposite their house, and after them Azariah the son of Maaseiah, the son of Ananiah, repaired the part beside  
24 his house. After him Binnui the son of Henadad repaired a second section, from the house of Azariah to the corner of the wall and the  
25 turn. Palal the son of Uzai repaired the part opposite the turn and the tower that projects from the upper house of the king beside the guard - court. After him Pedaiah the son of Parosh repaired as far as the ground  
26 opposite the water gate to the east and the projecting tower.  
27 After him the Tekoites repaired a second section opposite the great projecting tower as far as  
28 the wall of Ophel (the temple attendants resided in Ophel). The priests repaired above the horse gate, each opposite his own house.  
29 After them Zadok the son of Immer repaired the part opposite his own house ; after him Shem-  
30 aiah the son of Shecaniah, warder of the east gate, repaired ; and after him Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, repaired a second section. After them Meshullam the son of Berechiah repaired the  
31 part opposite his residence. After him Malchijah one of the goldsmiths repaired as far as the house

of the temple attendants and of the traders opposite the gate of the muster and the turret at the corner. Between the turret at  
32 the corner and the sheep gate the goldsmiths and the traders repaired.

When Sanballat heard that we 4 were building the wall, he was angry and furious and scoffed at the Jews. He addressed his fellows 2 and the army of the Samaritans thus : " What are these feeble Jews doing ? Will they leave themselves to their God ? Will they sacrifice ? Can they do it all in a day ? Can they recover stones from the rubbish heaps, when the stones are burned ? " And Tobiah the Ammonite, who 3 was beside him, added, " Let them build ! If a fox went up, he would knock down that stone wall of theirs ! " Hear, O our God— 4 for we are scorned—and turn their scoffs back upon their own heads ; leave them to be plundered in the land of their exile ; forgive not 5 their iniquity, and let not their sin be blotted out before thee ; for the builders have heard them provoking thee.

So we built the wall to half its 6 height all round, for the heart of the people was in their work. But 7 when Sanballat and Tobiah and the Arabians and the Ammonites and the Ashdodites heard that the repairs upon the walls of Jerusalem went forward, and that the breaches were being closed, they were extremely angry ; they all 8 conspired together to go and attack Jerusalem and make confusion in the city. But we offered prayer 9 to our God and posted guards to watch them day and night.

## NEHEMIAH V

10 Judah said, "The strength of the labourers is giving way; the rubbish is great; we will never be  
11 able to build the wall." Our enemies said, "They will hear and see nothing till we are in among them and slay them, and  
12 so stop the work." And when the Jews who lived beside our enemies came in, they kept telling us, "They are gathering against us  
13 from all quarters." The foe placed themselves in the low ground behind the wall, at the breaches; but I posted the people by companies, armed with sword  
14 and spear and bow. And when I saw they were afraid, I rose and addressed the authorities and the deputies and the rest of the people: "Have no fear of them, remember the Lord who is great and terrible, and fight for your kinsfolk, your sons and your daughters, your wives and your  
15 houses." Our foes heard that we knew of their plan, and God defeated their purpose; so we all went back to the wall, every man  
16 to his work. After that, half of my retinue went on with the work, and half wore their spears and shields and bows and coats of mail, to support all the community of Judah who were building the  
17 wall. The labourers were armed; each of them worked with one hand, and held a weapon in  
18 other. The masons were each girded with a sword, as they built. And the bugler stood beside me.  
19 I told the authorities and the deputies and the rest of the people, "The extent of the work is great, and we are far apart from each  
20 other on the wall; so, wherever you hear the bugle sounding, rally

to us there. Our God will fight for us." This was how I and my 21 men did our work; half held their spears from dawn until the stars appeared. I also told the citizens 22 at that time, "Let each of you, man and servant alike, keep inside Jerusalem, to provide us with guard duty at night and with labour during the day." As for 23 myself and my fellows and my retinue and the guard who followed me, none of us took off our clothes; each kept his weapon in his hand.

Then a loud outcry arose among 5 the common people and their wives against their fellow-Jews. Some said, "There are many of 2 us, with our sons and our daughters; let us have food, to keep us alive." Others said, "We are 3 mortgaging our fields and vineyards and houses, to get food in the famine." Others said, "We 4 have had to borrow money on our fields and vineyards, to pay the king's tax. Our blood is the blood 5 of our fellows, our children are like their children, and yet we must let them have our sons and daughters to be their slaves. Some of our daughters have been enslaved already, and we have no money to buy them back, for our fields and vineyards are in the hands of others." When I heard 6 their outcry and complaints, I was very angry; I thought over it, 7 and confronted the authorities and the deputies. I said, "You are all taking interest from your own people." So I held a great assembly to deal with them. I 8 said, "We have done all we could to buy back our fellow-Jews who had been bought by foreigners.

## NEHEMIAH VI

And you would sell your fellows ?  
You would sell them back to us ?”

They were silent, they had not a  
9 word to say. So I went on :  
“ You are doing wrong. Will you  
not live in awe of God, with an eye  
to the sneers of our foreign foes ?  
10 I and my fellows and my retinue  
have been supporting these people  
with money and food. Come, let  
us give up taking interest from  
11 them. Come, restore to them,  
this very day, their fields, their  
vineyards, their oliveyards, and  
their houses, with the interest on  
the money and the food and the  
wine and the oil that you have  
12 been taking from them.” They  
answered, “ We will restore it all,  
we will take no interest from them ;  
we will do as you bid us.” Then,  
summoning the priests, I made  
the moneylenders swear they  
would do as they had promised ;  
13 and I shook out my arms, saying,  
“ So may God shake out from  
house and property every man who  
does not perform his promise !  
So may he be shaken out and  
emptied !” “ Amen,” said all  
the community, and they praised  
the Eternal. The men did as they  
had promised.

14 Again, ever since I had been  
appointed governor in the land of  
Judah, from the twentieth to the  
thirty-second year of king Arta-  
xerxes, for twelve years, I and my  
fellows never ate the governor’s  
15 provisions. The former govern-  
ors, who had been before me,  
laid a heavy burden on the people  
by taking bread and wine from  
them at the rate of five guineas  
a day, and their servants lorded it  
over the people. But I did not ;  
16 I was in awe of God. Also, I kept

at my work on this wall, and my  
retinue were all there at the work ;  
none of us bought any land.  
Again, I entertained at my table 17  
a hundred and fifty Jews who  
had come to us from the surround-  
ing foreigners ; my daily provision 18  
was an ox and six choice sheep,  
with fowls and—every ten days—  
wine for all the company. But  
even so, I made no claim for the  
governor’s provisions, since the  
dues lay heavy on the people. O 19  
my God, remember to my credit  
all I have done for this people !

Now when Sanballat and 6  
Tobiah and Gashmu the Arabian  
and the rest of our enemies heard  
that I had built the wall and that  
there was no breach left in it  
(though I had not yet erected the  
doors in the gateways), Sanballat 2  
and Gashmu sent to ask me,  
“ Come, let us meet at some village  
in the plain of Ono.” They meant  
to harm me. But I sent messen- 3  
gers to them, saying, “ I am doing  
a great work, and I cannot come  
down. Why should the work  
stop, while I leave it and come  
down to you ?” They sent four 4  
times, to the same effect, and I  
answered them to the same effect.  
The fifth time Sanballat sent, his 5  
servant brought me an open  
letter. He wrote : “ It is re- 6  
ported among the nations, and  
Gashmu says so, that you and  
the Jews mean to rebel, and that  
this is why you are building the  
wall ; you are to be their king—  
so people say. You have even 7  
set up prophets at Jerusalem to  
proclaim, ‘ There is a king in  
Judah ’—meaning yourself. Now  
the king will be told what people  
say. So come and let us talk

## NEHEMIAH VII

8 over the matter." Then I sent him this message: "Nothing of what you say has taken place; you are making it up, yourself."  
 9 (For they all wanted to terrify us; they thought, "Their hands will drop the work, and it will not be done." But now, strengthen thou my hands!)

10 When I went to the house of Shemaiah the son of Delaiah, the son of Mehetabel, who kept himself apart, he said, "Let us meet in the house of God, in the temple, with shut doors, for they are coming to kill you—coming to  
 11 kill you by night." But I said, "Is a man like me to run away? besides, who would go into the temple, simply to save his life?  
 12 I will not go in!" I detected at once that he had no mission from God; he was acting as a prophet against me, for Tobiah and Sanballat had bribed him, to terrify me into this act of sin, that it might be a scandal, and that they  
 14 might sneer at me. O my God, remember all this against Tobiah and Sanballat and the prophetess Noadiah and the rest of the prophets who would have scared me!

15 On the twenty-fifth day of Elul the wall was finished, in fifty-two  
 16 days. When all our enemies heard this, when the surrounding foreigners saw it, they were sorely disconcerted; they realized that  
 17 it was the work of God. But all the time many letters had been passing from the authorities of Judah to Tobiah, and from Tobiah  
 18 to them; many within Judah had conspired with him, for he was the son-in-law of Shecaniah the son of Arah, and his son Jehohanan had married the daughter of Meshul-

lam the son of Berechiah. They 19 would tell me about his virtues, and tell him anything I said. Indeed, Tobiah himself used to send letters to scare me.

Once the wall was built and the 7 gates erected and the warders, the singers, and the Levites appointed, I put Jerusalem in 2 charge of my kinsman Hanani and of Hananiah the captain of the castle—for he was a truly reliable man, who revered God more than most. I said to them, "The 3 gates of Jerusalem are not to be opened till the sun is high, and . . . let the doors be closed and barred. Arrange guards from the inhabitants of Jerusalem, every man to take his own watch, and every man to be posted opposite his house." (The city was wide 4 and large, but there were few people, for houses had not been built.)

Now my God put it into my 5 mind to assemble the authorities and the deputies and the people, in order to take a census of them. And I found a census record of those who had come up first of all, as follows:

The following belonged to the 6 province of Judah among the deported who returned from exile after being carried away by Nebuchadnezzar king of Babylon; they came back to Jerusalem and Judah, each to his own town, in the company of Zerubbabel, 7 Joshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispêreth, Bigvai, Nehum, and Baanah.

A list of the laity of Israel: the 8 clan of Parosh, two thousand one hundred and seventy-two; the 9:

## NEHEMIAH VII

clan of Shephatiah, three hundred  
 10 and seventy-two; the clan of  
 Arah, six hundred and fifty-two;  
 11 the clan of Pahath-moab . . . ;  
 the clan of Jeshua and Joab, two  
 thousand eight hundred and  
 12 eighteen; the clan of Elam, one  
 thousand two hundred and fifty-  
 13 four; the clan of Zattu, eight  
 14 hundred and forty-five; the clan  
 of Zakkai, seven hundred and  
 15 sixty; the clan of Binnui, six  
 16 hundred and forty-eight; the  
 clan of Bebai, six hundred and  
 17 twenty-eight; the clan of Azgad,  
 two thousand three hundred and  
 18 twenty-two; the clan of Adoni-  
 kam, six hundred and sixty-  
 19 seven; the clan of Bigvai, two  
 20 thousand and sixty-seven; the  
 clan of Adin, six hundred and  
 21 fifty-five; the clan of Ater . . . ;  
 the clan of Hezekiah, ninety-  
 22 eight; the clan of Hashum, three  
 23 hundred and twenty-eight; the  
 clan of Bezai, three hundred and  
 24 twenty-four; the clan of Hariph,  
 25 one hundred and twelve; the clan  
 26 of Gibeon, ninety-five; the men  
 of Bethlehem and Netophah, one  
 27 hundred and eighty-eight; the  
 men of Anáthoth, one hundred and  
 28 twenty-eight; the men of Beth-  
 29 azmáveh, forty-two; the men  
 of Kiriath-jeárim, Kefirah, and  
 Beéroth, seven hundred and forty-  
 30 three; the men of Ramah and  
 Geba, six hundred and twenty-  
 31 one; the men of Michmas, one  
 32 hundred and twenty-two; the  
 men of Bethel and Ai, one hun-  
 33 dred and twenty-three; the men  
 35 of Nebo, fifty-two; the clan of  
 Harim, three hundred and twenty;  
 36 the clan of Jericho, three  
 37 hundred and forty-five; the clan  
 of Lod, Hadid, and Ono, seven

hundred and twenty-one; the 98  
 clan of Senâah, three thousand  
 nine hundred and thirty.

The priests the clan of Jedaiah, 39  
 from the household of Jeshua,  
 nine hundred and seventy-three;  
 the clan of Immer, one thousand 40  
 and fifty-two; the clan of Pashhur, 41  
 one thousand two hundred and  
 Harim, forty-seven; the clan of 42  
 one thousand and seventeen.

The Levites: the clan of Jeshua 43  
 and Kadmiel, from the clan of  
 Hodciah, seventy-four. The 44  
 singers: the clan of Asaph, one  
 hundred and forty-eight. The 45  
 warders: a hundred and thirty-  
 eight from the clans of Shallum,  
 Ater, Talmon, Akkub, Hatita, and  
 Shobai.

The temple attendants: the clans 46  
 of Ziha, Hasupha, Tabbaoth, 47  
 Keros, Sia, Padon, Lebanah, Hag- 48  
 aba, Salmal, Hanan, Giddel, Gahar, 49  
 Reaiah, Rezin, Nekoda, Gazzam, 50  
 Uzza, Paseah, Besai, Meünim, 51  
 Nephisheshim, Bakbuk, Hakupha, 52  
 Harhur, Bazlith, Mehida, Harsha, 53  
 Barkos, Sisera, Tema, Neziah, and 54  
 Hatipha. 55

The sons of Solomon's ser- 56  
 vants: the clans of Sotai, 57  
 Sophereth, Perida, Jala, Darkon, 58  
 Giddel, Shephatiah, Hattil, Poch- 59  
 creth-hazzebaim, and Amon.

The temple attendants and the 60  
 sons of Solomon's servants, all told,  
 were three hundred and ninety-  
 two.

The following, who went from 61  
 Tel-melah, Tel-harsha, Kherub,  
 Addon, and Immer, were unable  
 to prove that their descent and  
 pedigree belonged to Israel: the 62  
 families of Delaiah, Tobiah, and  
 Nekodah, six hundred and forty-  
 two of them. Among the priests 63

## NEHEMIAH VIII

- also, the families of Habaiah, Hakkoz, and Barzillai (he had married a daughter of Barzillai the Gileadite and had taken his name) made search for their record, but the genealogy was not to be found; so they were barred and banished from the priesthood.
- 64 The governor declared they were not to partake of the most sacred food till a priest appeared with the oracles.
- 65 The entire company numbered forty-two thousand three hundred and sixty, besides seven thousand three hundred and thirty-seven servants, male and female, and two hundred and forty-five singers, male and female; they had seven hundred and thirty-six horses, two hundred and forty-five mules, four hundred and thirty-five camels, and six thousand seven hundred and twenty asses.
- 66 Some of the chiefs of the clans contributed to the work. The governor paid into the funds a thousand guineas in gold, fifty bowls, and five hundred and thirty priestly vestments. Some of the family chiefs paid into the building fund twenty thousand guineas in gold, and fifteen thousand pounds in silver. What the rest of the people gave was twenty thousand guineas in gold, over thirteen thousand pounds in silver, and sixty-seven priestly vestments.
- 67 Now the priests, the Levites, the warders, the singers, the temple attendants, and some of the people were living in Jerusalem, and all Israel in their towns; but when the seventh month arrived, all the people gathered like one man in the open space in front of the water gate, calling upon Ezra the scribe to bring the book of the law of Moses which the Eternal had imposed upon Israel. So on the first day of the seventh month Ezra the priest and scribe laid the law before the community, both men and women and all who could listen intelligently; he read from it, in the open space in front of the water gate, from early morning to noon, in presence of the men and the women and all who could understand it; they all listened closely to the book of the law. Ezra the scribe stood on a wooden platform made for the purpose; on his right hand stood Mattithiah, Shema, Anaiah, Uria, Iilkiah, and Maaseiah, and on his left Pedaiah, Mishael, Malchijah, Hashum, Hashbaddanah, and Zechariah. Ezra opened the book in the sight of all the people (for he stood above them all), and when he opened it all the people rose; then Ezra blessed the Eternal, the great God, and all the people answered "Amen! Amen!" raising their hands; they bowed their heads and fell down before the Eternal with their faces to the ground. Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, and Pelaiah, who were Levites, also explained the meaning of the law to the people as they stood; they read from the book, from the law of God, translating as they went and explaining the meaning, so that the people understood what was read. Then Nehemiah the governor and Ezra the priest and scribe, and the Levites who instructed the people, said to all the people, "This is a day sacred to the Eternal your

## NEHEMIAH IX

God ; do not mourn and do not weep " (for all the people were weeping when they heard the 10 words of the law). Ezra added, " Come, eat the dainty pieces and drink sweet wine, and send a portion to him who has nothing ready, for this is a day sacred to our Lord ; do not be downcast, for to rejoice in the Eternal is your 11 strength." And the Levites quieted all the people, saying, " Hush, it is a sacred day ; do not 12 be downcast." So all the people went away to eat and drink and send portions and make merry, because they had understood the meaning of what they heard.

13 On the second day all the chiefs of the clans, the priests, and the Levites gathered round Ezra the scribe to study the words of the 14 law. And in the law they found it written how the Eternal had given orders, through Moses, that the Israelites were to live in booths on the festival of the seventh 15 month. On hearing this, they issued a proclamation throughout all their towns and throughout Jerusalem : " Go to the hill-country and bring in branches of olive, oleaster, myrtle, palm, and evergreens, to make booths as 16 prescribed." So the people went out and brought them, and made booths, on the roof of each house and in the courts, in the courts of the house of God, in the open space at the water gate and in the open space at the gate of Ephraim.

17 All the community of those who had returned from exile made booths and sat under them (which the Israelites had never done since the days of Joshua the son of Nun); 18 there was great rejoicing. And

every day, from the first day to the last, Ezra read from the book of the law of God. They celebrated the festival for seven days, and on the eighth day there was a closing celebration, in terms of the enactment.

On the twenty-fourth day of 9 that month the Israelites gathered, fasting and in sackcloth, with earth thrown on their heads ; and 2 the race of Israel separated themselves from all the foreigners, and stood up to confess their sins and the iniquities of their fathers ; they rose in their place and read 3 from the book of the law of the Eternal their God, one quarter of the day, while during the other quarter of the day they made their confession and fell down before the Eternal their God. On the stairs 4 of the Levites stood Jeshua, Bin-nui, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, calling aloud to the Eternal their God. And the Levites Jeshua, 5 Kadmiel, Bani, Hashabniah, Sherebiah, Hodiah, and Pethahiah said : " Rise and bless the Eternal your God, for ever and ever, saying, ' Blessed be thy glorious name, high above all blessing and praise ! Thou alone art the 6 Eternal ; thou hast made heaven, the heaven of heavens, and all their host, the earth and all things in it, the seas and all in them, and thou art preserving them all ; the host of heaven worships thee. Thou alone art the Eternal, the 7 God who didst choose Abram and didst bring him from Ur of the Chaldæans, giving him the name of Abraham ; thou didst find his 8 heart faithful before thee, and didst make a compact with him to

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give the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Jebusites, and the Girgashites—to give it to his race. Thou hast done as thou hast promised, for thou art true. Thou didst note the distress of our fathers in Egypt, thou didst listen to their cry at the Reed Sea, thou didst do signal deeds on Pharaoh, and all his servants and all the people of his land, for thou knewest how haughtily they treated our fathers. So didst thou win for thyself honour to this day. Thou didst divide the sea before them, till they went through the middle of the sea on dry ground, and their pursuers thou didst throw into the depths, like a stone into the mighty waters. By a column of cloud thou didst lead them by day, and by a column of fire by night, to give them light on the road they were to take. Thou camest down upon mount Sinai, speaking to them out of heaven and giving them just decrees and true laws, good statutes and commands; thou didst reveal to them thy sacred sabbath, and didst lay down for them commands and statutes and instructions by the hand of Moses thy servant. Thou gavest them bread from heaven when they were hungry, and didst bring water out of the rock for them when they were thirsty. Thou didst order that they were to enter and take possession of the land which thou hadst sworn to give them. But they and our fathers were insolent and obstinate, they would not listen to thy commands and refused to obey; thy wonderful deeds with them they forgot; they were obstinate,

and they appointed one to lead them back to their bondage in Egypt. But thou art a God ready to pardon, kind and pitiful, slow to be angry and rich in mercy; thou didst not abandon them. Even when they made a metal calf and said, "This is your god, who brought you up from Egypt," even when they acted most blasphemously, thou in thy manifold mercy didst not abandon them in the desert; the column of cloud never left them by day, nor the column of fire by night, to give them light and show them the road they were to take; thy good spirit thou gavest to instruct them, thou didst not withhold thy manna from their mouth, thou gavest them water when they were thirsty. For forty years thou didst support them in the desert, and they lacked for nothing; their clothes never grew old, and their feet never blistered. Thou gavest them kingdoms and peoples, allotting them every corner of the land, till they possessed the land of Sihon king of Heshbon and the land of Og king of Bashan. Their children thou didst multiply like the stars of heaven, and thou didst bring them into the land which thou hadst promised their fathers that they would enter and possess it. So the children went in and took possession of the land; thou didst subdue the inhabitants of the land before them, even the Canaanites, delivering them into their hands, that they might do as they pleased with these kings and peoples of the land. They captured fortified towns and a rich country, they seized houses full of all goods, cisterns already hewed



## NEHEMIAH X

out, vineyards, oliveyards, and plenty of fruit-trees; they ate their fill, they throve, they revelled in thy great goodness.

26 Then they disobeyed and rebelled against thee, casting thy law behind their backs, killing thy prophets who warned them in order to turn them back to thyself, and acting most blasphemously.

27 ly. So thou didst hand them over to their foes, who tormented them; and in the hour of their distress, when they cried to thee, thou didst hear from heaven and in thy manifold mercy thou gavest them saviours to save them from the

28 grasp of their foes. And then, after their relief, they did evil again in thy sight; so thou didst abandon them to their foes, who ruled over them. Yet, when they returned to thee with a cry, thou didst hear from heaven, many a time, rescuing them in thy mercy

29 and warning them, in order to bring them back to thy law. But they were insolent, they would not listen to thy commands, they sinned against thy decrees (by obedience to which a man shall live), they were stubborn and obstinate and would not listen.

30 Many a year didst thou bear with them, warning them by thy spirit through thy prophets, but they would not attend; so thou didst hand them over to the peoples of

31 this land. Yet in thy manifold mercy thou didst not make an end of them nor abandon them, for thou art a kind and pitiful

32 God. And now, our God, the great, the mighty, the awful God, keeping thy compact of kindness, let not all this hardship that has befallen us seem a little thing to

thee, this hardship of our kings, our nobles, our priests, our prophets, our fathers, and all thy people from the days of the kings of Assyria to this day! Whatever

33 has befallen us, thou art just, for thou hast been true; but we have acted wickedly, neither our kings

34 nor our nobles nor our priests nor our fathers have obeyed thy law, nor listened to thy commands and to the warnings of thy witness; they have not served thee in

35 their kingdom or amid the great goodness which thou didst give them in the large and rich land which thou didst set before them, nor have they turned from their wicked deeds. Here we are, this

36 day, in slavery; here we are, slaves in the very land thou gavest to our fathers to enjoy the food and good of it; it produces richly

37 for the benefit of kings whom thou hast set over us because we have sinned; they are masters of our bodies and they do as they please with our cattle, and we are in great distress. In view of all this we

38 pledge our faith, and sign our names to it; our nobles, our Levites, and our priests endorse it.'"

Those who endorsed it were: 10 Nehemiah the governor (the son of Hakaliah), Zedekiah, Seraiah, 2 Azariah, Jeremiah, Pashhur, 3 Amariah, Malchijah, Hattush, 4 Shebaniah, Malluch, Harim, Merê- 5 moth, Obadiah, Daniel, Ginne- 6 thon, Baruch, Meshullam, Abijah, 7 Mijamin, Maaziah, Bilgai, and 8 Shemaiah—these were the priests; the Levites were: Jeshua the son 9 of Azaniah, Binnui belonging to the family of Henadad, and Kadmiel, with their fellows, Shebaniah, 10 Hodijah, Kelita, Pellaiah, Hanan,

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11 Mica, Rehob, Hashabiah, Zakkur,  
 12 Sherebiah, Shebaniah, Hodiah,  
 13 Bani, and Beninu; the chiefs of  
 14 the people were: Parosh, Pahath-  
 15 moab, Elam, Zattu, Bani, Bunni,  
 16 Azgad, Bebai, Adonijah, Bigvai,  
 17 Adin, Ater, Hezekiah, Azzur,  
 18 Hodiah, Hashum, Bezai, Hariph,  
 19 Anathoth, Nebai, Magpiash, Me-  
 20 shallam, Hezir, Meshezabel, Zadok,  
 21 Jaddua, Pelatiah, Hanan, Ana-  
 22 iah, Hoshea, Hananiah, Hasshub,  
 23 Hallohesh, Pilha, Shobek, Rehum,  
 24 Hashabnah, Maaseiah, Ahiah,  
 25 Hanan, Malluch, Harim, and  
 26 Baanah. And the rest of the  
 27 people, the priests, the Levites,  
 28 the warders, the singers, the  
 temple attendants, and everyone  
 who had separated from the  
 natives for the law of God, along  
 with their wives and sons and  
 daughters, everyone old enough to  
 29 understand, they all adhered to  
 their fellows, the chiefs swearing,  
 under penalty of a curse, to follow  
 the directions of God given by  
 Moses the servant of God, and to  
 observe and fulfil all the commands  
 of the Eternal our Lord, all his  
 30 rules and regulations; we swore  
 that we would not marry our  
 daughters to the natives of the  
 land, nor marry their daughters to  
 31 our sons, and that, if the natives  
 of the land brought any wares or  
 food to be sold on the sabbath,  
 we would not buy from them on  
 the sabbath or on a sacred day;  
 also, that we would forgo all claims  
 for debt in the seventh year.  
 32 We also drew up rules for in-  
 curring yearly the payment of a  
 shilling each towards the service  
 33 of the house of our God, for the  
 bread of the Presence, for the  
 regular cereal-offering and the

regular burnt-offering, for the  
 sabbaths, for the offerings at the  
 new moons, for the fixed festivals,  
 for sacred purposes, and for the  
 sin-offerings that make expiation  
 for Israel, as well as for all the  
 work done upon the house of our  
 God. We drew lots, priests, 3  
 Levites, and people, to arrange who  
 should bring the wood for the  
 offerings into the house of our God  
 at fixed times, year by year,  
 according to our fathers' houses,  
 the wood to be burnt on the altar  
 of the Eternal our God as pre-  
 scribed in the law; also about 4  
 bringing the firstfruits of the land,  
 the firstfruit of every tree, year  
 by year, into the house of the  
 Eternal, and the first-born of our 5  
 sons and of our cattle, as pre-  
 scribed in the law, and the firstlings  
 of our herds and flocks for the  
 house of God, for the priests who  
 serve in the house of our God;  
 also we arranged to bring the 6  
 firstfruits of our groats and  
 all our offerings, fruit, wine, and  
 oil, to the chambers of the house  
 of our God for the use of the  
 priests, and the tithe of our land  
 for the Levites, since the Levites  
 take the tithes in all the towns  
 where we till. The Aaronite 7  
 priest is to be with the Levites  
 when they take the tithes, and  
 the Levites are to bring a tenth of  
 their tithes to the chambers or  
 treasury of the house of our God.  
 The laity and the Levites are to 8  
 bring the offering of corn, wine,  
 and oil to the chambers where the  
 utensils of the sanctuary are stored  
 for the ministering priests, the  
 warders, and the singers. We  
 will not neglect the house of our  
 God.

## NEHEMIAH XI

**1** It was the authorities of the nation who resided at Jerusalem. The rest of the people drew lots : one man in ten was to be sent to reside at Jerusalem, while the other nine stayed in the towns.

**2** Some offered of their own will to reside at Jerusalem, and these were all praised by the people.

**3** The following are the provincial chiefs who resided at Jerusalem ; in the towns of Judah everyone stayed on his own property in the towns, laity, priests, Levites, temple attendants, and the families of Solomon's servants, but some Judahites and Benjamites resided at Jerusalem. The Judahites were, Athaiah the son of Uzziah, the son of Zechariah, the son of Anariah, the son of Shephatiah, the son of Mahalalel, belonging to the sons of Pharez ;

**5** and Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah the Shilonite (the sons of Pharez who resided at Jerusalem were four hundred and sixty-eight

**7** in all, able-bodied men). The Benjamites were, Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of

**8** Ithiel, the son of Jeshaiah ; and after him Gabbai, Sallai . . . nine

**9** hundred and twenty-eight, their overseer being Joel the son of Zichri (Judah the son of Hasenuah being over the second district of

**0** the city). The priests were,

**1** Jedaiah, Joiarib, Jakin, and Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the chief authority in the house of

God ; their fellows, who did the **12** work of the house, were eight hundred and twenty-two. There was also Adaiah son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashhur, the son of Malchijah, with his fellows, chiefs of the **13** clans, to the number of two hundred and forty-two ; also Amashsai son of Azarel, the son of Ahzai, the son of Meshillêmoth, the son of Immer, and his fellows, most **14** efficient men, to the number of one hundred and twenty-eight, their overseer being Zabdiel the son of Haggadolim. The Levites **15** were Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni, with **16** Shabbethai and Jozabad, Levite chiefs who looked after the outside work upon the house of God, and **17** Mattaniah son of Mica, the son of Zabdi, the son of Asaph, who led the praise and the prayers, and Bukkiah, who was second to him in the company, and Abda son of Shammua, the son of Galal, the son of Jeduthun. There **18** were two hundred and eighty-four Levites altogether in the sacred city. The warders, Akkub, **19** Talmon, and their fellows, who kept guard at the gates, numbered one hundred and seventy-two. The temple attendants stayed in **21** Ophel, headed by Ziha and Gishpa. The overseer of the Levites at **22** Jerusalem was Uzzi son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Mica, belonging to the family of Asaph, the singers ; he attended to the business of the house of God. (For the king had given instruc- **23** tions regarding the Levites and

## NEHEMIAH XII

had ordered provision to be made duly for the singers every day.

24 All business connected with the people was in the hands of the king's representative, Pethahiah the son of Meshezabel, belonging to the family of Zerach the 20 Judahite.) The rest of the laity, the priests, and the Levites were all over the towns of Judah, each in 25 his own inheritance. As for the hamlets and their fields, some of the Judahites stayed at Kiriath-arba and its hamlets, at Dibon and its hamlets, at Jekabzeël and its 26 hamlets, at Jeshua, Moladah, Beth-27 pelct, and Hazar-shual, at Beêr-28 sheba and its hamlets, at Ziklag, 29 at Mekonah and its hamlets, at En-30 rimmon, Zorah, and Jarmuth, at Zanoah and Adullam and their hamlets, at Lakhish and its fields, and at Azekah and its hamlets ; 31 they were settled from Beêrsheba to the valley of Hinnom. The Benjamites were settled from Geba onwards, at Michmash, Aijah, 32 Bethel and its hamlets, Anâthoth, 33 Nob, Ananiah, Hazor, Ramah, 34 Gittaim, Hadid, Zeboim, Neballat, 35 Lod, Ono, and Craftsvale. 36 Some sections of the Levites belonging to Judah were attached to Benjamin.

12 The following were the priests and Levites who accompanied Zerubbabel son of Shealtiel, and Joshua : Seraiah, Jeremiah, Ezra, 2 Amariah, Malluch, Hattush, She-3 caniah, Rehum, Merêmoth, Iddo, 4 Ginnethoi, Abijah, Mijamin, Maa-5 diah, Bilgah, Shemaiah, Joiarib, 6 Jedaiah, Sallu, Amok, Hilkiah, and 7 Jedaiah ; these were the heads of the priests and their fellows in 8 the days of Joshua. The Levites were, Jeshua, Binnui, Kadmiel,

Sherebiah, Judah, and Mattaniah (Mattaniah had charge of the choirs, he and his fellows) ; Bak-9 bukiah and Unni and their fellows relieved them in their watches.

Joshua was the father of Joiakim, Joiakim of Eliashib, Eliashib of Joiada, Joiada of Jonathan, and Jonathan of Jaddua. In the days of Joiakim the following priests were heads of the guilds : Meraiah of Seraiah, Hananiah of Jeremiah, Meshullam 1 of Ezra, Jehohanan of Amariah, Jonathan of Meliku, Joseph of 1 Shebaniah, Adna of Harim, Helkai 1 of Meraioth, Zechariah of Iddo, 1 Meshullam of Ginnethon, Zichri of 1 Abijah, . . . of Miniamin, Piltai of Moadiah, Shammua of Bilgah, 1 Jehonathan of Shemaiah, Mat- 1 tenai of Joiarib, Uzzi of Jedaiah, Kallai of Sallai, Eber of Amok, 2 Hashabiah of Hilkiah, and Neth- 2 anel of Jedaiah. The Levites in 2 the days of Eliashib, Joiada, Johanan, and Jaddua were registered as heads of guilds ; so were the priests during the reign of Darius the Persian. The house of 2 Levi, the heads of guilds, were entered in the record of the chroni- cles, down to the days of Johanan the son of Eliashib. The heads 2 of the Levites were, Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, who, with their fellows to relieve them, led the praise and thanksgiving, as David the man of God had ordered, responsively ; also Mattaniah, Bakbukiah, Oba- 2 diah, Meshullam, Talmon, and Akkub, who were warders in charge of the storhouses at the gates. These men lived in the 2 days of Joiakim son of Joshua, the son of Jozadak, and in the

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days of Nehemiah the governor and of Ezra the priest and scribe.

27 When the wall of Jerusalem was dedicated, the Levites were sought and brought from every quarter to Jerusalem in order to hold the dedication with gladness and thanksgiving, to the music of

28 cymbals, lutes, and lyres; the musicians assembled from the plain round Jerusalem and from

29 the villages of Netophath, from Beth-gilgal, and from the fields of Geba and Azmaveth, for the musicians had built villages round

30 Jerusalem. Then the priests and the Levites purified themselves; they also purified the people and

1 the gates and the wall. I made the authorities of Judah ascend the wall, and I arranged two large companies for the thanksgiving; the one procession went along the wall to the right, at the dung gate,

2 followed by Hoshaiah and half of

3 the nobles of Judah, by Azariah, 4 Ezra, Meshullam, Judah, Benjamin, Shemaiah, and Jeremiah,

5 by some of the priests with trumpets, Zechariah son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Micaiah, the son of Zakkur, the son of Asaph,

6 and his fellows Shemaiah, Azarel, Milalai, Gilalai Maai, Nethanel, Judah, and Hanani, carrying the musical instruments of David the man of God, and preceded by Ezra

7 the scribe. They marched to the fountain gate, straight in front of them, up the stairs of David's burg, at the ascent of the wall above the house of David, to the

8 water gate on the east. The other procession marched to the left, followed by myself and the other half of the people, along the wall

above the tower of the ovens as far as the broad wall, then past

39 the gate of Ephraim and the old gate and the fish gate and the tower of Hananel and the tower of Hammeah, as far as the sheep gate, halting at the gate of the guard. Then both processions

40 stopped at the house of God (I had with me half of the deputies, the priests Eliakim, Maaseiah,

41 Miniamin, Micaiah, Elioënai, Zechariah, and Hananiah, who carried trumpets, and Maaseiah,

42 Shemaiah, Elcazar, Uzzi, Jehohanan, Malchijah, Elam, and Ezer); the musicians chanted aloud, led by Jezrahiah, and great

43 sacrifices were offered that day; all rejoiced, for God had made them rejoice greatly; the very women and children rejoiced, so that the joy of Jerusalem was heard far off.

On that day men were appointed

44 to take charge of the storerooms, the offerings, the firstfruits, and the tithes, to collect, from every town and its fields, the legal provision for the priests and Levites (for Judah rejoiced in the priests and Levites who served). The

45 singers and warders also discharged the offices of their God, and the office of purification, as David and Solomon his son had commanded (for in the days of

46 David long ago Asaph was the head of the singers, and there were songs of praise and thanksgiving to God). In the days of

47 Zerubbabel and Nehemiah all Israel used to pay the daily dues of the singers and the warders; they also set apart something for the Levites, and the Levites set apart for the Aaronites.

## NEHEMIAH XIII

13 On that day, when the book of Moses was being read aloud to the people, it was found written that the Ammonite and the Moabite were never to enter God's assembly, because they had not met the Israelites with bread and water, but had hired Balaam to curse them—though our God turned the curse into a blessing. So, on hearing the law, they excommunicated all the mob of aliens from Israel. Before that, Eliashib the priest, who was in charge of the chambers of the house of our God, and who was connected with Tobiah, had prepared a large chamber for Tobiah, in which formerly it had been the custom to place the cereal-offerings, the frankincense, the utensils, and the tithes of corn, new wine, and oil, assigned as dues to the Levites, the singers, and the warders, as well as the offerings for the priests. I was not at Jerusalem then, for in the thirty-second year of Artaxerxes king of Babylon I went back to the king at the end of the time for which I had asked leave of the king. But when I reached Jerusalem and noted the evil done by Eliashib in preparing a chamber for Tobiah in the courts of the house of God, I was deeply hurt ; I threw all Tobiah's belongings out of the chamber and ordered the chambers to be purified. Then I brought back the utensils of the house of God, with the cereal-offering and the frankincense. I also learned that the Levites had not been given their provisions, and had retired, with the singers who were on duty, each to his own field. Then I confronted the deputies ; I said,

“ Why is the house of God being neglected ? ” And I collected the Levites and put them in their place again. All Judah brought in the tithe of corn, new wine, and oil to the storerooms, and in charge of the storerooms I appointed as treasurers Shelemiah the priest and Zadok the scribe and Pedaiiah from the Levites, assisted by Hanan the son of Zakkur, the son of Mattaniah, who were reckoned reliable men ; their duty was to distribute the tithe among their fellows. My God, I remember this to my credit ; forget not the good service I have done to the house of my God and its rites !

In those days I saw some people in Judah treading the winepress on the sabbath, and carrying in corn loaded on asses, with wine, grapes, figs, and all manner of loads, which they brought to Jerusalem on the sabbath day. I protested on the day when they sold their provisions. Tyrians also resided in Jerusalem, who brought in fish and all manner of produce, which they sold on the sabbath to the people of Judah in Jerusalem. So I confronted the authorities of Judah. I said to them, “ What evil is this you are doing, profaning the sabbath day ? Did not your fathers do so, till our God brought all this evil on us and on this city ? And yet you are bringing fresh wrath on Israel by profaning the sabbath ! ” So when darkness began to fall on the gates of Jerusalem, before the sabbath, I ordered the gates to be shut, and ordered that they were not to be opened till after the sabbath, placing some

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of my retinue at the gates to see that no load was brought in on  
 10 the sabbath day. For one or two sabbaths the traders and dealers in all manner of wares trafficked  
 11 outside Jerusalem. But I protested. I said to them, "Why are you remaining about the walls? If you do it again, I will punish you." From that moment they never came again on the sabbath.  
 12 Then I ordered the Levites to purify themselves and come to keep the gates, that the sabbath might be hallowed. My God, remember this also to my credit, and spare me in thine own great goodness!

13 In those days I also saw Jews who had married women from Ashdod, Ammon, and Moab;  
 14 their children spoke half in the tongue of Ashdod, they could not speak Jewish, but only one or  
 25 other of these tongues. I confronted them and cursed them. I struck some, pulled out their hair, and made them swear by God that they would not marry their daughters to the sons of the

foreigners, nor marry their sons to their daughters, nor marry foreigners themselves. "Was not 26 this the sin of Solomon king of Israel? There was no king like him in all the nations; he was beloved by his God, and God made him king over all Israel. Yet even he was led into sin by his foreign wives. And is it to be 27 thought of that you should do this great evil and break faith with our God by marrying foreign wives?" One of the sons of 28 Joiada the son of Eliashib, the high-priest, had married the daughter of Sanballat the Horonite, and I drove him from my presence. Remember it against 29 them, O my God, their corrupting of the priesthood and the compact of the priesthood and the Levites!

Thus I purified them from 30 everything foreign, and I arranged the duties of the priests and Levites, each for his task, and 31 arranged for the offering of wood at the times fixed and for the first-fruits. My God, remember it to my credit!

## ESTHER

1 It was in the reign of Xerxes, the Xerxes who reigned from India to Ethiopia, over a hundred  
2 and twenty-seven provinces. It was when king Xerxes had seated himself on his royal throne in the  
3 citadel of Susa, in the third year of his reign, that he gave a banquet to all his officials and courtiers, and in presence of the officers of the Persian and Median army and of the nobles and officials of  
4 the provinces displayed his royal treasures in their splendour and his rare kingly robes for many a day, indeed for a hundred and  
5 eighty days. When this was over, he gave a banquet to all the men within the citadel of Susa, to high and low alike, for seven days, in the park belonging to the  
6 royal palace; there were hangings of white and violet cotton, corded with white and purple linen, caught up on silver rings and marble columns; the couches of gold and silver were stretched on a mosaic pavement of porphyry, coloured marble, and mother-of-  
7 pearl. The wine was served in cups of gold (no two alike), and  
8 the wine flowed right royally; but the rule about drinking was this, that no one was forced to drink, the king's orders being that the attendants of his household should allow every guest to please him-

self. Vashti the queen also gave a  
9 banquet to the women in the royal apartments belonging to king Xerxes. On the seventh day,  
10 when the king's heart was merry with wine, he ordered Mchûman, Biztha, Harbona, Bigtha, Abagtha, Zethar, and Karkas, the seven eunuchs who served in the retinue of king Xerxes, to bring queen  
11 Vashti before the king wearing the royal crown, in order to let the men and the officials see her beauty. For she was lovely to behold. But queen Vashti re-  
12 fused to come, when the eunuchs brought the king's order. Then the king was furious, his anger  
13 blazed up, and he consulted the  
sages who were familiar with usage and precedent (for any royal action was always discussed with those who were expert in law and custom). Those next him  
14 were Karshëna, Shethar, Admatha, Tarshish, Meres, Marsêha, and Memûcan, the seven viziers of Persia and Media, who had access to the royal presence and sat next to the royal throne. He asked  
15 them what ought to be done to queen Vashti for refusing to obey the king's order by the eunuchs. Memûcan replied, in presence of  
16 the king and the viziers, "Queen Vashti has wronged not only the king but all the officials and all



## ESTHER II

the men in every province of king  
17 Xerxes. This behaviour of the  
queen will come to the ears of  
every woman, and they will look  
down upon their husbands, when  
the saying goes that king Xerxes  
ordered queen Vashti to be brought  
before him and she would not  
18 come. This very day the ladies  
of Persia and Media who have  
heard of the queen's conduct are  
talking proudly and petulantly  
enough to all the king's officials!  
19 If it please the king, let him issue  
a royal edict, and let it be en-  
grosed among the laws of the  
Persians and the Medes, never to  
be repealed, that Vashti never  
come again into the presence of  
king Xerxes; let the king assign  
her royal position to a better  
20 woman. So, when the king's  
decree, which he shall issue, is  
proclaimed in every quarter of his  
realm (great though it is), all  
women shall show honour to their  
21 husbands, high and low." This  
counsel pleased the king and the  
viziers, and the king acted as  
22 Memûcan had advised; he sent  
despatches to all the royal pro-  
vinces, to each province in its  
own script and to each nation in  
its own language, directing that  
every man should be master in his  
own house and give what orders  
he chose.

2 When this was done, the anger  
of king Xerxes calmed down.  
Then, as he recalled what Vashti  
had done and the edict against  
2 her, his pages said, "Let beautiful  
girls be sought out for the king;  
3 let the king appoint commissioners  
in every province of his realm to  
bring all the beautiful girls to the  
citadel of Susa, placing them in

the harem under the keeping of  
Hegê, the king's eunuch, who has  
charge of the women; let the girls  
be provided with all the perfumes  
they require, and the girl who 4  
pleases the king, let her be queen  
instead of Vashti." This pro-  
posal pleased the king, and so  
he did.

Now in the citadel of Susa there 5  
was a Jew called Mordecai, the  
son of Jair, the son of Shimei, the  
son of Kish, a Benjamite; he had 6  
been carried off from Jerusalem  
along with the exiles who were  
deported with Jeconiah king of  
Judah, whom Nebuchadnezzar  
king of Babylon had deported.  
He had brought up Hadassah 7  
(that is, Esther), his uncle's  
daughter, for she had neither  
father nor mother; the girl was  
handsome and lovely, and, as her  
father and mother were dead,  
Mordecai adopted her as his own  
daughter. Later on, when the 8  
king's word and command were  
proclaimed, and when a number  
of girls were being brought to the  
citadel of Susa and placed in  
charge of Hegê, Esther was taken  
into the royal house in charge of  
Hegê, who had charge of the  
women. The girl pleased him; 9  
she became a favourite, and he  
lost no time in giving her the  
perfumes and the dainties and the  
seven maids which were her due,  
picked from the royal house; he  
also promoted her to the best  
apartments in the harem. Esther 10  
had not said anything about her  
people or her descent, for Mordecai  
had told her to say nothing about it.  
Every day Mordecai walked in front 11  
of the court of the harem, to ask  
how Esther was and how she fared,

## ESTHER III

- 12 Now, when the turn came for every girl to go to king Xerxes, after she had spent twelve months undergoing the treatment prescribed for the women (this was how they were spent: six months' treatment with oil of myrrh and six months with preparations of
- 13 perfume and scent), this was the rule for the girl who went to the king: she was allowed to take whatever she chose from the harem when she entered the
- 14 king's house. She went in the evening, and next morning she came back to the second harem, in charge of Shaashgaz, the king's eunuch, who had charge of the concubines. She never went to the king again, unless the king desired her and summoned her
- 15 by name. When the turn came for Esther the daughter of Abihail, the uncle of Mordecai (who had adopted her as his daughter), to go to the king, she asked for nothing except what Hegê the king's eunuch advised. Esther won the admiration of all who
- 16 saw her. And when she was taken to king Xerxes, into his royal house, in the tenth month, which is month Tebeth, in the seventh
- 17 year of his reign, the king loved Esther more than all his wives, and she won his grace and favour more than all the girls; he placed the royal crown upon her head, and made her queen instead of
- 18 Vashti. The king then gave a great banquet to all his officials and his courtiers; it was a banquet held in honour of Esther. He granted a holiday to the provinces and made presents right royally.
- 19 It was during a second levy of

girls, as Mordecai still sat in the king's Gate (for Esther had not yet said anything about her descent or her people, by Mordecai's orders; she still did what Mordecai told her, just as when she had been brought up by him), it was then, as Mordecai was sitting in the king's Gate, that Bigthan and Teresh, two of the royal eunuchs who guarded the king's apartments, in a fit of anger tried to murder king Xerxes; but the plot became known to Mordecai, who disclosed it to queen Esther. Esther told the king, in Mordecai's name, when the affair was investigated and found to be so, the men were both hung on the gallows. The story was recorded in the annals kept within the king's apartments.

It was after this that king Xerxes promoted Haman the son of Hammedatha the Agagite, bringing him forward and seating him above all his fellow-officials. All the royal courtiers within the king's Gate bowed low and prostrated themselves before Haman, for such were the king's orders regarding him. But Mordecai would not bow low, he would not prostrate himself. So the royal courtiers who were within the king's Gate said to Mordecai, "Why are you disobeying the king's order?" Day after day they said this to him, but he would not listen to them. So they spoke to Haman, to see if he would stand Mordecai's conduct; for Mordecai had told them he was a Jew. But although Haman was enraged when he noticed that Mordecai did not bow low and did not prostrate

## ESTHER IV

6 himself, he thought it beneath him to murder Mordecai alone. They had told him what his race was, and so Haman planned to destroy all the Jews throughout the entire kingdom of Xerxes, 7 even the race of Mordecai. In the first month, the month of Nisan, in the twelfth year of king Xerxes, the lot "pur" was cast for day after day and month after month, till it fell upon the thirteenth day of the twelfth month, the month 8 of Adar. Then Haman said to king Xerxes, "There is one race scattered and separated among the races in all provinces of your kingdom; their laws are different from those of every other race; they do not obey the king's laws; therefore it is not proper for the 9 king to tolerate them. If it please the king, let an edict be written for their destruction, and I will pay over four million silver pounds to the royal treasurers for the 10 royal treasury." So the king drew off his signet-ring and gave it to Haman the son of Hammedatha, 11 the enemy of the Jews. "Keep your money," said the king to Haman, "and do what you like with the race; they are in your 12 hand." Then, on the thirteenth day of the first month, the king's secretaries were summoned, and a despatch was drawn up in terms of Haman's orders for the royal satraps, for the governors of every province, and for the officials over every race, written for every province in its own script and for every nation in its own language; it was written in the name of king Xerxes and sealed with the king's 13 signet. Instructions were sent by means of couriers to all the

king's provinces, to destroy, slay, and massacre all the Jews, young men and old, children and women, in a single day, on the thirteenth day of the twelfth month, the month of Adar, and to plunder their property. The contents of 14 the edict, to be promulgated in every province, were published to all races: they were to hold themselves ready for that day. The 15 couriers rode out in haste, by order of the king, and the edict was published in the citadel of Susa. The king and Haman sat down to drink, but the city of Susa was perplexed.

When Mordecai learned all that 4 had been done, he tore his clothes, covered himself with sackcloth and ashes, and went out into the city-square, shrieking bitterly; he even 2 went in front of the king's Gate (for inside the king's Gate no person in sackcloth was allowed to pass). Indeed, wherever the king's com- 3 mand and edict arrived, throughout all the provinces, there was loud mourning among the Jews, fasting and weeping and wailing, most of them lying in sackcloth and ashes. Esther's maids and 4 eunuchs came and told her about Mordecai, and she was distressed; she sent robes to clothe Mordecai, that he might have his sackcloth removed. But he would not have it. So Esther summoned Hathak, 5 one of the royal eunuchs whom the king had appointed to wait upon her, and bade him go and find out from Mordecai what was the matter and what was the meaning of it all. When Hathak went out 6 to Mordecai in the city-square in front of the king's Gate, Mor- 7 decai told him all that had hap-

## ESTHER V

pened, and the total sum of money which Haman had promised to pay over to the royal treasury for the destruction of the Jews ; he also gave him a copy of the edict drafted and published in Susa for their destruction, which he was to show and explain to Esther, charging her to go to the king with an appeal and entreaty on behalf of her race. Hathak went and told Esther what Mordecai had said, and Esther gave Hathak this message for Mordecai: "Everyone at court and throughout the provinces is well aware that there is one penalty for the person, man or woman, who goes to the king in the inner court without having been summoned : it is death, except for the person to whom the king holds out the golden sceptre, which means life. And I have not been summoned to go to the king for thirty days." When Esther's message was given to Mordecai, Mordecai had this answer sent to Esther: "Do not imagine you will escape, inside the king's house, any more than the rest of the Jews. If you persist in saying nothing at this crisis, relief and succour will appear for the Jews from some other quarter, but you will perish, you and your family. Besides, who knows what may happen if you go to the king at this moment?" Then Esther had this answer sent to Mordecai, "Go and gather all the Jews to be found in Susa, fast for me, eat and drink nothing for three days and three nights; I and my maids will fast as you do; and so I will go to the king, though it is against the law. If I perish, I perish."

Mordecai went away and carried out all Esther's orders. And on the third day, after putting on her royal robes, Esther stood in the inner court of the royal palace, opposite the king's house. The king was sitting on his royal throne in the royal palace opposite the entrance, and when he noticed queen Esther standing in the court, she won his favour; he held out to Esther the golden sceptre in his hand, and Esther approached and touched the tip of the sceptre. "What is your wish, queen Esther," said the king, "what is your request? You shall have it, were it half my kingdom." Esther said, "If it please the king, let the king and Haman come to-day to a banquet which I have prepared for the king." "Bring Haman at once." said the king, "that Esther's wish may be granted." So the king and Haman came to the banquet prepared by Esther. As they were at their wine, the king said to Esther, "What is your petition? you shall have it. What is your request? were it half my kingdom, it shall be done for you." But Esther replied, "My petition, my request?—well, if I have won favour from the king, if the king be pleased to grant my petition and to agree to my request, let the king and Haman come to a banquet which I will prepare for them, and to-morrow I will speak out as the king has bidden me."

That day Haman went away glad and gratified. When he noticed that Mordecai neither rose up nor trembled before him in the king's Gate, he was indeed

## ESTHER VI

- 10 furious with Mordecai, but he restrained himself and went home. Then he sent for his friends and
- 11 his wife Zeresh, and Haman recounted to them the vastness of his wealth, the number of his children, all the promotion he had received from the king, and how the king had exalted him over the royal officials and courtiers.
- 12 "Yes," Haman added, "and queen Esther invited no man except myself along with the king to the banquet she had prepared. And she has invited me again to-
- 13 morrow along with the king. But all this is no good to me so long as I see Mordecai the Jew sitting
- 14 at the king's Gate!" Then his wife Zeresh and all his friends said to him, "Have a gallows made, eighty feet high; speak to the king to-morrow morning, and let Mordecai be hung on it; then go in to the banquet merrily along with the king." This pleased Haman, and he had the gallows
- 6 erected. But that very night sleep left the king; so he had the book of annals brought and read
- 2 aloud in his presence, and in it was found the story of how Mordecai had given information about Bigthan and Teresh, two of the royal eunuchs who guarded the king's apartments and who had
- 3 tried to murder king Xerxes. The king asked, "What honour, what dignity has been conferred on Mordecai for this service?" The king's pages who waited on him said, "Nothing has been done for
- 4 him." Then said the king, "Who is in attendance at court?" Now Haman had entered the outercourt to speak to the king about hanging Mordecai on the gallows which he
- had erected; so the king's pages 5 said to him, "There is Haman, standing in the court!" "Let him enter," said the king. So in 6 came Haman. And the king asked him, "What should be done to the man whom the king delights to honour?" Haman said to himself, "Whom would the king delight to honour more than myself?" Then said Haman to the 7 king, "As for the man whom the king delights to honour, let them 8 bring a royal robe which the king has worn, and a horse on which the king has ridden, with a royal crown upon its head; let robe 9 and horse be entrusted to one of the king's highest officials, to see that the man whom the king delights to honour is arrayed and led on horseback through the city-square, with the proclamation, 'This is what is done for the man whom the king delights to honour.'" And the king said to 10 Haman, "Quick, get the robe and the horse as you have said, and do all this to Mordecai the Jew who sits at the king's Gate; leave out nothing of what you have proposed." So Haman took the 11 robe and the horse and arrayed Mordecai and made him ride through the city-square, proclaiming before him, "This is what is done for the man whom the king delights to honour." Mordecai went back to the king's 12 Gate, but Haman hurried home lamenting, with his head veiled. And when Haman recounted to 13 his wife Zeresh and to all his friends everything that had befallen him, his advisers and his wife Zeresh said to him, "If Mordecai, before whom you have

## ESTHER VII, VIII

begun to fall, belongs to the Jewish race, you will never succeed against him, you will fail and fall before him."

14 Just as they were talking to him, the royal eunuchs hurried in to fetch Haman to the banquet  
 7 which Esther had prepared. And when the king and Haman had gone to feast with queen Esther,  
 2 on the second day of the banquet, the king again asked Esther, as the wine was being served, "What is your petition, queen Esther? you shall have it. What is your request? Were it half my kingdom, it shall be done for you."  
 3 Queen Esther replied, "If I have won your favour, O king, and if it please the king, give me my life—that is my petition! Grant me my people—that is my re-  
 4 quest; for I and my people have been sold to be destroyed, to be slain, to be massacred. If we had been merely sold into slavery, I would have said nothing . . ."  
 5 Then said king Xerxes to queen Esther, "Who is it? Where is the man who has dared to do  
 6 this?" "It is a foe, an enemy," said Esther, "this wicked Haman!" Haman trembled before  
 7 the king and queen, and when the king rose in fury from his wine and went into the palace garden, Haman stayed to beg his life from queen Esther, for he saw that the king had determined to  
 8 ruin him. When the king came back from the palace garden to the banqueting room, there was Haman prostrate on the couch where Esther sat! "Will the man actually violate the queen in my very presence?" said the king, and as the word left his lips

the attendants covered Haman's face. One of the royal eunuchs, 9 Harbônah, said, "In Haman's house gallows are standing, eighty feet high, which he erected for Mordecai, who did good service to the king." "Hang him on that!" said the king. So they hanged 10 Haman on the gallows which he had erected for Mordecai. And the king's anger calmed down.

On that day king Xerxes gave 8 queen Esther the property of Haman, the enemy of the Jews. And when Mordecai entered the king's presence (for Esther told his relationship to her), the king 2 drew off his signet-ring, which he had taken from Haman, and gave it to Mordecai. And Esther put Mordecai in charge of the property of Haman. Then Esther spoke 3 once more to the king, falling at his feet with tears and begging him to countermand the mischief of Haman the Agagite and the plot he had devised against the Jews. The king held out to 4 Esther the golden sceptre, and she rose from the ground and stood before the king, saying, "If it 5 please the king, and if I have won his favour, and if the king judge it right, and if I am pleasing to him, let there be a decree to reverse the despatches drawn up by Haman the Agagite for the destruction of the Jews in all the king's provinces. For how can 6 I bear to witness the ruin that befalls my race? How can I bear to witness the destruction of my kindred?" King Xerxes said to 7 queen Esther and to Mordecai the Jew, "See, I have given Esther the property of Haman, and him they have hanged on the gallows,

## ESTHER IX

because he laid hands on the Jews.  
8 Now then, write any instructions you please regarding the Jews; write in the name of the king and seal it with the signet of the king, for no man can repeal a document written in the name of the king and sealed with the signet of the king.” So the king’s secretaries were summoned on the twenty-third day of the third month, the month of Sivan, and a despatch was drawn up in terms of Mordecai’s orders for the Jews, the satraps, the governors, and the officials of the provinces from India to Ethiopia, the hundred and twenty - seven provinces, written for every province in its own script and for every nation in its own language and for the Jews in their script and their  
10 language. Mordecai wrote in the name of Xerxes and sealed the document with the king’s signet-ring. He sent the despatches by couriers mounted on fast horses, royal coursers bred from the stud,  
11 giving the king’s permission to the Jews in any city to muster and defend their lives, to destroy, slay, and massacre all the armed forces of any race or province that might attack them, to kill their children and women, and to plunder their  
12 property, upon a given day throughout all the provinces of king Xerxes, that is, on the thirteenth of the twelfth month, the  
13 month of Adar. The contents of the edict, to be promulgated in every province, were published to all races: the Jews were to be ready on that day to take ven-  
14 geance upon their enemies. So the couriers rode away, mounted on fast horses, royal coursers,

urged on in haste by order of the king, once the edict was published in the citadel of Susa. Mordecai 15 came from the royal presence clad in royal robes of violet and white, with a large golden crown, and with a mantle of fine linen and purple; and the city of Susa shouted for joy. The Jews had 16 light and joy and gladness and honour; wherever the king’s 17 command and edict arrived, in every province and city the Jews had joy and gladness, banqueting and holiday. Indeed, many pagans became Jews, for fear of the Jews had fallen upon them.

On the thirteenth day of the 9 twelfth month, the month of Adar, when the king’s command and edict was to be put in force, the very day when the enemies of the Jews expected to get the upper hand of them, it proved exactly the reverse; the Jews got the upper hand of their adversaries. The Jews mustered in their cities 2 throughout all the provinces of king Xerxes, to kill those who planned their ruin; none could hold out against them, for the fear of them had fallen upon all races. Indeed, all the officials of the 3 provinces and the satraps and the governors and those who managed the king’s affairs gave help to the Jews; the fear of Mordecai had fallen upon them, for Mordecai 4 was high in the royal household and his fame spread throughout all the provinces; the man Mordecai grew more powerful than ever. So the Jews smote all their 5 enemies with the sword, slaughtering and destroying them and working their will upon their adversaries. In the citadel of 6

## ESTHER IX

Susa the Jews slew and destroyed  
 7 five hundred men. They slew  
 Parshandatha and Dalphon and  
 8 Aspatha and Poratha and Adalia  
 9 and Aridatha and Parmashta and  
 Arisaï and Aridaï and Vaizatha,  
 10 the ten sons of Haman the son of  
 Hammedatha, the enemy of the  
 Jews ; but they laid not a finger  
 on the plunder.  
 11 That day, the number of those  
 who had been slain in the citadel  
 of Susa was laid before the king.  
 12 And the king said to queen Esther,  
 " In the citadel of Susa the Jews  
 have slain and destroyed five  
 hundred men and also the ten sons  
 of Haman. What, then, must they  
 have done in the other provinces  
 of the king ? Now, what is your  
 petition ? you shall have it.  
 What is your next request ? it  
 13 shall be done for you." " If it  
 please the king," said Esther, " let  
 the Jews in Susa be allowed to act  
 to-morrow also in terms of the  
 edict for to-day. And let Haman's  
 ten sons be hanged on the gal-  
 14 lows !" The king ordered this  
 to be done ; an edict was issued,  
 Haman's ten sons were hanged,  
 15 and the Jews in Susa mustered  
 on the fourteenth day of the month  
 Adar as well and slew three hun-  
 dred men in Susa—though they  
 laid not a finger on the plunder.  
 16 The other Jews throughout the  
 king's provinces had also mustered  
 to defend their lives, had  
 taken vengeance on their enemies,  
 and slain seventy-five thousand  
 of their adversaries ; but they laid  
 17 not a finger on the plunder : this  
 was on the thirteenth of the  
 month Adar, while on the four-  
 teenth they rested, making that  
 a day of feasting and rejoicing.

The Jews in Susa mustered both 18  
 on the thirteenth and on the  
 fourteenth, resting on the fifteenth  
 and making that a day of feasting  
 and rejoicing. This is why 19  
 village-Jews residing in unwallèd  
 townships make the fourteenth  
 day of the month Adar a day for  
 rejoicing and feasting and holiday-  
 making and sending dainties to  
 one another.

[[Mordecai wrote as follows to 20  
 all the Jews in all the provinces  
 of king Xerxes, to those near and  
 to those far away ; his letter bade 21  
 them keep both the fourteenth  
 and the fifteenth of the month  
 Adar every year, as days on which 22  
 the Jews had relief from their  
 enemies, days in a month which  
 had been changed for them from  
 grief to gladness, from mourning  
 into a holiday : these days they  
 were to make days of feasting and  
 rejoicing, sending dainties to one  
 another and gifts to the poor.  
 So the Jews undertook to keep 23  
 this as a yearly custom, as Mor-  
 decai had written to them. For 24  
 Haman the son of Hammedatha  
 the Agagite, the enemy of all the  
 Jews, had plotted to destroy the  
 Jews and had cast " pur," that is,  
 the lot, to defeat them and destroy  
 them ; but, when the king heard 25  
 of the matter, he gave command  
 by letters that his wicked plot,  
 devised against the Jews, should  
 recoil upon his own head, and  
 that he and his sons should be  
 hanged on the gallows. Hence 26  
 they called these days " Purim,"  
 after " pur." And in consequence  
 of all that was written in this  
 letter, and of their own experiences,  
 the Jews agreed for themselves 27  
 and for their descendants, and



## ESTHER X

for all who should adhere to them, that it should be an irrevocable custom to keep these two days, in terms of Mordecai's written message, at the fixed time every  
28 year, that these days should be remembered and kept by each generation, family, province, and city, that these days of Purim should never be repealed among the Jews, and that the memory of them should never cease from their descendants.

29 Queen Esther, the daughter of Abihail, also wrote with full authority in order to ratify the following second message about  
30 Purim; letters were sent by her to all the Jews throughout the hundred and twenty-seven provinces of Xerxes, in terms of good-  
31 will and loyalty, for the purpose of fixing these days of Purim and

their date, as Mordecai the Jew had enjoined, and as the Jews had undertaken for themselves and their descendants in the matter of fasting and wailing. Esther's 32 command fixed these arrangements for Purim, and they were set down in writing.]]

King Xerxes imposed tribute 10 on the mainland and the islands. But as for all his deeds of power 2 and might, and the full account of the authority to which the king promoted Mordecai the Jew, are not these recorded in the chronicles of the kings of Media and Persia? (For Mordecai the Jew 3 ranked next to king Xerxes; he was a great man among the Jews and popular among all his fellow-countrymen, for he sought the welfare of his people and cared for the prosperity of all his race.)